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Thy Friend and servant,

Sept. 22. 1651. SIMEON ASHE.

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Two TREATISES:

The One,
Handling the DOCTRINE
Of CHRIST's
MEDIATORSHIP:

Wherein
The great Gospel-Mystery of *Reconciliation betwixt God and Man* is opened, vindicated, and Applyed.

The Other,
Of *MYSTICAL*
IMPLANTATION:

Wherein
The Christian's Union and Communion *with*, and Conformity *to Jesus Christ*, both in his Death and Resurrection, is Opened, and Applyed.

As they were lately delivered to the Church of God at Great *Yarmouth*,

By JOHN BRINSLEY,
Minister of the Gospel, and Preacher to that Incorporation.

London, Printed by *T. Maxey*, for *Ralph Smith*, at the Signe of the Bible in Cornhill, near the Royall Exchange. 1651.

Two TREATISES:

The One,

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IMPLANTATION:

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The Christian's Union and Communion with, and Conformity to Jesus Christ, both in his Death and Resurrection, is Opened, and Applyed.

As they were lately delivered to the Church of God in Truro.

By JOHN REINSLEY,

Minister of the Gospel and Preacher to the same Congregation.

London, Printed by T. Maxey, for Ralph Smith, at the Signe of the Bible in Cornhill, near the Royall Exchange. 1651.

ΜΕΣΙΤΗΣ:

OR,

The One and Onely

MEDIATOUR

Betwixt GOD and MEN,

The MAN

CHRIST JESUS.

Wherein

The Doctrin of Christs Mediatorship is largely handled; And the great Gospel-Mystery of Reconciliation betwixt GOD and MAN is Opened, Vindicated, and Applyed.

As it was lately presented to the Church of God at *Great Yarmouth*,

BY

JOHN BRINSLEY,

Minister of the Gospel, and Preacher to that Incorporation.

2 COR. 5. 18. *God hath given to us the Ministry of Reconciliation.*

PSAL. 11. 3. *If the foundations be destroyed, what can the Righteous do?*

London, Printed by *Tho. Maxey* for *Ralph Smith*, at the sign of the Bible in Cornhill, neer the Royall Exchange. 1651.

Jos: Hanson his book
if it you chance to find restore it
back again or else you'll prove
unkind

Remember

Remember well & bear in mi
A trusty Friend is hard to fin

Remember well & bear in mind
A trusty Friend is hard to find

Memoriæ

SACRUM.

To the Eternal Honour
Of The
One and Onely Mediatour
betwixt God and Men,
The Man
CHRIST JESUS,
His blessed SAVIOUR
and REDEEMER:

J. B.

The unworthiest of his Redeemed Ones,
in Testimony of his unfained Gratitude
for so unestimable a Favour,

Humbly Dedicateth these
His *WEAK*,
&
(so far as they are his)
WORTHLESSE
MEDITATIONS.

MEDITATIONS.

WORTHLESSE

(To be as they are his)

&

His WERK,

Humbly Dedicateth thefe

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The unworthieft of his Redeemed Ones,

J. B.

CHRIST JESUS,

His bleſſed SAVIOUR

and REDEEMER:

The Mar

One and Only Mediatour

betwixt God and Men,

To the Eternal Honour

Of This

SACRUM.

To the Pious and Judicious Reader.

Reader,

DOest thou expect an Account of the *Preaching* and *Publishing* of this *Treatise*, take what the *Frontispiece* holdeth forth. The *Word of Reconciliation* is that sacred *Deposi-tum*, which God hath *committed* to his *Ministers*, not that it should be smothered in their private bosomes, but that by them it might be transmitted and published to the world. And such is the main *Subject* of this Discourse, which is here *Doctrinally* opened and *Practically* applied. As for the *Polemicall* and *Controversall* part of it, I wish it were not too justly occasioned through those pernicious errours of *Socinianisme*, which now, among the croud of many other, begin to walk abroad, striking at the very *Root* or *Foundation* of that *Religion*, which hath hitherto been called *Christian*. And *if the Foundation be destroyed, what shall the Righteous do?* This it is which hath stirred my spirit to appear in this cause, thus to † *contend* (which I am required to do, and that *earnestly*,) for that *faith which was once delivered unto the Saints*. Wherein my designe is, not so much to recover those who are already taken in this snare, who are by others (now justly let themselves see to it) looked upon for the most part, as men so wedded to their own carnall *Reason*, as that they disdain to submit themselves to *God's Reason*, not regarding the Authority of *Scripture* further then as it complieth with the *genius* of their *naturall Principles*. So much their *Master* and *Leader* sticketh not to professe, who hath in down-right terms published it to the world, that as for * *God's punishing our sin in, and upon his Son Christ, though he should find it every where attested in most expresse words in Scripture, yet would he not take it for granted that so it is.* And again, speaking of Christ's *Satisfaction*: † *For my part* (saith he) *though I should not once, but often meet with it textuall in sacred Records, yet would I not for all that believe that it was so indeed.* Now if his followers be of the same mind, I shall leave them as I find them, onely praying for them, (what *Simon Peter* wil-

† Ἐπαγωνίζεσθαι, Jude v. 3.

* *Nec si ubique clarissimis verbis testatum reperiremus, sic tamen rem se habere nobis compertum esset.* Socin. de Jesu Christo Servatore, part. 3. cap. 2.

† *Ego quidem, etiamsi non semel, sed sæpè id in sacris monimentis scriptum extaret, non idcirco tamen ità rem prorsùs se habere crederem, ut vos opinamini.* Socin. ibid. cap. 6. Acts 2. 22.

leth *Simon Magus* to do for himſelfe; that upon th *Repentance, this thought of their heart may be forgi them.* It is for the ſake of others that I have ſpent t little ſtrength; ſuch whoſe veins are not as yet i fected with this poiſon. For them have I prepar this *Antidote*, that their ſpirits being confirmed in t ancient and received *Truths* of God, they may not whatever devices of *Satan*, or his *Inſtruments*, be re moved to another *Goſpell*. In the managing of this *Co troverſie*, I muſt acknowledge (what my Margin co feſſeth) my ſelfe to owe not a little to the learned *Gr tius*. But whether to *Grotius Orthodox*, or *Grotius He terodox* more, I muſt ſay, I cannot readily tell. I hav made uſe of both, comparing the one with the other his former with his later thoughts, his Book *De Satisfa ctione*, with ſome of his *Comments*. So doing, I hav found the one clear and candid, free from *ſubterfuge* or *euaſion*; ſuch as (whatever hath been aſſayed by way of reply to it) may give full *ſatisfaction* to any unpre judiced ſpirit: The other ſo palpably guilty of both, as that they deſerve both *Cenſure* and *Pity*. And this to me, (and I ſuppoſe it may be the like to others,) hath been, and is no ſmall confirmation of this *Truth* of God. Surely, if any one had been able to anſwer *Gro tius*, it ſhould have been *Grotius* himſelfe, then whom I know none more able to have done it, and (as it ſeem eth) none more willing. But finding him ſo foiled by himſelfe, ſo unable by all his Artifice, to *build again what before he had deſtroyed*; I cannot but ſubſcribe to 1 Eſdras 4.41. that Apocryphall Text, *Magna eſt veritas, & prævalet: Great is Truth, and mighty above all things.* May theſe my poor labours contribute ought towards the clearing and vindicating of this ſacred *Truth*, (upon which I do freely adventure my own ſoul, not knowing in what other way to look for ſalvation,) whileſt *God* hath the *Glory*, and others the *Benefit*, my ſelfe ſhall have what I aimed at. In the deſire whereof, I reſt

Thine in the Service of this bleſſed Mediatour,

JOHN BRINSLEY.

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MERITI

MEΣITHS,

OR,

The One and Onely Mediator betwixt God and Men, the Man CHRIST JESUS.

1 TIM. 2. 5.

For there is one God, and one Mediator betwixt God and men, the Man CHRIST JESUS.

Coherence.

AMongst *Ministeriall* offices and services there are two which are looked upon as chief and principall, *viz.* to *speak from God*, and *to God*. To speake *from God to his people*, to speake *to God for his people*. The one of these

is done in *Preaching*, the other in *Prayer*. Touching both these our Apostle Saint *Paul* indoctrinates his scholer *Timothy* in this Epistle. The former he doth in the close of the chapter foregoing, *ver.* 18. where he giveth it in charge to him, that he should [*War a good warfare.*] And that not only as a *private soldier*, a private christian, [*fighting the good fight of faith*] (as elsewhere he exhorts him:) but as a *publick officer*, a *Minister* of the Gospel, maintaining the truth of God against all false Teachers and Corrupters of it. [*Holding faith and a good conscience.*] So it followeth: *Faith*, the Doctrine of faith, that sacred *Depositum*, the doctrine of the Gospel which was *committed to his trust*; This *Timothy* must *hold*, holding it *fast*, and holding it *forth*; therein discharging his *conscience* in the sight of God and *Men*. The later of these he doth in the former part of this chapter, which beginneth (as you may see) with a serious exhortation and incitement to all kinde of publick prayer [*I exhort therefore, that first of all Supplications, Prayers, Intercessions and giving of thanks be made.*] But for whom should they be made? why, generally, [*for All men*] *v.* 1. All *sorts* and *conditions* of men. For so must we understand that *universal Particle*, both there, and where else we meet with it in this chapter (as *Calvin* noteth it on this text) as relating not unto all *persons* individuall persons; (for there are some whom *Christ* would not pray: [*I pray not*

1 Tim. 6. 12.

1 Tim. 6. 20.

Particula universalis semper ad hominum genera referri debet, non ad personas. Calv. ad Textum.

for the world, Joh.17.9.] *viz.* the *Reprobate world*, that *mundus damnandorum*, (as *Auguſtine* calleth it,) ſuch as in Gods eternall purpoſe and decree were paſſed by, and ordained to juſt condemnation for ſin: And there are ſome for whom *Chriſtians* may not pray, *viz. Malicious apoſtates*, ſuch as have ſinned that *ſin unto death*, the ſin againſt the Holy Ghoſt, [*I do not ſay* (ſaith Saint *John*) *that a man ſhould pray for it*,] pray for pardon for any that have committed that ſin, which in it ſelf, is irremiſſable, unpardonable,) but to the ſeverall *ſpecies*, the ſeverall kinds and conditions of men, not only *Jews* but *Gentiles*; not only *Chriſtians* but *Infidels*, not onely *friends* but *enemies*. Thus in generall, *Pray for all men.* 1 John 5. 16.

More particularly, for *Publick perſons*, *Magiſtrates, Rulers.* So it followeth, [*For Kings and all that are in Authority*:] Magiſtrates, whether *ſupreme*, or *ſubordinate*: All that were *ἐν ὑπεροχῇ*, in eminent place, the *Higher Powers*, as the Apoſtle elſewhere calleth them: Such muſt be remembred by *Timothy* and others, and that in the firſt place. Rom. 13.1.

But how ſo? what, were not the *Magiſtrates* and Rulers of thoſe times generally (if not univerſally) profeſſed *Enemies* to the Truth and Church of God, perſecutors of the Saints? True; ſuch they were; And in that regard poſſibly ſome might make it a queſtion whether they ought to be prayed *for*, or rather

prayed *against*. To take off that scruple, and to set on the general duty, the Apostle subjoyns three or four Arguments or Reasons in the verses following.

1. The first whereof peculiarly concerneth them. And it is fetched from that Head which swaieth most with *Flesh* and *Blood*, *a mist*; from the *profit* and *advantage* that might accrue from this Duty. In so doing, *Timothy* and others might reap no small benefit. By this means, through the blessing of God upon the government of superiors, they might injoy a Civil peace [*That we may lead a quiet and peaceable life in all Godlinesse and Honesty*, ver. 2.]

2. But, however (in the 2d place) in praying for them, and others, they should performe a service acceptable unto God [*For this is good and acceptable in the sight of God our Saviour*, ver. 3.

3. A 3d Argument is taken from God's *gracious purpose* revealed in the Gospel, which extendeth it selfe *indefinitely*, and *indifferently* to all sorts of persons [*Who will have all men to be saved, and to come to the knowledge of the truth*, ver. 4.

4. A 4th and last (being near a kin to the former) is taken from that *common Interest* which all sorts of persons have, or may have, in the same God, and in the same Christ [*For there is one God, and one Mediatour between God and men, the Man Christ Jesus. One God* both to *Jews* and *Gentiles*. [

hee the God of the Jews only? (saith the Apostle *Rom.*3.29.) *Is he not also of the Gentiles?* Rom.3.29,30.
Yea of the Gentiles also. It is one God that justifieth the Circumcision (the Jews) *by faith, and the Uncircumcision* (the Gentiles) *through faith.*] And as one God, so *one Mediatour*; As one God the *Creatour* and *Father* of all, so one *Lord Jesus Christ* by and through whom all may have access unto that God.

And thus have I brought you to the words of the Text. Out of which I shall onely single forth the later clause. A clause which holdeth forth unto us that great *Gospel-foundation*, upon which the whole work of mans salvation resteth; the very summe and substance of all Christian Religion.

There is one Mediatour betwixt God and men, the Man Christ Jesus. *General Proposition.*

For the better handling of which Proposition, that I may not graspe too much at once, I shall divide it, and draw it forth into two. 1. *Jesus Christ is a Mediatour betwixt God and men.* 2. *He is the one and only Mediatour.* Divided into two Doctrines.
In the former we have the generall *office* of Christ, he is a *Mediatour*. In the later we have the peculiar *Appropriation* of this office unto him, with an Exclusion of all others from having any share in it; He is the *one and Only Mediatour*. Upon these two I shall insist severally; craving your best Attentions to go along with me; this being a subject of high con-

consequence and concernment. Begin with th
former.

Jesus Christ is a Mediatour betwixt God a
men.

Doct. 1. Jesus Christ is Mediatour betwixt God and men.

So we find him elsewhere stiled. *Gal.* 3. 19
The Apostle speaking of the *Law* given upo
Mount *Sinai*, he saith it was *ordeined by A*
gels in the hand of a Mediatour. Who w
that Mediatour? *Moses* (says some;) whom
God made use of as an *Internuncius*, an *Age*
or *Interpreter* between him and his people
So *Beza* earnestly contends that the wor
there must be understood, giving diverse Rea
sons for it. Others (amongst whom judici
ous *Calvin* is one) understand it of *Christ*
of whom *Moses* was a figure. *Moses* was
Typicall, *Christ* is the *true Mediatour.*

Confirmat.

Vide Beram. Gr. Annot.

Ex Græcis, Chrysostomus, Theophilactus, Oecumenius; Ex Latinis, Ambrosius, Augustinus, Hieronimus, Primasius, citati per Cl. Espencæum de Mediatore, Cap. 4.

More clearly and expressly in that Epi
stle to the *Hebrews*, the Authour speaking o
Christ, he calleth him the *Mediatour of a*
better Covenant, *Chap.* 8. 6. *id est*, the *new*
Covenant. So he else-where explaines it, [*Th*
Mediatour of the new Testament] *Chap.* 9. 15
[*Jesus the Mediatour of the new Covenant.*]
Chap. 12. 24 Not to spend time in exhortin
or confirming a granted truth. Our main bu
sinesse will lie in *Explication*, *Illustration*, *Ap*
plication.

Explicat.

By way of *Explication*, we shall look firs
upon the *Word*, then upon the *Thing.*

I. Of the word Μεσίτης.

1. For the *Word*: Μεσίτης saith the Original
A word which *Erasmus* looketh upon as pecu
liar to the sacred Scriptures, not to be found
amongst

amongst profane Authours. In the translating of it I find some slight difference. *Tertullian* sometimes, (and after him *Castellio*) renders it *Sequester*, an *Umpire*, or *Arbitrator*, one that standeth indifferently disposed betwixt two parties. Others, *Intervenitor*, *Interpunctor*, one that cometh betwixt two parties as an *Agent*, a *Messenger*. Others, *Interpres*, an *Interpreter*, one that imparts the mind of one to another. Others, *Intercessor*, one that intercedes, steppeth in betwixt two, to let and hinder the exceeding of somewhat which is betwixt them. Others, *Conciliator*, a *Reconciler*, one that procureth *Love* or *Agreement* betwixt two or more, who were *strangers*, or *Enemies* each to other. Not to trouble you with these trivial differences. The word properly signifieth, as our translation renders it, *Mediatour*, A *Mediatour*, a *Middler*, a *Middle person that dealeth betwixt two others*. This for the *Word*.

2. For the *Thing*. How and in what respect is *Christ* said to be a *Mediatour*? To this I answer in the generall. He is a *middle person dealing betwixt God and man*. More particularly and fully. He may be said to be a *Mediatour* in a twofold respect. 1. In respect of his *Person*: 2. In respect of his *office*. In respect of his *Person*, he is a *middle person betwixt God and man*. In respect of his *office*, he is a middle person *dealing betwixt God and man*. The former of these *Bellarmine* first, and after him some others, call *Mediatio substantialis*,

2. Of the Thing.

Christ a Mediatour in a twofold respect.

Tileni Syntagma de Officio Christi. § 39. Corn. à Lapide Textum.

alis, a substantiall Mediation. The later *Mediatio, ἐνεργητικὴ*, an operative Mediation. Which Distinction, however (as *Chamier* noteth upon it) it be a new-coined one, not to be found among the Ancients, and possibly may be abused by the mis-application of it, (as it is by *Bellarmine* himselfe,) yet in it selfe it is *Orthodox*, serving not unfitly to explain unto us this great and usefull Doctrine. I shall deal with these branches severally.

Chamier Panstratia, de Christo Mediatore.

I.

In respect of his Person; God-Man.

1. He is a *Mediatour* in respect of his *Person*. A *middle Person betwixt God and Man*, *Μεσίτης*. So may he well be called, in as much as he participates of both *Natures*; being *Θεάνθρωπος*, *God and Man*; *God-man*. Such a *Mediatour* ought to be; one that hath interest in both *parties*. And such is the Lord *Jesus*; One that hath interest in both *Natures*, the *God-head*, and the *Manhood*.

Evinced by Scripture.

For this, Scripture is expresse and cleare to those that will not shut their eyes against the light. What else can we make of that known place of our Apostle in the 3d. chapter of this Epistle? *ver.* 16. [*God was manifested in the flesh*] Not the *Mystery of Godlinesse*, (So indeed the Vulgar Latine rendereth it; and so *Grotius* would have it, leaving out the word [*Θεὸς, God*] which (saith he) *Hincmarus* informs him was added by the *Nestorians*; and *Erasmus* conjectures was put in against the *Arians*, [*Great is the mystery of Godlinesse, which was manifested in the flesh.*]) but by Christ

Magnum est pietatis mysterium, quod manifestatum est in carne. V. Lat. *ὃ ἐφανερώθη.* Grot. ad loc. *Qui ipse alibi aliter locum citat. sc.* Joh. 14. *Θεὸς ἐφανερώθη.*

Christ and his Apostles, weak, mortall men.)
But, [God was manifested in the flesh,]
which word [God] Beza more rightly conceives was in some Copies expunged by those who denyed the *Divinity* of Christ, or the *Union of the two Natures*. As for the former reading and exposition (as *Beza* rightly observes upon it) it is inconsistent with that which followeth in the verse. To let passe other passages; How can it be said of the *Mystery of Godlinesse* (what we find in the close of that verse) that it was *received up into Glory*? Certainely this cannot be applied unto any other thing but the Person of Christ, even *God manifested in the flesh*. I am not ignorant how *Grotius* goeth about to elude that Allegation. The *Mystery of Godlinesse*, the Gospel (saith he) may be said to be *Exalted in Glory*, in as much as it brought in greater sanctity into the world then any other Doctrine before it had done. But the word in the Originall is Ἀνελήφθη, which properly signifieth (as *Beza* renders it) *Sursum receptus est*, *Received*, or *taken up*. Which the Evangelist Saint *Luke* applieth unto Christ, *Acts* 1. 2. and *ver.* 22. Ἀνελήφθη, *he was taken up*. The evidence is cleare to those that will not *Festucam quærere* (as he spake) seek straws to put out their owne eyes withall. That passage of the Apostle is a description of the Messiah, [*God manifested in the flesh*] *God*, i. e. the eternall Son of God, the second Person in the blessed Trinity, being God co-essen-

Vide Bezam in Græc. Annot. ad locum, fusè.

Gloriosè admodùm exaltatum est, nempè quià multo majorem attulit sanctitatem, quàm ulla antehac dogmata. Grot. Annot. ad loc.

coessentiall and coequall with his Father. He was *manifested in the flesh*, by assuming the humane nature into a personall union with the divine.

To the same purpose is that other obvious Text of S. *John*, *Joh.* 1. 14. [*The Word was made flesh.*] The *Word*, of which he saith in the first *verse*, that it *was with God*, and *was God*. The *increated*, *essential* Word, the second Person in the blessed Trinity, it was *made flesh*, *viz.* by taking the nature of a man into such a personal union with his Godhead. Thus was the *Messiah*, both *God* and *Man*, two natures in one Person; Truly *God*, and truly *Man*.

Christ truly Man.

Truly *Man*. For that, were there no other Text in Scripture to assert it, this one which we have now in hand would put it out of doubt. [*There is one Mediatour betwixt God and men, the* [*Man*] *Christ Jesus.*]

As truly God.

If there be any question, it must be about his *Godhead*. That the *Arians* of former, and the *Socinians* of later times, have not onely questioned, but denied. And for countenance of that their damnable *Heresie*, amongst other Texts of Scripture, they take hold of this we have now in hand, [*There is one Mediatour betwixt God and men, the* [*Man*] *Christ Jesus.*]

The Godhead of Christ evinced by Scripture Testimony.

But for this also Scripture speaketh as fully, as expressly, as for the former. Testimonies are obvious. In the old Testament, *Isa.* 9. 6. The Prophet speaking of the *Messiah*, he calleth him the [*mighty God*] *El Gibbor* [*El*] being

ing one of the names of God. More clearly the Prophet *Jeremie*, *Jer.*23.6. *This is the name whereby he shall be called,* [*The Lord our Righteousnesse.*] *Jehovah Tzidkeu, Jehovah our Righteousnesse.* A name proper unto God (as the *Jewes* acknowledge) not so communicable to any creature.

In the New Testament, *Acts* 20.28. *Paul* chargeth the *Elders* at *Ephesus*, that they should *feed the Church of God which he hath purchased with his blood.* The Church of [*God*] ἐκκλησίαν Θεοῦ, not Κυρίου, of the *Lord.* So indeed *Grotius* would evade it, telling us of some Greek Copies that so read it. True, *Beza*, instanceth in five of them; but then they add'd the word [Θεοῦ, *God*] to it. Κυρίου καὶ Θεοῦ *The Lord and God.* A Text speaking so full for the Divinity of Christ, that (as *Beza* saith of it.) All the *Arians* in the world do but in vaine go about to elude it.

In quinque Exemplaribus legitur Κυρίου καὶ Θεοῦ: Beza ad loc. *Hunc locum eludere frustrà conati sunt Ariani.* Bez. Gr. Annot. ad loc.

To this add that other obvious one of the Apostle, *Rom.*9.5. where speaking of *Christ*, he calleth him [*God blessed for ever.*] True it is (what *Erasmus* observes, and *Grotius* layeth hold of) that in citing this Text, some of the Ancients, as *Cyprian* and *Hilary*, have left out the word Θεὸς, *God.* But that omission (saith *Beza*) is to be imputed *Librariorum vitio*, to the writers or keepers of those copies; which plainly appears in that the designe of both these Authours in those places is from that Text to prove that the Name of God doth truely and properly agree unto Christ.

Cyprianus lib. adversus Judæos 2 cap. 5. *Hilarius, in* Psal. 12.2. Vide Bezam Græc. Annot.

Christ. To which purpose also the Greek Father *Athanasius* in his disputation against the *Arians* urgeth both that Text and Word.

To these (if need were) other Testimonies might be added, as that known one *Phil.* 2. 6. where the Apostle speaking of *Christ*, he saith that *Hee being in the form of God, thought it no robbery to be equall with God.* Which place however obscured by *Erasmus*, and wrested and blanched by *Grotius*, and others, yet speaketh fully for the Divinity of Christ, as *Beza* clearly vindicates it. And that other *Joh.* 5. 18. where this is laid down for a ground of the Jews malice against our Saviour, that *he said, that God was his father, making himself equall with God.*

Beza Gr. Annot.
To these adde, Tit. 2. 13. & 3. 4.
Jude 25.
1 John 5. 20.

By Arguments.

For the seconding of these Testimonies, I might subjoyn many *Arguments* clearly evincing the *God-head* of Christ. Five of which a Modern *Divine*, for memories sake, hath comprized in one Latine verse.

Martinius in Symbolum. lib. 2. cap. 5.

Jova, Dei Natus, Propriis, Dei et Actio, Cultus.

Arg. 1. The proper Name of God (*Jehovah*) given to Christ.

1 *Jova*, The *name of God*; i. his proper name [*Jehovah*] is given to him. So we find it in that place forenamed, *Jer.* 23. 6.

Arg. 2. Christ the Son of God.

2. *Dei Natus*, The Son of God. So he is called *Luke* 1. 35. *Gal.* 4. 4. And that not by *Creation*, as Angels are said to be, *Job* 1. 6. *Psal.* 89. 6. And *Adam*, *Luke* 3. 38. Not yet only by *Profession*, as all the *Worshippers* of the true God are called, *Gen.* 6. 1. Non yet, by the *Grace of adoption*, as all true *Believers* are;

Joh.

Joh. 1.12. *Rom.* 8.14. *Gal.* 4.5. But the Son of God properly ſo called, his Son by *nature*, by an eternall *generation*, an inexpreſſable and unconceivable *emanation* of *eſſence*, and *communication* of *ſubſtance*. [*Thou art my Son, this day have I begotten thee*, Pſal. 2. 7.] which the Apoſtle applies and appropriates unto *Chriſt*, *Heb.* 1.5. Thus is he the Son of God ſo as no creature is, or can be ſaid to be. Thence called, the [*only begotten Son of God*] *Joh.* 1.14.

ὁ μόνος λεγόμενος χυείως υἱὸς. Juſtin. Μονογενὴς hic rectè dicitur, quia ſingulari modo à Deo proceſſit, Grot. Annot. ad loc. Joh. 1.14.

3. *Proprium.* Many of the *Properties* of God, *Incommunicable properties* are attributed unto him. As,

Arg. 3. Divine Properties attributed to Chriſt.

1. *Eternity.* [*In the Beginning was the Word*,] ſaith Saint *John* (*Joh.* 1. 1.) ſpeaking of the *Meſſiah*, that *Eſſential word*, of whom, and by whom God ſpake unto the Fathers. This Word was in the *Beginning*; Not that temporal and determinate beginning, in time, or with time, of which *Moſes* ſpeaks, *Gen.* 1.1. [*In the beginning God Created the heaven and the earth*;] But indeterminate and eternall; ſo our new Annotation expounds that word. Or, in the *Beginning*, when the world began firſt to be created; then he was, Ἦν, *Jam tum erat*, having a being before it, and conſequently from *Eternity*. So much we learn from that of the *Wiſe man Prov.* 8. 23, 24, &c. where ſpeaking in the perſon of Christ the *Son of God*, the *Eſſentiall Wiſedome* of the Father, [*I* (ſaith he) *was ſet up from everlaſting, from the beginning, or ever the earth was. When there were*

1 *Eternity.*

ἐν ἀρχῇ ἦν: Sic mos eſt Hebraïs æternitatem populariter deſcribere. Grot. Annot. ad loc.

were no depths, I was brought forth, &c.] And to the same purpose our Apostle, Col. 1. 17. describing of Christ, He is (saith he) Before all things] viz. all Created things: Before the world was. So much we learn from our Saviours own mouth, Joh. 17.5. [Father, glorifie thou me with thine own selfe, with the Glory I had with thee before the world was.] Such glory had the Lord Christ with his Father, viz. in the heavens; and that before the world was. This he had not only in regard of *Destination*, being predestinated to it by God his Father (as *Grotius* would evade it,) but in regard of *Actuall possession*. [The Lord possessed me in the beginning of his way (saith Christ the Son of God) Prov. 8.22. And as his Father possessed him, so he was possessed of the selfesame glory with his Father, before the world was, from *Eternity*. [His goings forth have been from of old, from everlasting (from the days of Eternity,) saith the Prophet *Micah*, speaking of the Messiah, Mic. 5.2.

Τῆ δόξῃ ὃ ἔσχον ς. Destinatione tuâ, Grotius Annot. ad loc.

2. Immensity. 2. As *Eternity*, so *Immensity*, to be present in all places. [Where two or three are met together in my name, (saith our Saviour) there am I in the midst among them, Mat. 18.20. viz. by his Eternall spirit. A passage (as *Grotius* observes upon it) most like unto that trite sentence in use among the Jews. [Where two are sitting together; and conferring about the Law, there is the Shecinah (the divine majesty) amongst them.

Ubi duo considerent sermonem habentes de lege, Shecinah est inter ipsos. Grot. ad loc.

3. As

3. As *Immensity* and *Omnipresence*; so *Omnipotency*. [*Hee shall change our vile body* (saith the Apostle) *that it may be like unto his glorious body, according to the mighty working, whereby hee is able to subdue all things to himself.*] Phil.3.ult.

3. Omnipresence.

4. As *Omnipotency*, so *Omniscience*. [*Lord thou knowest all things* (saith *Peter*)] Joh.21.17. [*He needed not that any should testifie of man, for he knew what was in man*, Joh.2.25.] He was καρδιογνώστης, *a searcher of the hearts*, knowing the thoughts of men, and that before they bewrayed themselves by any outward expression, as appears from those known places, *Mat.*9.4. *Luke* 16.15. now this is confessedly Gods peculiar, *God which knoweth the hearts*, Acts 15.8.] Thus are the properties of God attributed to him.

4. Omniscience.

De animis hominum certò judicare solius est Dei. Grot. in Act.1.25.

4. And so (in the 4th place) is *Dei Actio*, *Divine Actions* and *Works*, they are attributed and referred to him. As, *viz.* *Creation*. [*All things were made by him*, Joh.1.3.] *By him were all things created that are in heaven, and that are in earth, visible and invisible*, Col.1.16. *By whom God made the worlds* (saith the Authour to the Hebrews) *Heb.*1.2. δι' ὃν, not *propter quem* (as *Grotius* would evade that cleare Text,) [*For*] *whom he made the worlds*. But *per quem*, *By whom*. So the Apostle, to put it out of doubt, putteth them together, *Col.*1.16. *All things were created by him, and for him.*] δι' αὐτοῦ, καὶ εἰς αὐτόν. Thus were the *worlds* made by him. Not onely the *New*

Argu. 4. Divine Actions ascribed to Christ. Creation.

Videtur δι' ὃ *hic rectè accipi posse pro* δι' ὃν. Grot. ad loc.

World,

world, the *intellectuall world*, the *world* of *mankind*, (*which is the chiefeſt part of the world*) *whom God reformeth and reſtoreth by the mediation of Chriſt, by giving him a new ſtate and condition by a new Covenant.* So indeed I finde a Divine of our own expounding that Text: Borrowing his Expoſition (as I ſuppoſe) from *Grotius*, upon that place formerly named, *Col.* 1. 16. who being there put to it ſtraight, maketh uſe of the ſame ſhift. A miſerable ſubterfuge! What *worlds* the Apoſtle there ſpeaketh of, we may learn by comparing him with himſelfe; that Text *Heb.* 1. 2. with that other *Heb.* 12. 3. *Through faith we underſtand that the Worlds were framed by the word of God.*] Theſe were the worlds which God the Father made by his Son, even the whole *Univerſe*, the *upper world*, and the *lower world*; the *viſible*, and the *inviſible world*, both continuing through ſeverall ages. And therefore called in the plurall number τὺς αἰῶνας, the *worlds*. Theſe *worlds* God the *Father* made by his *Son*, and that not as an *Inſtrument*, or *inferiour Agent*, but a *concurring*, *cooperating*, and *equall* cauſe; having the ſame efficiency with his Father, onely differing in the *order* of working.

Dr. Luſhington. *Comment. ad loc.* Heb. 1. 2

Τὰ πάντα, *Intellige omnia quæ ad novam Creationem pertinent.* Grot. Annot. ad Col. 1. 16. *Similiter ſuperius* 17. τὰ πάντα ἐν αὐτῷ ἔκτισται, Et hæc omnia (inquit) de veteri creatione ad novam traducitur.

Providence.

And as *Creation*, ſo *Providence*: That we finde alſo aſcribed unto Chriſt. As the Father *made* the world by him, ſo he *governeth* it by him. So it there followeth, *Heb.* 1. 3. *Who being the brightneſſe of his Fathers glory, and the expreſſe image of his Perſon, he upholdeth*

holdeth all things by the word of his Power.] Thus doth Christ bear up all things, continuing to the severall creatures their being, ordering and governing them; and this he doth by the *word of his power*, τῷ ῥήματι τῆς δυνάμεως αὐτῦ, not αὐτῦ, (as *Grotius* would have it, referring it to God the Father, by whose *order* and *command*, (saith he) Christ governeth the world, by the word of [*his*] power:) but αὐτῦ, *The word of his own power: i.e.* his own *powerfull word*, (as *Beza* renders it.) By this *word* he made the world [*He spake, and it was done.*] And by this word he *governeth* the world; by his own mighty word, the *word of his Power*. Both these are *divine Actions*; and being ascribed unto Christ, evidence him to be no lesse then God.

Christum verbo potentiæ paternæ (id est, jussu) regis cuncta. Grot. ad loc.

Verbo illo suo potente. Beza.

5. The fifth and last particular, is *Cultus, Divine Worship*. That we shall also finde given unto Christ, [*When he bringeth in the first begotten into the world, he saith, And let all the Angels of God worship him, Heb.* 1.6.] The Angels who refused divine honour to be given to themselves, [*See thou do it not*, (saith the Angel to *John*, when *John* fell at his feet to worship him) *I am thy fellow-servant*, &c. *Rev.* 19.10. and 22.9.] yet they give, and must give unto Christ. And so must all others. *believing* on him: [*Ye believe in God, believe also on me, John* 14.1.] The same respect that Christians give unto God the *Father*, they must also give unto the *Son*; *believing on him*:

Arg. 5. Divine worship given to Christ.

which is an honour due onely to God: other creatures, *Men* and *Angels* may be *believed*, but not *believed on*, rested on. This were to make them *Gods*, no lesse then Idolatrie. And so *invocating* him: It is the Saints Character, they are such as *call on the Name of the Lord Jesus*, *Acts* 2.21. and 9.14.

Now put these together; the *Name* and *Titles* of God, the *Son* of God, the *Properties* of God, the *Actions* of God, the *Worship* due only to God; all these are attributed and ascribed to Christ. A full evidence that he is, and must be more then χίλος ἄνθρωπος, meer man, or yet a Divine Man, (as some of them stile him) *viz.* Truely *God*, as well as *Man*.

Dr. Lushington. *in* Heb. 7. 22.

Upon this Subject, I shall say no more, neither should I at the present have said so much, did I not take notice of a generation of men (and those none of the meanest for learning and parts,) risen up in these shaking times, who are not afraid to set their shoulders to this principle of Faith, indeavouring to overthrow this main pillar of the Christians hope, and of his Religion, the *Divinity*, the *Godhead* of Jesus Christ. Against them it is, for the vindicating of the Truth of God from some of their evasions, and false glosses, and the confirming and establishing you in the faith which you have received, that I have spoken this little time and strength.

Socinians.

The Text cleered from the Socinian glosse.

Object. But yet what say we to the words of the Text, which hold forth Christ the

us onely as a *Man*? *The* [*Man*] *Christ Jesus.*]

Anſ. True, ſo he is, *Man*, *True* Man, but not *meer* Man, *Verus, ſed non merus*. The word is not to be taken *excluſively*, as denying the *Divine Nature*. No, Elſewhere in this Epiſtle, the ſame pen ſtileth him *God*, (as I have ſhewn you) [*God manifeſted in the Fleſh.*] So as here is no ground for the *Arian*, or *Socinian*, to caſt anchor upon. By the like reaſon the *Marcionites*, or *Manichees*, might conclude againſt the truth of Chriſt's *Humanity*, becauſe elſe-where he is called *God*. [*God bleſſed for ever, Rom.* 9. 5.] Thus is the ſame Perſon, being Θεάνθρωπος, both *God*, and *Man*, ſometimes denominated from one nature, ſometimes from the other; Sometimes called *God*, and ſometimes *man*; Yet ſo, as he is truely both. And in that reſpect fitly ſaid to be a *Mediatour* betwixt *God* and *men*; having an intereſt in, and participating of both Natures.

Chriſt true Man, but not meer Man.

Reaſ. And it was very requiſite that he ſhould be ſo; And that for the due qualifying of him for the *Office* and *Work* of his *Mediatorſhip*. That he might be a meet and fitting Perſon to deale betwixt *God* and *man*. That was his *Office*, that was his *Work*; to deal *with God for man*; and to deal *for God with man*. Now that he might be fit for both theſe tranſactions, for both parts of this *Office*, he muſt partake of both Natures: That he might effectually deal *with God for man*, he

Reaſon. Why Chriſt muſt partake of both Natures.

must be *God*, [*If a man sin against the Lord, who shall intreat for him?*] (saith *Eli* to his sons) 1 *Sam.*2.25. And that he might deale *from God*, and *for God with man*, he must be *man*. When God spake unto *Israel* at Mount *Sinai*, at the giving of the *Law*, (though I conceive it was not the *immediate voice* of God himselfe, but of some *principall Angel*, whose Ministry he there made use of in that promulgation, as may not obscurely be collected from those known Texts, *Heb.*2.2. *Acts* 7.38. yet the people were not able to abide that *Voice* or *Presence*: And therefore they desire an *Internuncius*, a man like themselves, who might be as a *Mediatour*, to go betwixt God and them, *Exod.*20. 18,19. For this Reason, (amongst others) it was requisite that the *Messiah*, *Jesus Christ*, should be both *God* and *man*, that he might be a meet Mediatour to deal betwixt *God* and *man*.

Lex non data est per Filium, sed per unum è præcipuis Angelis Dei nomine loquentem. Grotius Annot. in Hebr. 2.2.

Thus have I passed over this first Branch of the Point in hand, shewing you how Christ is a *Mediatour* in respect of his *Person*; A middle Person betwixt God and man, participating of both Natures. And here is that *Mediatio substantialis*, his *substantiall Mediation*.

2 Christ a Mediator in respect of his Office, dealing betwixt God & Man.

Passe we now to the second Branch, to the *Energeticall*, *Operative* Mediation; where we shall see how Christ is said to be a *Mediatour* in respect of his *Office*; performing the work of a Mediatour: being in himselfe a *Middle* Person, he *dealeth betwixt God and man*.

Quest.

Queſt. Dealeth betwixt them? How? in what way? what is that *Tranſaction*? what is the buſineſſe wherein, and whereabout the Lord Chriſt dealeth betwixt God and man? The great Tranſaction of Chriſt.

Anſw. To this take the Anſwer in one word. It is the buſineſſe of *Reconciliation*. This was the great Negotiation about which the Son of God, leaving the boſome of the Father, came into the world, took the nature of man upon him, and undertook the office of a *Mediatour*, All for the reconciling of God and man. So the Scripture holdeth it forth: [*God was in Chriſt reconciling the world to himſelfe*, 2 *Cor*. 5. 19.] [*It pleaſed the Father by him to reconcile all things to himſelfe*, *Col*. 1. 19. This was the great deſigne of *God* in giving his *Son*, and of his *Son* in giving himſelf, that he might be a *Mediatour of Reconciliation* betwixt God and man. *Reconciliation*.

Reconciliation. Take we hold of the skirts of that word. We may learn that from it which may conduce not a little to our preſent purpoſe. Καταλλαγὴ, ſaith the Originall, fitly rendred *Reconciliation*, Which is, the *reſtoring of former love, amity, agreement, betwixt two, or more, diſagreeing parties*. This is properly *Reconciliation*, importing (as you may alſo notice) theſe three particulars. 1. A *Forſaking Amity*, and friendſhip: 2. A *Subſequent Breach*, and diſagreement: 3. A *making up of that Breach*, and a reſtoring of that former Amity again: All fitly appliable to the point we have now in hand. Chriſt's *reconci-* Reconciliation importing three things.

ling of God and man imports all these three particulars.

1. A *precedent Amity*, and friendship. Such there was betwixt God and man at first. God having made man after his own Image, like unto himselfe, there was a blessed *unity*, and agreement betwixt them; they were at One. Man was God's *Favourite*, greatly beloved of him, highly in grace and favour with him. And God was again highly honoured, and greatly beloved of man. Thus was there a neer *Union*, a sweet and blessed *Communion* betwixt them. Such was the state of man in his *Creation*.

1. Precedent Amitie.

2. A *Subsequent Breach*: whereby this *Union* and *Communion* were dissolved, and naturall *Enmity* introduced. So came it to passe by *Satan's mediation*, his interposing betwixt God and man; his soliciting and enticing man to sin against the Law of his Creatour, and so to break the Covenant betwixt God and him. Hereupon followed a *mutuall alienation*. God was estranged from man, and man was estranged from God. Nay, a mutuall *Enmity*. [*You that were sometimes alienate and enemies*, (saith *Paul* to his *Colossians*, speaking of their estate before conversion,) *Col.* 1.21. [*When we were enemies we were reconciled to God*, (saith the same Apostle to his *Romans*) *Rom.* 5.10. Such a mutuall Enmity there is betwixt God and man; God for sin hating man, and man through sin hating God. Such is the estate of man by *Degeneration* and Corruption. A state of *Enmity*.

2. A subsequent breach.

3. An

3. And hereupon it was (which is the third particular) that *Jesus Christ* took upon him the Office of a *Mediatour*, that he might *dissolve* and *destroy* this *ground-work of the Devil*, (as Saint *John* speaketh 1 *John* 3. 8.) That he might *slay this Enmity*, make up this Breach, compose this difference, restore that former love and amity; That he might make reconciliation betwixt God and man.

3. Restoring of Amity.

A *Mutuall Reconciliation.* Such was the *Enmity* which Satan had made. A *mutuall Enmity.* And such was the *Reconciliation* which Christ undertaketh, A *Mutuall Reconciliation.* To reconcile God unto man, & man unto God.

Reconciliation by Christ mutuall.

Which let it be taken notice of by the way, And that against the *Socinians*, and some other of the times, who would have this *Reconciliation* to be onely on one part, *viz.* on *Man's part to God*, not of *God's to man. To this end* (saith one of them) *Christ came into the world not to reconcile God to man, but man to God.* As for *God*, he was reconciled to his *Elect* from Eternity, So as he not onely bare them no ill will, but he bare them good will; loving them, and intending good unto them: What then needeth any *Reconciliation* of his part? The *Reconciliation* spoken of in Scripture (say they) is onely on *Man's* part: [*When we were enemies we were reconciled to God*] *Rom.* 5. 10. not God to us. [*God was in Christ reconciling the world to himself,*] 2 *Cor.* 5. 19. not himselfe to the world.

Socinian errour refuted.

Paul Hobson's Serm. Christ the effect, not the cause of the love of God, *pag.* 47.

But this opinion of theirs is justly censured

Testimony to the Truth by the *London* Ministers. p. 9.

and condemned by others as erroneous and hereticall, having no ground for it, but the ignorance of the Authors and Abettors: which (as it seemeth) doe not understand the meaning of that phrase, *To be reconciled unto one.*

To be reconciled to one: the phrase expounded.

To be reconciled unto one, what is it but to be reingratiated, to be restored to grace and favour with him? So the Princes of the *Philistins* understood the word, 1 *Sam.* 29.4. when declaring their jealousie concerning *David* lest if he should go along with them, he might betray them, [*Wherewith* (say they) *should he reconcile himselfe to his Master? &c.*] *i.e.* Reingratiate himselfe, make his peace with him, procuring his grace and favour again. In the same sense our Saviour adviseth the offending Brother, that he should [*go and be reconciled to his Brother,* *Matth.* 5.24. *i.e.* Seek to make peace with him by confessing his fault, and if need were, making satisfaction. And so in like manner the Apostle wills the woman that had without cause deserted her husband, [*Let her* (saith he) *be reconciled unto him,* 1 *Cor.* 7.11. *i.e.* Humble her selfe, and seek the good will of her husband, that he passing by her offence, might receive her again as a wife, being reconciled unto her. And thus are men most properly said to be *reconciled unto God*; when they are *Redire cum Deo in gratiam*, when they are restored to his grace and favour again; so as his wrath is appeased towards them, and they are reingratiated with him.

But

But to leave them (with whom happily I ſhall have occaſion to deale ſomewhat more fully upon this point hereafter.) Hold we on our way.

The *Reconciliation* undertaken by Chriſt betwixt God and man, is a *Mutuall Reconciliation.* On *God's* part, on *Man's* part.

1. On *God's* part, the reconciling of *God* to *man.* In this reſpect it is that Chriſt is ſaid to have *made peace*, *Col.*1.20. And to be *our Peace*, *Epheſ.*2.14. *i.e.* the Authour of peace and reconciliation with God: which he hath purchaſed by the *Blood of his Croſſe*; by making ſatisfaction unto the Juſtice of God. This is the *Reconciliation* ſpoken of by the Angel *Gabriel*, *Dan.*9.24. *Seventy weeks are determined, &c. to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity.* This was the *Meſſiah's* work. So the Apoſtle applieth it unto him, *Heb.*2.17. where ſpeaking of this great high Prieſt, he ſets forth this to be the principall part of his work, [*to make reconciliation for the ſins of the people.*] This was the work, the moſt proper work of the *Prieſts* under the Law, thoſe *Typicall Mediatours*, to *reconcile God unto his people*, *Lev.*8.15. by making *Agreement* for them, *Exod.*29.36. And this is the work of this *Architypall Mediatour*, the Lord Jeſus, to *reconcile God unto man.* So are we moſt properly to underſtand both thoſe forenamed places, which our Adverſaries aforeſaid conceive to ſpeak ſo full for them. That of the Apoſtle

1. On God's part.

Apoſtle, *Rom.*5.10. [*When we were enemies we were reconciled unto God.*] How? why, *by the death of his Son,*] by and through that ſatisfaction which Chriſt hath made to the Juſtice of God. And that other, 2 *Cor.*5.19. *God was in Chriſt reconciling the world to himſelfe.*] How? The next words explain it, [*not imputing the treſpaſſes unto them,*] pardoning the ſins of his people; accepting the ſatisfaction made by Chriſt on their behalfes: which being applied unto the perſons of believers, now God is actually *reconciled* unto them.

Object. But was he not ſo before? Did not God *love* his Elect from eternity? How then is he ſaid to be reconciled to them?

Anſw. To this it is anſwered, True, he did ſo. [*Jacob have I loved,*] So the Apoſtle *Rom.*9.13. citeth that of the Prophet *Malachy, Mal.*1.2,3. which is to be underſtood not onely of *Jacob's* poſterity, the *Iſraelites*, whom God preferred before the poſterity of *Eſau*, the *Idumæans*; but of the perſon of *Jacob*. Thus God loveth the perſons of his Elect, and that before they have *done either good or evill*. But what is that *Love*? why, only a *gracious purpoſe* of God towards them, for the reconciling of them unto himſelfe, and receiving them into grace and favour with him. This is the *Love* of God to his Elect; not any *complacencie* and *wel-pleaſing* that he hath in their perſons ſo long as they are in a ſtate of ſin; no, the Apoſtle layeth down this for an irrefragable Concluſion, *Rom.*8.8. that

Object.

Anſw.

Gods eternall love, what?

They

They which are in the flesh (in state of nature) *they cannot please God.*] And the *verse* foregoing giveth a reason for it, because *the carnall mind* (or the *minding* or *wisdome of the flesh*, φρόνημα σαρκὸς) *is Enmity against God.*] Rebellious Subjects, so long as they continue in that state of Rebellion, cannot be pleasing to their Prince. No more are rebellious sinners (and such are God's Elect, as well as others, before conversion, *Ephes.* 2.3.) to their God. To the same purpose is that other Text, *Heb.* 11.6. *Without faith it is impossible to please God.*] Neither the person, nor services of an unbeliever can be well pleasing unto God. And why? Because it is by *faith* that the person is united unto Christ, *In whom God the Father is well pleased, Mat.*3.17. In him it is that the persons of God's Elect come to be accepted: *He hath made us accepted in the beloved, Ephes.* 1.6. God's eternall love then towards his Elect imports no more but a *gracious purpose of reconciling them to himselfe in time.* Which is not actually done, untill the Reconciliation purchased by Christ be effectually applied unto them through faith. Now is God said to be *reconciled* unto them, and not before. Here is Reconciliation on *God's* part.

2. On *Man's* part; the *reconciling of man to God*; Which is done by subduing and healing that rebellious principle of *Enmity* which is in the soul; inclining the sinner to accept of Reconciliation being offered and tendred unto him: to close with God upon his terms; by

2. On Mans part.

by faith to lay hold upon his grace and mercy in Christ: yeilding up himselfe unto God; taking and acknowledging him for his Soveraign Lord: so as laying down and casting away the weapons of his rebellion, abandoning what ever it is that might be offensive to him, what ever it is that might alienate him from his God, or his God from him; thenceforth to walk before him to all well pleasing, in newnesse of obedience all his dayes. This is *Reconciliation on Man's part.* Of which we may understand the Apostle to speak, 2 *Cor.* 5.20. *We pray you in Christ's stead be ye reconciled to God.*] *i.e.* Accept the grace that is offered you in the Gospel, imbracing it by faith, indeavouring to walk worthy of it, answerably to it.

Put these together. Here is the great work, for the effecting and procuring whereof the Lord Jesus undertook the Office of a *Mediatour*: *viz.* a *Mutuall Reconciliation betwixt God and man.*

Reconciliation a blessed Work.

Reconciliation] A blessed work! Such is not only Reconciliation betwixt *God* and *man*, but also betwixt *man* and *man*: a work which every Christian should be forward in, and ambitious of; to be in this sense a *Mediatour*, a *Mediatour of Reconciliation*; not of *Debate*, and *Division*; to make, or maintain, or widen differences. This was *Satan's* work at the first; Such a *Mediatour* was he betwixt God and man, a *Mediatour* of *Enmity*; going betwixt *God* and *man* to make a *Breach*, to dis-

Satan a Mediator of Enmity.

solve

ſolve that Union betwixt the creature and the Creatour: to ſow the ſeeds of Diviſion betwixt them: which he did (even as *Tale-bearers*, and *Make-bates* uſe to do,) firſt, by caſting in of *jealouſies*, and ſuſpitions betwixt the one and the other. *Yea, hath God ſaid, ye ſhal not eat of every tree of the garden?* (ſaith he to the woman *Gen.*3.1.) Inſinuating that in that Prohibition God intended no good to man. Then plainly accuſing the one to the other; God to man; as if he envied man's happineſs, [*God doth know that in the day ye eat thereof, your eyes ſhall be opened, and ye ſhall be as Gods, knowing good and evill, ver.*4.] Thus did he bring in *Enmity* into the world at the firſt; and by the like Artifice he ſtill indeavours to continue, and increaſe it; to that end accuſing *man* to *God*. Thus dealt he with righteous *Job*, *Job* 1.9. *Doth Job ſerve God for nought?*] Inſinuating that *Job*, what ever ſhows he made, he was no other but a Mercenary Hypocrite; one, that in what ever ſervice he did, looked more at his own private advantage, then the honour of his God. And the like he ſtil doth; whence he is called the *Accuſer of the Brethren*, *Rev.*12.10. Accuſing man to God, and man to man; all to ſow diviſions betwixt them. Such a *Mediatour* is he.

And ſuch *Mediatours* there are enough to be found every where; *Mediatours of Enmity*: Such as doe the like ill offices betwixt men and men; *ſowing of ſtrife*, (as the *Wiſe man* ſaith of the *wicked man*, the *miſchievous man*,

man, the *False-witnesse*, the *Tale-bearer*, *Prov.* 6.14,19. & 16.28.) either *making*, or *maintaining* of differences amongst Brethren: which they do after the very same manner that Satan did; by casting in of *jealousies* and suspitions betwixt them; *accusing* the one to the other. An office as ill as may be; which whoso are imployed in, they are therein no other but the *Divels Agents* and Instruments, doing his work; He was and is a *Mediatour of Enmity*:

Diabolus est medium disjungens; Christus est medium conjungens. Aquinas ad Textum.

But *Christ* of *Reconciliation*. And herein let every of us propound him as a pattern for imitation, accounting it one of the best offices we can perform, to make peace. [*Blessed are the Peace-makers*, (saith our great *Peace-maker*,) *Matth.* 5.9. *Peace-makers*, whether they be such as indeavour to *reconcile man to God*, which is the work of the *Ministers* of the Gospell, to whom is *committed the Word and Ministry of Reconciliation*, 2 *Cor.* 5.18,19. Or *man to man*; in composing of differences, seeking to make peace, betwixt those which are at variance. *Peace*, a good *seed*, which whoso soweth, shall not lose his labour; however it may prove a thankless office with *men*, and sometimes meet with ill requitals. (So fared it with *Moses*, when he interposed himself betwixt those contending *Hebrews*, *Exod.* 2. 14. he met with a *Check* and a *Choak*. And so it fareth sometimes, and oft-times with *Reconcilers*, *Peace-makers*, whilest they interpose themselves betwixt two disagreeing parties.

Christ a Mediator of Reconciliation, and therein a pattern for our Imitation.

Parties, it may be they have thanks from neither, but suffer from both) yet their labour shall not be in vain in the Lord. They shall reap that which will be worth the reaping. *The fruit of Righteousnesse is sowne in peace of them that make peace*, (saith Saint *James*) *Jam.* 3. 18. As they have inward peace and tranquillity in their Christian indeavours here, so they shall reap that *fruit of Righteousnesse*, eternall Peace, hereafter.

Every of us then be ambitious of being active in such a Mediation, a *Mediation of Reconciliation*. An Exhortation, never more seasonable, never more needfull then at this day, in these dividing times, wherein that *Mediatour of Enmity*, the *Divell*, hath sown so many seeds of *Division*, as that they threaten the choaking of what ever good seed the good hand of God had begun to sow amongst us in this, and the Neighbour Nation. In this labour we all of us to countervork the common Adversary. To be industrious in *seeking of Peace*, *seeking of Peace*. Seek it from God, seek it from men, seek it by prayers, seek it by counsels, seek it by all possible indeavours; every of us contributing what we may towards the reclaiming of what by so great a degree we have lost of our *Peace*.

Be wee also Peace-makers.

To this end labour (in the first place) to make peace in Heaven, by seeking *Reconciliation with God*. Were there peace *above*, there would be peace *below*; were we at peace with God, we should be at peace amongst our selves.

2. Then

2. Then be we in our selves *peaceable*; all of us seeking after our share in that *Wisdom which is from above; which is first pure, then peaceable, gentle, and easie to be intreated.* That so, what in us lieth, we may all of us promote this so much desired work of a Nationall, Ecclesiasticall, Civill, Domesticall, Personall Reconciliation. A service gratefull to God.

Only in God's way.

Onely, *Let it be managed in God's way.* So did this our *Peace-maker*, our blessed *Mediatour* manage this great businesse of *Reconciliation* betwixt God and man, in the way that God his Father had laid forth to him. The like do we: not going out of God's way to seek for peace, not parting with what is *Gods*, to purchase it: what is our own, we both may, and in some cases ought. So did this our *Mediatour*; how ever he was tender of his Fathers honour, yet he *emptied himselfe* (so the Originall hath it; *Phil.* 2. 7. ἐαυτὸν ἐκένωσεν,) *viz.* of his own honour, [*He made himselfe of no reputation*; yea, laid down his life to purchase peace, *Col.* 1. 20. And herein imitate we him; be content to emptie our selves, to part with much of our own for peace; not with *Gods Truth*, his *Honour*, his *Glory*, by yeilding to any sinfull accommodations and complyances. Peace so bought is but an ill purchase; otherwise it can hardly be purchased at too dear a rate.

But to return from whence I have deviated, being drawn aside by the seasonableness of this Exhortation, which fell in by the way.

We

We have seen what the great *Negotiation* is, in reference whereunto Jesus Christ took upon him the office of a Mediatour betwixt God and men.

Quest. Our next Question must be, *How came he by this office?* How came he to undertake this work? *Question.* How Christ came by this Office.

Answ. To which I return this generall Answer, *He was called to it.* Christ did not intrude himselfe into this office, *He glorified not himselfe to be made an High Priest*, a Mediatour, *Heb.*5.5. He did not run before he was sent. So much we may learn from those Titles given to him; that of an *Angel*, or *Messenger*, Mal.3.1. [*The Messenger of the Covenant*:] That other of an *Apostle*, Heb.3.1. [*The Apostle and High Priest of our Profession.*] Each importing a Mission, a Sending. Christ did not undertake this office without the warrant of a lawfull *Calling*. *Answer.* He was called to it.

Let it be taken notice of by all those who shall undertake any *publick Office* or *Service* in the Church of God. Let them also see that they do not herein *glorifie themselves*; that they have a calling, a lawfull and warrantable calling to it; not running before they are sent. This would not *Jesus Christ* do, He would not undertake the *Work of Reconciliation*, but upon a lawfull Call. Let not any without the like warrant undertake the *Ministery of Reconciliation*. Such is the publick preaching of the Gospel, the dispensing of the Word of Reconciliation, 2 *Cor.* 5. 18,19. Concerning Note

which, the Apostle propounds this Question *Rom.* 10.15. *How shall they preach, except they be sent?* A Question (which (my selfe not being able,) I shall leave to them to answer who stand guilty of that presumption. I pass on

Jesus Christ was *called* to this Office. But *By whom was he called? How was he called? Why was he called to it?* A threefold Enquiry, the Resolving whereof will contribute not a little to the clearing and illustrating of this Branch of the point in hand, touching the *Calling* of *Christ* to this Office of Mediatorship.

Question 1. By whom was he called?

Quest. 1. *By whom was he called?*

Answer. By God himselfe

Ans. I answer, *By God himselfe*: [*No man taketh this Honour unto himselfe*, (saith the Apostle, speaking of the Priestly Office) *but he that is called of God, as Aaron was, Heb.*5.4. This he speaketh *de jure*, shewing not what men sometimes do, but what they ought to do: *viz.* Not take upon them a Ministeriall Office to deal betwixt God and his People, unlesse they be *called of God*, either *Immediately*, or *Mediately*. This did not *Jesus Christ* do, His Office of *Mediatorship* he received immediately from God himselfe, [*He was called of God an High Priest after the Order of Melchizedech, Heb.*5.10.]

None could appoint a Mediator but God

And from what other hand should he receive it? Who should appoint a *Mediatour* betwixt God and man, but God himself? As for man, as he was the person *offending*, he was far from seeking of Reconciliation; having sinned against his God, he flieth from

presence to hide himselfe; Nay, such was the corruption of depraved nature, that it was ready bent to stand it out against God, to hold out the quarrel, to maintain this enmity; so far was man from seeking Reconciliation. But, had he sought it, what *Mediator* should he have sought for? This was that which *Job* in his passion complaineth of, *Job* 9.33. Neither is there any Daysman (or Umpire) betwixt us, that might lay his hand upon us both.] None to judge betwixt him & his God. Amongst the creatures, there was none in Earth or Heaven that durst have undertaken this cause, to interpose and come betwixt the *Creature* and the *Creatour*. [*If one man sin against another, the Judge shall judge it, but if a man sin against the Lord, who shall intreat for him?* 1 *Sam.*2.25.] This was God's own work, first to find out a way & means of Reconciliation, then to find out a fitting person to undertake that Work; then to put him upon that undertaking. This was the *Lord's own doing*. Gen.35.3,8.

And *well may it be marvellous in our eyes?* Never such a Demonstration of *Love* as this. That when man had offended his God, broke Covenant with him, and turned enemie to him, standing out in actual rebellion against him, that God should then seek peace with him, offer conditions of peace unto him. And for that purpose should appoint a *Mediatour*, and call his own Son to that Office, to undertake the work of Reconciliation; what a gracious condescention was this? Herein, let us both admire and adore this matchlesse and unparallell'd A Demonstration of Divine Love.

ralell'd love: that *God* was thus *in Christ, reconciling the world to himselfe.*

An Intimation of a gracious purpose.

A clear Intimation (so let us conceive of it) of a *gracious purpose* in God towards all those whose hearts he inclineth to accept of this Reconciliation. Surely, had not he had a good will towards them, he would never have called forth his Son to this Service.

Assurance of a gracious acceptance.

And withall, giving a full assurance to them of a gracious *acceptance* of whatever this Mediatour hath done and performed on their behalfs, in as much as he was thereunto called by God himselfe. But I do but glance at these (not unusefull) Meditations by the way.

Christ was called by God his Father.

Thus you see, *By whom* Christ was called to this Office, *viz.* By *God*, By God his *Father*. So the Spirit of God in Scripture more peculiarly attributes this work unto him; to the *first Person* in the blessed Trinity. [*Him hath God the Father sealed, John* 6.27.] [*It pleased the Father, &c. By him to reconcile all things to himselfe, Col.* 1. 19.] where, though the word [*Father*] be not expressed in the Originall, yet it may not unfitly be supplied. So in those places where it is said, *God gave his Son*, John 3.16. *God sent forth his Son*, Gal. 4.4. The word [*God*] is to be understood *Relatively* and *Personally*, as pointing at God the *Father*; not that the two other *Persons* are thereby excluded from any concurrence in this work; not so, as it is in all other Actions and Operations *ad extra*, (as they are called,) works done out of themselves, they are *Indivisa*,

visa, Common to all the three Persons; so is it here. The *calling* of Christ to this office of Mediatorship it was the concurrent Act of all the three Persons, *Father*, *Son*, and *Holy Ghost*. Onely it is Attributed to the Father for *Orders* sake, in as much as he being the first, is the beginning, as of every operation, so of this. But to go on. Christ was *called to this office by God his Father.*

Quest. 2. But, *How was he called to it?* There is the second Question.

Quest. 2. How Christ was called to be a Mediator.

Answer. To which I Answer. 1. He was *Designed* to it. 2ly He was *Furnished* for it. 3ly He was *invested* in it. In these three consists the *manner* of this his calling.

Ans. 1. Hee was designed to it.

1. He was *designed, elected, ordained* by God his Father unto this office. Thence called his *Elect one*, Isaiah 42. 1. [*Behold my servant whom I uphold, mine Elect in whom my soul delighteth*], It is spoken of *Christ* as *Mediator*, who was *Elected* and designed by God his Father unto that Office; *viz.* In his secret purpose and Decree.

2. Being thus *Elected* to it, he was also *furnished* for it. Furnished with all requisite Qualifications for the discharge of it. So it there followeth, [*Behold my Servant, whom I uphold, mine Elect one*, &c. *I have put my Spirit upon him*, Isaiah 42. 1. that is, fitting him for that office to which he was Elected.

2 Furnished for it.

3. Being thus *elected* to it, and *furnished*

Invested in it.

for it, he was *Invested* in it. This are we to understand by those phrases even now named, of Gods *giving* his Son, *John* 3. 16. His *sending* his Son, *Galat.* 4. 4. Each importing the *Investiture* of Christ into the office of his Mediatorship.

Here is the *manner* of this his calling to this office, He was thus *designed* to it, *furnished* for it, *Invested* in it.

All comprehended in the word Anointing.

All which may be conceived to be comprehended in that one word, [*Anointing*:] From whence this our Mediator is called by the name of *Messiah*, or *Christ*; [*Thou art Christ*] it is the Divels confession *Matth.* 16. 16. And *the Christ*, [*We have seen the Messia, which is, being interpreted, The Christ*, Joh. 1. 41. ὁ Χριστος, And, *the Christ of God*, Luk. 9. 20. i. e. One *Anoynted* of God, Anointed by way of *Designation*, *Qualification*, *Inauguration*.

Thus was David Anointed.

All these three wayes was *David* Anoynted. First, by way of *Designation*. Of this we may read, 1 *Samuel* 16. 13. Where the story informes us, How he was *Anointed* by *Samuel*, [*He tooke the horn of oyle, and Anoynted him in the midst of his Brethren*:] By that ceremony designing him to the Kingdome. And being thus designed to it, he was *Qualified* and *furnished* for it: So it then followeth; *And the Spirit of the Lord came upon David from that day forwards*] *id est*, God did indue him with Heroicall gifts in an extraordinary measure, and manner; as *wisdome*,

dome, *Magnanimity*, *Courage*, *Grace*, *Holiness*. And being thus designed to it, and furnished for it, then was he *Inaugurated*, and *Invested* in it, And that by a *second Anointing* in the presence of the people; of which we may read, 2 *Sam.* 2. 4. Thus was *David* Anointed.

David herein a Type of Christ.

And herein may we look upon him as a lively Type of *Jesus Christ* the *Anointed of the Father*. Who being after the like manner first designed to this office of his Mediatorship, before he undertook it; he was then *Qualified* for it. This is that which *Peter* tells *Cornelius* and his company Acts 10. 38. *God Anoynted Jesus of Nazareth with the Holy Ghost, and with power*] Thus was he Anointed; with the *Holy Ghost*, [*The Spirit of the Lord is upon me, because the Lord hath anointed me*; Isaiah 61. 1. Anointed him by a large effusion of the Spirit upon him, after an extraordinary measure and manner, [*God, even thy God hath anointed thee with the oyle of gladnesse above thy fellowes*, (saith the Psalmist, *Psalm* 45. 7. Speaking of the Messiah.) Of whom Saint *John* telleth us, that *God gave not the Spirit by measure unto him*, John 3. 34. This is the Spirit given to all other of the Saints of God, [*unto every one of us is given grace according to the Measure of the gift of Christ*, Ephes. 4. 7. But not so to Christ; to him *not by measure*, that is, plentifully, abundantly, [*It pleased the Father that in him should all fullnesse dwell*. Col. 1. 19. that is,

all Perfection of grace, wisdome, goodnes mercy. Thus was he Anointed with the *Holy Ghost*. And with *Power*; Having bo δυναμιν and ἐξουσιαν given to him, might a Authority. *Christ the Power of God*, sai the Apostle, 1 *Corinthians* 1.24. Θεου δυναμ *All power is given to me in heaven and in Earth* (saith our Saviour) Matthew 28. 18. *Th hast given him power over all flesh*, John 17. ἐξουσιαν, *Authority*. Thus was he *anoi ted*, *furnished* with all Qualifications requ site for the discharge of this his Mediato ship.

And being thus furnished for it, now w he *invested* in it, put upon the undertaki and executing of it. Of his *Propheticall* o fice; [*The Lord hath Anointed me to pre good tidings unto the meek, he hath sent m* &c. Isaiah 61.1. Of his *Priestly* office. [*T Lord hath sworne and will not repent, Th art a Priest for ever*, Psalm 110. 4. O his *Kingly* office, [*The Lord said unto m Lord, sit thou at my right hand untill I ma thine enemies thy footstoole*, Psalm 110. 1. Which three are the parts of his Mediato ship. Thus was the Messiah called to this o fice: *Designed* to it, *furnished* for it, *Invest* in it.

All three comprehended under the word *Sealing*.

Which three we may again in like man ner conceive to be couched under that othe word of *Sealing*. [*Him hath God the Fa ther sealed*, John 6.27. Sealed, 1. by wa of *Destination*. Thus do men sometime

times set their markes or seals upon things which they deligne and intend for some speciall use. And thus was the Lord Christ *Sealed* by God his Father, with the seal of his *Eternall Predestination*. That *Seal* which the Apostle speaketh of 2 Tim. 2. 19. *The foundation of God remaineth sure, and hath this seal, God knoweth who are his.* Thus are all Gods Elect *Sealed*; having an irrevocable decree passed upon them, whereby they are Sealed up unto Eternall salvation, being predestinated unto life. And thus was Christ the *Head of the Election* sealed, predestinated unto this his office of Mediatorship. 2. Sealed by way of *Qualification*. Thus are *Agents* and *Ambassadors* said to be *Qualified* by the *Seal* of the *Prince* or *State* that sends him; which giveth them *Credit* and *Power* to act in their Name; so as they are thereby known to be what they are, where ever they come. And thus hath God the Father *sealed* his Son Christ, by putting his own *Image* upon him, communicating to him the *fulnesse of his Spirit*, Anointing him with the *Holy Ghost and with power*; which is as it were Gods *seal*, whereby Christ was known to be the *Messias*, the true *Mediator*. And 3. Sealed by way of *Investiture*. Thus are publick *officers* invested in their places by receiving their *commissions* under *seal*; which give them Authority to execute that office to which they are called. And thus hath God the Father *Sealed* his Son Christ, Authorizing him to under-

undertake, and execute the office of a *Mediator*. Thus was this our Mediator *called* to this office. Here is the manner of his calling.

Question 3. When Christ was called to this office.

Question. But *when was he thus called to this office.* There is the 3d Enquirie; To which I shall return Answer briefly.

Answer. Before time.

Ans. He was called to this office, *Before time*: *In time.*

1. *Before time*, in respect of *Destination*. He was predestinated hereunto from all Eternity. Yea, in some sense he may be said to have been a *Mediator* from Eternity, *viz.* in the businesse of *Election*. So much we may learn from the Apostle in that known place, *Eph.* 1. 4. where he telleth beleevers, that they were *chosen in Christ before the foundation of the world.*] Chosen *in him*, in Christ, *for*, *by* and *through* Christ. In him, as *Members* in their *Head*. *For*, *by*, and *through* him, as *Mediator*. He being the Head of the Election, *the first born amongst many Brethren* (as the Apostle upon another account calls him *Rom.* 8. 29.) the first that opened the womb, others were Elected *in*, *by*, and *through* him. Thus was he a Mediator before his *Incarnation*: yea, before the worlds *Creation*. Then was he a Mediator in the businesse of *Election* yea, and then was he predestinated to be a *Mediator of Reconciliation*. *I was set up from Everlasting* (saith Wisdome) *Prov.* 8. 23. It is spoken of Christ the Wisedome *of the Father*, who was designed and appointed to be a Mediator

Musculus Loc. Com. de Electione Cap. 6.

diator from Eternity. Thus was he called to be a Mediator *before time*.

In time. Then was he *invested* in this office, put upon the undertaking and executing of it. Which he did first *virtually*, then *actually*.

1. *Virtually* and *Inchoately*. So was he a Mediator even from the *fall of Adam*. When *God* and *Man* were fallen at variance by reason of sin, so as the *First Covenant*, the Covenant of works was dissolved and broken, and an enmity, through Satans artifice, introduced; Now did the Lord Christ, (for the dissolving of that work of the Divell, and the repairing (in measure) that breach which sin had made,) enter upon the exercise of this office of *Mediatorship*, to which he was before designed. Now did he undertake that great negotiation of *Reconciling God to man*, and *Man to God*. Now did that promise made unto our first parents, being yet in Paradise, take place, *Gen.* 3. 15. Now did the *seed of the woman* begin to *break the serpents head*. So as from thenceforth he was a Mediator *virtually*. However he was not of many ages after *incarnate*, yet was he an *Effectuall* Mediator. The vertue and efficacie of his Mediation extending it self even unto the first Ages of the world. In which respect (as also in the former) Christ is said to be the *Lamb slain from the beginning of the world*, (as that passage is commonly read) *Revelation* 13. 8. So he was, (as in respect of Gods *destination*, being designed before

2. In time.

1. Virtually.

before time to be offered up in time, ſo in reſpect of the Efficacy of that his Sacrifice which extended to the firſt age of the world as far as *Adams fall*. Even as it was with the *Incenſe-offering* in the Tabernacle, or Temple, however it was burnt only in one place, *viz.* upon the *golden Altar before the Ark of the Teſtimony*, Exod. 11.5. yet the perfume of it extended to every corner of the houſe. Thus the *Sacrifice of Chriſt*, however it was offered up onely at one time, in one age, in the *End of the world* (as the Apoſtle hath it *Heb.9.26.*) and only in one place, upon the *Altar of the Croſſe*, yet the vertue and efficacy thereof extended to all places, and all ages as well to thoſe who lived before his Incarnation, as thoſe who lived after. Thus did Chriſt enter upon the exerciſe of this office immediately upon the fall of man, ſo ſoon as there was need of a Mediatour. From thence doth this his Mediatourſhip Commence, From that time he was a Mediatour vertually.

2. Actually. 2. Actually. Thus was he a Mediator after his *Incarnation*. When he had taken the nature of man upon him, and was *made man*. Then was he an *Actuall* and *Compleat* Mediator. Marke the Text [*There is one Mediator betwixt God and men, [the Man] Chriſt Jeſus.*] The eternall Son of *God* being made *Man*, Θεάνθρωπος, *God-Man*, now was he an Actuall and compleat Mediator. Being thus *manifeſted in the fleſh*, now he was manifeſted

ifested to be what before he was. Now did e act that part *visibly* upon earth, which be-ore he had acted secretly and *invisibly* in eaven. Now was he every way furnished or the office of a Mediator. Now was *a Bo-y prepared* for him (so the Apostle *Heb.*10. following the Translation of the *Septua-int*, citeth that of the *Psalmist*, *Psal.*40. 6. pplying it unto Christ, [*A Body hast thou repared* (or *fitted*) *for me.*]) Thereby mea-ing the humane nature of Christ, which as prepared, fitted for the work of the Me-iatorship: Fitted through *Sanctification of e Spirit*. Thus are all believers fitted for eir worke of obedience; as Saint *Peter* tel-eth them, 1 *Pet.*1.2. *Elect according to the oreknowledge of God, through sanctification f the Spirit unto obedience.*] And thus was e Lord Christ fitted for his great work of bedience, which as Mediator he was to per-orm here upon Earth, *viz.* through Sancti-ication of the Spirit; the large effusion of the pirit upon his humane nature. And being hus fitted for it, now he entred upon it; pon the worke of his *Active* and *Passive* o-edience: discharging his *Propheticall* and *riestly* office here upon earth; which having one, then he entred upon his *Kingly admi-istration* in heaven. But this I shall have oc-asion to cleare up unto you more fully in re-olving of the next Question; which now fal-eth in fitly. And that is,

Question. *How, and in what waies the* Question 4.

The Work of Mediation how managed and carried on.

Lord Christ manageth and carrieth on these two of mediation for the effecting of this Reconciliation?

Answer. A Question of great use, high concernment unto all those who desire to be acquainted with the mystery of Christ. For the Resolution of it; we must know that the work of Mediation, it was begun and carried on by divers *steps* and and degrees; not unlike that *ladder* which the Patriarch *Jacob* saw in his nightly vision, *Gen.* 28. 12. which I look upon as a Type, carrying with it a lively representation of this our *Mediatour*, and his blessed *Mediation*. So our Saviour himself applieth it, *John* 1. 51. That ladder reached from *Earth* to *Heaven*, uniting the one to the other. So doth the Lord Jesus by his *Mediation*, he uniteth *Heaven* and *Earth*; *God* and *man*: by the means whereof, they come to have a sweet and blessed union and communion each with other; So as all graces descend from God unto men upon earth; and men come to ascend unto God in Heaven. Now in this Ladder there are two things to be taken notice of, *viz.* First, The two *Extremes* or *Ends* of it; the *Bottome*, and the *Top*. Secondly, The intermediate *steps* or *staves* betwixt them. And the like may we observe in this our *Mediatour*, and his *Mediation*.

Answer. By divers steps typified by Jacob's Ladder. Where.

1. The two *Extremes* representing the two Natures in Christ.

1. Here may we first take notice of the two *Extremes*, *viz.* the two *Natures* of Christ, his *Humanity*, his *Divinity*; fitly represented (as some conceive it) by the two ends of the Ladde

Ladder, the foot whereof was upon Earth, and the top in Heaven; the one aptly representing the *Humanity* of Christ, the other his *Divinity*; his Humanity upon *Earth*, his Divinity in *Heaven*: yet both united together in one Christ by an *Hypostaticall* Personall Union. And here is the *foundation* and groundwork of Christ's *Operative Mediation*: which was laid in this *Substantiall Mediation* (as they call it;) in the union of these two natures. God and man being at variance, this our Mediatour, that he might make way to the reconciling of their Persons, he first uniteth their Natures; being the Son of God by nature, he taketh the Manhood into a personall Union with his Godhead. Even as one desiring to mediate peace betwixt two *dissenting families*, which are at deadly feude the one with the other, he being first clearly allyed unto the one, he marrieth into the other, that so being related and allyed unto both (to the one by consanguinity, to the other by affinity) he may have the greater advantage for reconciling each to other. Thus did our *Mediatour*, the Lord Jesus, Being the Son of God, by nature, he marrieth the nature of man, taketh it into a personall and indissoluble union with his Godhead, that so, being nearly allyed unto both, he might be fit to deale betwixt them, and might with better successe manage this Work of Reconciliation. Here are the two *Extremes* in this Ladder, the *Bottom*, and the *Top*.

2. Now

The intermediate Staves, five.

2. Now betwixt these two, there were many intermediate staves or steps; So there is in a *Ladder*, and so there were in that *Ladder* how else should the Angels ascend and descend by it, as they are said to do? And in like manner in this great Negotiation of our Mediatour betwixt God and man, we shall find diverse steps and degrees whereby he managed and carried on this Work of Reconciliation.

Bellarminus de Christo Mediatore. lib. 5. c. 1. Five steps in Christ's Mediation.

Of these steps *Bellarmine* reckons up four. Christ in his work of Mediation is 1. *Arbiter*, an *Arbitratour*, an *Umpire*. 2. *Interpres*, an *Interpreter*, or *Messenger*. 3. *Advocatus*, an *Advocate*, an *Intercessour*. 4. *Sponsor*, *Surety*, an *Undertaker*. And to these, to make the enumeration compleat and full, *Junius* adds a 5th, *Gubernator*; A *Ruler*, a *Governour*. These are the steps of this Ladder, the several operations whereby the Lord Christ managed this his work of Mediation. The first and second whereof belong unto his *Prophetical Office*: the third and fourth to his *Priestly Office*: the fifth and last to his *Kingly Office*. All together rendring him a compleat *Mediatour*. I shall take a view of these particulars severally; speaking of them as plainly, and clearly as I can. Let me crave your best attentions to go along with me. Begin with the first of them, which is

Junius Animadverſ. in Bellarm. ibid. lib. 5. cap. 1. §. 9.

1.

The first step; *Arbiter*, Christ an Arbitratour or Umpire betwixt God and men.

1. *Arbiter*, an *Arbitratour*, an *Umpire*, a *Judge*; Such a one may properly be called a Mediatour, who *layeth his hand upon both parties*, (as *Job* speaks, *Job.* 9. 33.) judging betwixt them.

them. *Who made me a Judge over us?* saith one of the contending *Hebrews* unto *Moses*, when he interposed himself as a Mediatour betwixt them, *Exod.* 2.14. One that taketh cognizance of the differences, what is the ground of it, who hath done the wrong, then judgeth betwixt them, propounding and setting down the termes of Reconciliation and agreement; Such a one may fitly be called a Mediatour. And such a Mediatour is the Lord *Jesus* betwixt God and men. One whom God his Father hath constituted and appointed to be an *Arbitratour*, an *Umpire*, a *Judge* betwixt him and them, committing Judgement unto him. [*The Father judgeth no man, but hath committed all judgement unto the Son*, John 5. 22.] All Judgement, as of *Absolution*, and *Condemnation*, so of *Arbitration*. As to judge men, so to judge betwixt *God and men*. This doth the Lord Christ. And being the *Wisdome of his Father* (as the Apostle calleth him, 1 *Cor.* 1.24. *Christ the Wisdome of God.*) He hath also determined and set down the *termes of Reconciliation* and Agreement betwixt them; as it were drawing up a *Covenant* betwixt them. In which respect (amongst others) he may be said to be the *Mediatour of the Covenant*, (as he is called *Heb.* 8.6. & 9.15. & 12.24.) In as much as Conditions of the Covenant were set down by him. Thus *Ambrose* (cited to this purpose by *Bellarmine*) conceives of it, expounding the word in the Text in this sense. Thus (saith he) Christ said to be a *Mediator betwixt God and men*;

Missus enim à Patre factus Arbiter, reconciliavit Deum & Homines, &c. Ambros. ad Textum.

men; In as much as being constituted by God his Father an *Arbitrator*, he set down what way, and upon what terms Reconciliation should be made betwixt them; *viz.* upon God's accepting the satisfaction which should be made in their behalf, and of pardoning their sins, and their complying with God in the way of *Faith* and *Obedience*. But to let this pass, come we to the second, which is

Vt Deus ignoscere, & Homo de cætero in Dei fide maneret. Ambros. ibid.

2 Step. *Interpres.* Christ an Interpreter, or Intermessenger.

2) *Interpres*, or *Internuncius*, An *Interpreter*, an *Inter-messenger*. Such a one may fitly be called *Mesites*, a *Mediatour*; one that in the nature goeth betwixt two parties at variance, imparting the mind of the one to the other, to breed a right understanding, and thereby to work a complyance betwixt them. And in this sense Jesus Christ may truly and fitly be said to be a *Mediator* betwixt God and men: Those not only in this; so indeed the Heretick *Socinus* would have it; affirming this word [*Mesites*] which we render [*Mediatour*,] whereever it meet with it in Scripture, to import and signifie no more but *Dei Interpres*, *God's Interpreter*. And so his followers treading in his steps still expound the word in the same sense. For Christ to be a *Mediatour of the Covenant* (saith one of them, writing upon that *Heb.* 8.6.) is nothing else but to be *the Interpreter of God, or the intermessour passing betwixt God and men with the Covenant messages to make and finish up the Covenant on both parties; By which Inter-messenger God declares and testifies his will unto men; and men again being informed in the knowledge of God*

Vide Grotium de satisfactione Christi. cap. 8.

Dr. Lushington Comment. in Heb. 8. 6.

will, do comply with God, and contract with him, are reconciled with him, and enjoy their peace afterwards.] But that this is not the whole truth, I shall have occasion (God willing) to shew you hereafter: For the present, take we up what is truth in it: *viz.* that as the word [*Mesitus*] will fitly bear this sense, so it may in this sense as fitly be applied unto Christ. Such a *Meditour* is he; an *Interpreter*, an *Inter-messenger*, going betwixt God and man, imparting the mind of the one to the other; such an Interpreter was *Moses*, who went betwixt God and the people at the giving of the Law, making his mind and will known unto them. And in that respect he may not unfitly be called a *Mediatour*. That Text in *Deutronomie* (*Deut.* 5.5.) imports no lesse, where *Moses* speaking to the people, [*I stood* (saith he) *between the Lord and you at that time, to shew you the Word of the Lord.*] Which the vulgar Latine renders, [*Ego sequester & medius*,] I was a Mediatour, a Middler betwixt God and you.] And so *Beza*, and some others (and that as I conceive most properly) understand that place of the Apostle fore-cited, *Gal.* 3.19. where he saith of the Law, that it was *ordained by Angels in the hand of a Mediator.*] *Ἐν χειρὶ μεσίτου*, meaning thereby *Moses*, who was an *Internuncius*, an *Inter-messenger* betwixt God and his people in the promulgating of the Law, in making the mind of God known unto his people. Thus was *Moses* a *Typical Mediator*.

Beza Gr. Annot. *Theodoretus & Germadius, citat per Claudium Espencæum de Mediatore, cap.* 4.

And thus is the Lord Jesus Christ truly said to

Imparting the mind of God to man.

be *the Mediator*. In as much as he is his Fathers *Interpreter*, by whom the mind and wil of God is imparted to the ſons of Men. [*No man hath ſeen God at any time* (ſaith Saint John), *the only begotten Son which is in the boſome of the Father*, (near and dear to him, and intimately acquainted with all his ſecrets) *he hath declared him*, John 1.18. ἐκεῖνος ἐξηγήσατο. He it is that giveth the true, clear and full knowledg (for that is properly ἐξήγησις, as *Beza*, *Aretius*, *Piſcator* note upon the place) of God, and of his will unto the ſons of Men; which otherwiſe were unſearchable. [*No man knoweth the Father ſave the Son, and he to whomſoever the Son will reveal him.*] ſaith our Saviour, *Matthew* 11. 27. By him it is that the hidden things of God the *myſterie of his will* is revealed unto the Sons of Men.

In this reſpect (among others) it is that he is called [*the word*]. John 1. 1. *In the beginning was the Word*, &c. ver. 14. *The word was made fleſh*,] ὁ Λόγος: In as much as by him God revealeth his will unto men. A *word* is an Interpreter of the mind; and ſo is *Jeſus Chriſt* of the minde of his Father. And hence alſo it is that he is called *A Prophet*, Acts. 3. 22. and *The Prophet*, John 7. 40. and *The Prophet* John 6. 14. In as much as this was one part of his office, to impart the wil of God to the ſons of men.

Which he hath done. And that, as in other paſſages, ſo ſpecially in declaring and making

making knowne the *gracious purpose of God towards his Elect*, for the Reconciling, and bringing them to life and salvation. In this respect it is that he is called *the Angell* (or *Messenger*) *of the Covenant*, *Malachy* 3. 1. It is spoken of Christ, who was the publisher of the Gospel Covenant, the Covenant of Grace. And in this respect also (among others (it is, that he is called the *Mediatour of the Covenant*, (in those places forenamed,) the new Covenant. Even as *Moses* was the *Mediator* of the *Old Covenant*, (for to him the Apostle there alludes) the *Publisher* of it. So was Christ of the new Covenant; Gods *Messenger* and *Ambassador* sent and imployed by him to declare the Gracious purpose of God towards his Elect, held forth in that Covenant. Here is now the 2d staff of this Ladder; the second step in this great work of Christs *Mediatorship*. He is a Mediator betwixt God and Men, *viz.* as an *Interpreter* an *Intermessenger* betwixt them, Imparting the mind of God to Man.

Specially concerning the way & means of Reconciliation.

And in this way doth he promote this great design of *Reconciliation*; the Reconciling of *men to God*: viz. by *enlightning* of them. This is his work. [*He is that true light, which enlightneth every man that cometh into the world*: John 1.9.] Enlightneth them with a *Common, Naturall* light of Reason and understanding; So he enlightneth all Men. Enlightneth them with a *speciall, supernaturall* light of saving knowledge; Thus he inlight-

Thereby promoting that great designe.

neth all that are ſo enlightned. And by this means he beginneth to diſſolve the work of the Divell. It was the way whereby Satan firſt eſtranged man from God, by *blinding his eyes*. And by the ſame means it is that he holdeth him under that eſtrangement, by continuing him under that blindneſſe. This is Satans grand deſigne, as the Apoſtle ſets it forth, 2 *Cor.* 4. 4. *In whom the God of this world hath blinded the mindes of them which beleeve not, leaſt the light of the glorious Goſpel of Chriſt who is the Image of God, ſhould ſhine unto them.*] And by this means he maintaineth confirmeth, increaſeth that alienation and eſtrangement betwixt God and Man, which was at the firſt by himſelfe introduced. This is the great barr which hinders all communion betwixt God and the ſoul, *Ignorance*. The Apoſtle ſpeaking of the *Gentiles*, Ephes. 4.18. he ſaith [*They were alienated* (eſtranged) *from the life of God*] But how came they ſo to be? The Reaſon followeth [*Through the Ignorance that was in them, becauſe of the blindneſſe of their mindes.*] Thus are men eſtranged from God. Now for the effecting of a Reconciliation, Chriſt's firſt work is to diſpell this *darkneſſe*, to open theſe *blind eyes*, and to make known unto men the things which belong unto their peace: which he doth by the *revelation* of his *word* and *Spirit*, making known the good will of God unto them; cauſing that *Grace of God that bringeth ſalvation to appear unto them*; To ſhine not only

nely upon their *Heads*, but into their *Hearts*, (as the Apostles say of themselves 2 *Cor.* 4. 6.) [*God who commanded the light to shine out of darkenesse, hath shined in our hearts*,] working in them an effectuall knowledge of God, and his will, whereby they are brought in to comply with God, and to close with him upon his own termes, the terms of *Faith* and *obedience*. Thus in this way is Christ a *Mediator* of *Reconciliation*.

Even as at the first, being a *Mediator* in the work of *Creation* (for so he was, [*By him God made the worlds*, Heb. 1. 2.) he laid the foundation of that work in *light*, that being the first Creature that was produced, *Gen.* 1. 3. Even so in this *new Creation*, in effecting his great worke of *Reconciliation*, he layeth the foundation of it in *light*, even the light of supernaturall knowledge, the knowledge of God and his will; By that means making way for peace. But to passe on.

Having done with the two first and lowest steps of this ladder, come we now to the two next; both which belong to the *Priestly* office of Christ, as the two former did to his *Prophetical*. This our *Mediator*, as he was an *Arbitrator* betwixt God and Man, and an *Interpreter* or *Messenger*, making knowne the mind of God unto Man; so shall we also find him an *Advocate* and a *Surety*. Here are the two next and principall staves of this ladder, the chief and principall parts of Christs Medi-

atorship. In the handling whereof I shall take leave to invert *Bellarmines* order, dealing first with the last, as conceiving the former to be the higher step of the two. *Christ* is first a *Surety*, then an *Advocate*. First a Surety, *undertaking*, *Satisfying* for the *sins* of his people, before an Advocate, *Interceding* for their *persons*. So much we may learne from the Prophet *Isaiah*, *Isai.*53. *last*, where speaking of the *Messiah*, he saith, [*He bare the sin of many, and made intercession for the Transgressours.*] As also from the Apostle, who ranks them in the same order *Rom.*8.34. [*It is Christ that died, yea rather that is risen again, &c. who also maketh Intercession for us.*] Oblation goeth before Intercession. And so I shall handle it.

3 The 3d step, *Sponsor.*

Christ a Surety betwixt God & Man.

Eodem prorsus sensu ἔγγυον et Mεσίτην Christum vocat Apostolus. Pareus ad Heb.8 6.

An office proper to Christ.

Hic modus mediationis proprissimè convenit Christo. Bellarm. de Mediatore lib. 5. cap. 1.

3. In the 3d place then, Christ manageth this his work of Mediatorship *quà Sponsor*, as a *Surety*, so we find him expressly called by the Apostle *Heb.*7.22. *The Surety of a better Testament* (or *Covenant*) ἔγγυος, *Sponsor*, *Fidejussor*, a *Surety* or *undertaker*. Which for substance is all one with that which elsewhere he cals him, a *Mediator of the Covenant*. In this respect is Christ said to be a *Mediator*, in as much as he is a *Surety* betwixt God and Man.

An office proper and peculiar unto Christ.

More peculiar (saith *Bellarmine*) then any of the other three by him named. As for the other three (saith he) they are or may be common with Christ to others. And the

is some truth in that assertion, though not so much as is by him contended for. Men may be Judges, and after a sort, Arbitrators betwixt God and others. Thus the Lord appeals to the men of *Judah* in the case betwixt him, and his unfruitfull *vineyard*, his ungratefull people, making them Judges in their own cause, *Isai.*5.3. *And now O Inhabitants of Jerusalem, Judge I pray you, betwixt me and my vineyard.*] And thus elsewhere he appeals to them in the case betwixt himselfe and their forefathers, *Jer.*2.4,5. *Heare ye the word of the Lord, O house of Jacob*, &c. *What iniquity have your fathers found in me, that they are gone far from me?* &c.?] And as Men may be sometimes *Judges* betwixt God and Men, so oft times *Messengers* from God to Men, to impart his will unto them. Such a Mediator was *Moses* (as I showed you) at the giving of the Law. And such a Mediator was *John the Baptist* in the promulgating of the Gospell; Thence called the Lords Messenger *Mal.*3.1. *Behold, I will send my Messenger, and he shall prepare the way before mee.*] And such Mediators are all the *Ministers* of the Gospel, being by their office Gods *messengers*, his *Interpreters*, as *Elihu* stiles them *Job.*33.23. This being their proper worke, to go betwixt God and his people, to make known to them the way and means of Reconciliation: the *Ministry* wherof is committed unto them, 2 *Cor.*5.19. And so again for *Intercession*; however I dare not call any other a

Mediator

Mediator of Intercession besides Jesus Christ, to whom that stile properly belongeth (as God willing, I shall show you hereafter;) yet others may be called *Intercessours*. Such a one was *Job* for his friends, *Job* 42.8. And such ones ought all Christians to be one for another [*I exhort, that Intercessions be made for all men*, (saith our Apostle in the first verse of this Chapter.) Thus may those three be after a sort communicated to others; but not so this. To be a *Surety* betwixt God and Man, this is proper and peculiar to Christ: not communicable to any Creature, whether *man* or *Angel*.

Solus ipse solvit. Bellar. ibid.

A surety, what.

Quest. But how, and in what respect is Christ said so to be?

Ἔγγυος, *sponsor proprie est qui pro alio satisfactionem spondet, vel de ea cauet.* Pareus Comment. in Heb. 8.6.

Answ. For Answer. A *Surety*, we know (it may be some of us too well) what properly he is: One that undertaketh and ingageth for another, whether for his debt, or otherwise, [*My son if thou be surety for thy friend*, &c. (saith the Wiseman, setting forth the hazard and danger of such ingagements) *Pro.* 6.1. now such a *surety* was the Lord Jesus: One that undertook for his elect people unto God. As he was Gods *messenger* unto them; so he is their *surety* unto God.

Christ a mutuall Surety.

Or, to give you it somewhat more largely and fully. Christ is a *surety betwixt God and Man*, and that on both parts. On *mans* part to *Gods* and on *Gods* part to *man*. Such is the *Covenant*. It is mutuall on both parts: from *God* to *man*, and from *man* to *God*. And in both respects

spects Christ may be said to be a *surety* of that Covenant. A Surety on *Mans* part, on *Gods* part: undertaking for *Man* to *God*, and for *God* to *Man*. I shall insist upon them severally, beginning with the former.

1. Christ is a *surety* on *Mans* part. This the *Socinian* denyeth. [*Christ is said to be a surety of the Covenant* (saith one) *not as if he became our surety to God, and took upon him in the payment of our Debts.*] How then? Why, *Onely as a surety on Gods part, undertaking the performance of his promises unto us.*] But Scripture is as expresse for the one as the other; as (God willing) I shall shew you before I part with this point. 1 On mans part. D. Lushington Heb. 7. 22.

Christ is a surety for *Man* to *God*, and that in a twofold respect. A surety in way of *satisfaction*, and a surety in way of *Caution*. Such are the *sureties* which are common and Ordinary amongst us. Sureties in way of *satisfaction*; Such are sureties for *Debt* or *Trespasses*. Sureties in way of *Caution*, Such are Sureties for the Peace or *good-behaviour*, and sureties for *Appearance*. And both these wayes shall we find *Jesus Christ* a *surety* for his Elect, for all true beleevers. A surety in way of *satisfaction*; A surety in way of *Caution*. Thus have I laid out the *way* wherein I am to walk. I shall desire you to goe along with mee with your best Attentions. And the good Lord be a *Guide* unto us both. Christ a Surety for man to God two wayes.

1. Christ is a surety in way of *satisfaction*, under- 1. In way of Satisfaction.

undertaking for the *Debts* and *trespasses* t
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Neque apud inerudito tantùm, sed & apud eos qui elegantiùs loquuntur, Μεσίτης *dicitur is qui placat aliquem,* Grot' de Satisfact. cap. 8.

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This we finde elsewhere.

But if this satisfie not, look but a little *after*, and there shall we finde what is by the Adversarie desired. [*Who gave himselfe a Ransome for us.*] In which words (as *Bellarmine* well noteth upon it) the Apostle assigneth the cause and Reason of what he had said: plainly shewing in what respect it was principally that he called Christ a Mediatour: *viz.* In as much as hee gave himselfe a *Ransome* unto God his Father; making *satisfaction* for the sinnes of his people.

Object.

Objection. Satisfaction? But where doe wee meet with this word in Scripture, thus applyed unto Christ and his Media-

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Mediatorship? So some demand of us.

Answ. To whom *Parens* and others so return Answer, that though the word be not found, yet the *thing* is, being set forth in other expressions which are equipollent and equivalent. And this it is that our Adversaries contend against (as *Socinus* acknowledges it) not the *word*, but the *thing*. And this is that we must with earnestnesse contend for against them: for this truth of God is part of that *Faith which was once delivered to the Saints*, and a principall part of it, a *foundation-stone*, a *principle of Christian Religion*, the maine hinge upon which the whole worke of our salvation turneth. Take away this, the *satisfaction of Christ*, and what sure foundation shall our faith rest upon? If this *foundation bee destroyed*, then *what shall the righteous doe*? They must then goe seeke for another way of Justification then by faith in the merits of Christ; And so seek for a new way to heaven, which none of their forefathers ever yet found. Let me therefore take up a little time for the asserting and vindicating of this truth of God against the Adversaries and Oppugners of it. Wherein my aime shall be to deale as little as may be in a Polemicall controversall way, in arguing and disputing the case with them, but rather in demonstrating it against them; by laying this foundation as sure as

Christoph. Ostorodius contra purgationem pestiferorum Argum. 2. Answer. Parens ad Rō. 9. Dubio. 12. Though not the word, yet the thing is. Grot. de Satisf. cap. 7. in initio.

can, that so you may with more assured confidence adventure your soules upon it.

Christ is said to be a *Mediator* as a *Surety undertaking and making satisfaction unto God for the sins of his people.* That he is so, Scripture is clear to those who will but look upon it without prejudice. To go about to cite in all those Texts that speak to this purpose, would prove a long, if not a tedious work. I shall single out some of them, which I conceive to give in the clearest, and most convincing evidence. Christs Satisfaction evinced by Scripture Testimonies.

And here I shall begin with the old Testament, where I shall in the first place have recourse unto that clear *Prophecie* concerning Christ (then which all the old Testament affords not a clearer) which we meet with *Isaiah* 53. There shall we finde a mutuall compact and agreement betwixt the Father and the Sonne about this way of *Reconciliation*, viz. by way of *satisfaction*. This the *Father imposeth*. And this the *Sonne submits* to. The Father imposeth it by charging the sinns of his Elect upon him. So you have it *verse* 6. *The LORD laid on him the iniquities of us all*:] Not the *sinns* themselves, not the *evill* in them, or *fault* of them, but the *guilt* and *penalty* belonging to them. This GOD *laid* upon his Son; charging it upon him; as a *Creditor* chargeth a *debt* upon the surety, requiring satis- Old Testament. *Arg.* 1. Isa. 53. Ver. 6.

satisfaction from him. Or, as the margin reads it according to the Originall, [*He did make the iniquity of us all to meet on him.*] Even as many debts of severall persons are charged upon one common surety, and so all meet together upon his head. Thus did the sin of all God's *Elect*, or all true *believers*, (sin of such, and onely such, he there speaks, as *Diodate* expounds it,) such, as having union with Christ, have a true spirituall Communion amongst themselves,) they all meet together upon the head of their common *surety* the Lord Christ: Even as the sins of *Priest* and *people*, met together upon the head of the *Sacrifice*, being layed upon it by the Priest who to that end laid their hands upon the head of it, (as you may read *Exod.* 29. 10, 19.) by that Ceremony putting and laying their own sins, and the sins of the people upon the head of that Sacrifice, which was to be offered up for them. Even thus (saith the Prophet) did God the Father lay the sins of his people upon his Son Christ (who was the true of that Type:) laying upon him the *iniquity of them all.*

And he thus charging them, Christ *undertook* them; took that charge upon him, and undertook to answer it; So it followeth in the next *verse*, *ver.* 7. which our Translation readeth thus, [*He was oppressed, and he was afflicted.*] But our new Annotation hints to us another version, which it conceiveth more agreeable to the *Hebrew*. [*It was exacted,*

נגש יהוה בו נענה

נגש *propriè significat exegit: & respondere.* Pagnin. Buxtorf.

he answered:] that is, God the Father he required satisfaction for our sins, and his Son (as our Surety) answered for us; undertaking and discharging what was charged upon us. God the Father layeth our sins upon him, and he bare them, [*He bare the sin of many,* (saith the last *verse* of that *Chapter:*) *viz.* of his Elect. He bare them as a *Porter* that bears a burthen for another, which himselfe was not able to stand under, (as *Ierome* rightly glosseth upon that place;) He bare them, the guilt of them, undergoing the punishment which was due unto them, [*Surely he hath borne our griefe, and carried our sorrows,* (saith the fourth *verse.*) [*He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our Peace was upon him, and with his stripes we are healed:* (So it followeth) *ver.* 5. Thus did the Lord Jesus *his own selfe bear our sins in his own body on the tree,* (as Saint *Peter* citeth this of the Prophet, 1 *Pet.* 2. 24.) As a *Surety* for his Elect, he stood in their roome and stead, submitting himselfe unto the penalty due unto their sins; and by that means having made satisfaction to the Justice of God, he reconciled him to his people. [*By his knowledge shall my righteous servant justifie many,* (even all that believe on him:) *For he shall bear their iniquities*; (So you have it *ver.* 11.) By this means he taketh away the guilt of sin, so as it shall not be imputed to, charged upon those, who knowing him, ap-

Iniquitates eorum ipse portabit, quas illi portare non poterant, & quarum pondere opprimebantur. Hieron. ad loc.

ply the merit of his death unto themselves; S clearly, so fully doth this Evangelicall Proph in this *Chapter* speak for this Truth of God, I do not well know what can with any colo be objected against it. What is objected, I sh have occasion to meet with it anon in some the ensuing Arguments.

How Christ is said to bear our sins. The *Socinian* Evasion refuted.

Alleg. For present let me only take not of one Evasion, wherein the *Socinian* putt a great deale of confidence, no lesse then A did in his shield. True (say they) *Christ b our sins*; but how? not by *taking them upon h self*, suffering for them; but by *taking them way*; *viz.* in respect of the power of the *healing* them; and in respect of the guilt, rem ting & forgiving them. In favour of which position they bring in that Text of S. *Matth* which we conceive to speak full to this purp *Mat.* 8.16. where reporting how our Sav cured all diseases, *healed all that were sick*, such as were presented to him, he subjoyns, he did, [*That it might be fulfilled which spoken by Isaiah the Prophet, saying, Him took our infirmities, and bare our sicknesses.*] he citeth and expoundeth the 4th *verse* of t 53d *Chapter*. Now, how did Christ then this? not by taking upon him their bodily firmities, & so bearing their sicknesses; but o by *healing* and taking them away. Even in manner, and no other ways (say they) is he to *take* our sins, and to *bear* them; not tak them upon himselfe as our *Surety*, bearing punishment of them, but forgiving and hea them, and so taking them away.

Socinus de Jesu Christo Servatore. lib. 2. c. 4. Dr L. Comment. in *Gal.* 3. 4.

Anſ. But to this it is anſwered: There is a broad difference betwixt Chriſts bearing our ſins, and bearing our *ſickneſſes*. Theſe he cured though not carried. Thoſe he both *cured* and *carried*, undergoing the puniſhment of them. So much that Prophet clearly expreſſeth in the verſe following, *ver.* 5. *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities: The chaſtiſement of our peace was upon him, and with his ſtripes we are healed.* So again *ver.* 7. *Hee was oppreſſed, and hee was afflicted*; And again *ver.* 10. *It pleaſed the Lord to bruiſe him, he hath put him to griefe.* Thus did Chriſt *bear* the ſins of his people, bearing the puniſhment of them. Hence is it that he is ſaid to be *made ſin*, 2 Cor. 5. 21. by way of *Imputation*; or made a *Sacrifice* for ſin; and to *be made a Curſe*, Gal. 3. 13. ſuſteining the curſe of the Law due unto us. But never do we find him ſaid to be made a *Demoniack*, made *blind*, made *deafe*, &c. Neither do we ever find that God is ſaid to have *layed on him our Bodily Infirmities* and *ſickneſſes*. But thus he is ſaid to have *layed on him our iniquities*, Iſa. 53. 6. So that there is a manifeſt difference betwixt his bearing of the one and of the other.

The difference betwixt Chriſt his bearing our ſins and our ſickneſſes. *Sibrandus Lubbertus* contrà *Fauſtum Socinum.* Lib. 2. c. 4

Repl. But yet the Allegation goeth on. What ſay we then to the Evangeliſt, who citing that Text of the Prophet giveth this expoſition of it?

Anſw. To this divers Anſwers are returned. Among which that of the *Jeſuits* may

Mat. 8. 16. cleared.

Maldonatus Comment. in Mat. 8. 16.

may be sufficient to stop the mouth of this C[ava]vill. In citing of this Text the Evangelist *accommodates it to a sense rather like unto it* [*than the same.*] The like whereunto be do[ne] elsewhere, *Cap.* 2. *ver.* 15. citing that of t[he] Prophet *Hosea*, *chap.* 11. *ver.* 1. [*When Isr[ael] was a child, then I loved him, and called* [*his*] *Son out of Egypt*;] he applieth it unto *Chri[st]* affirming that *Prophecie* (or *Historie*) [*to*] have had an accomplishment in him, in [his] return out of *Egypt*. [*This was done* (saith he,) *that it might be fulfilled which was spo[ken] of the Lord by the Prophet saying*, *Out of Egypt have I called my Sonne*:] not that the Prophet in that place had an eye properly [to] Christ; but it is referred and accommodated to him by a certaine kind of concordancy and allusion, in as much as the one was a *Type* of the other. The like application wee meet with all again *vers.* 17, 18. of the same chapter, where the Evangelist setting forth *Herods lamentation* for their murthered Infants: *Then* (saith he) *was fulfilled that which was spoken by Jeremiah the Prophet, saying, In Ramah was there a voice heard, Lamentation, and weeping, and great mourning, Rachel weeping for her children*, &c. This *Jeremiah* spake properly in reference to the *Jewish Capeivity*; but the Evangelist accommodates it to this *Herodian* slaughter. In this manner may the present Text be [to] upon rather as an allusive accommodation to, then a proper and literall Expo[sition]

tion of the fore-alledged Prophecie. And if so, then is there no reason why the words should be strictly tyed up to the same sense in the one place as in the other.

But if this satisfie not, (which I know not why it may not) consult we the words cited and used by this our Evangelist, and we shall find in them nothing that the Adversary can take hold of. Christ [*took our infirmities,*] he did so our bodily infirmities, and that properly, *taking them upon himself.* So he did all such infirmities as are common to the nature of man, having experience of many, subject to all. So the Apostle layeth it down, *Heb* 2.17. 18. and 4.15. [*And he bare our sicknesses,* ἐβάστασεν, which *Tertullian* indeed renders *Abstulit* he *took them away.* But (as *Grotius* well noteth upon it) the word imports more, *viz.* the bearing of a thing as a *burden*, not without some pain or trouble: And thus did Christ bear our sicknesses. Even as in the former part he is said to have *taken our infirmities*, not only taking them in *hand* (as the Physician is said to do the disease of his patient,) but taking them upon his *shoulders*; Such an Emphasis *Grotius* there apprehends in the word, Ἀνέλαβε; *Assumpsit, He took them upon him.* Thus did he bear our sicknesses, though not properly *patiendo*, yet *compatiendo*, though not by way of *Passion*, yet of *compassion*; having and manifesting a *Sympathetical all participation* with us in all our infirmities,

Est in hac voc (Ἐβάστασεν) *oneris quædam, id est, molestiæ, significatio.* Grot. in Mat. 8.16.

Ἀνέλαβε *est, quasi dicas, in humeros sustulit.* Grotius ibid.

and Sicknesses: *We have not an high Priest* (saith the Apostle in the place forenamed *Heb.* 4.15. speaking of Christ) *which cannot be touched with the feeling of our infirmities,* μὴ δυνάμενον συμπαθῆσαι, that cannot *Sympathize* with us. This Christ did when he was upon Earth; and in that respect he may be said to have *taken our infirmities,* and *born our sicknesses.*

Besides to these, *ex abundanti,* we may add what *Grotius* observes, that the curing of these diseases was not a little trouble to our Saviour. At this time when these many diseased persons were presented to him for cure, the Text tels us, it was in the *Even,* (after *Sun-set,*) which circumstance being taken notice of by the three Evangelists, who report the story, *Matthew, Marke,* and *Luke,* it may not be conceived to be without an Emphasis (as *Theophylact* noteth upon it;) the time was unseasonable. And at other times we find the people pressing and thronging upon him; as at the cure wrought upon the *Paralytick, Mark.* 2.2,4. And that other upon the woman with the *Bloody issue,* Luke 8. 4. which could not be without some trouble and hazard. Yet such was his compassion toward them, as that he willingly bare with these and the like inconveniences; refusing no labour how unseasonable so ever, that he might doe good this way. And in this sense also he may be said to have borne *our sicknesses.*

Comment. Groti. ad loc.

Vesperi & intempestivè languidos adducebant; Ipse autem ut post misericors curavit omnes. Theo. ad loc.

Sensus est Christum ut morbos hominibus demeret, nullos labores, quantumvis intempestivos defugisse. Grotius Comment. ad loc.

In such a Sense it is that the Apostle willeth Christians, that those who are *strong, should bear the infirmities of the weak*, *Rom.* 15. And else-where he willeth them *to bear one anothers burthens*, *Gal.* 6.2. (In both which places, the word is the same with that in Saint *Matthew*, βαστάζει.) *viz.* by way of *Sympathy*, and fellow-feeling, being as if they were in their condition; (so was *Paul* himselfe, 2 *Cor.* 11. 29. *Who is weak, and I am not weak? &c.*: And so he willeth others to be, *Rom.* 12. 15. *Weep with them that weep, &c.*:]) withall succouring and helping them according to their power, though it be with some inconvenience, trouble, hazard to themselves. Both these did Christ unto those diseased persons which were brought unto him: And in that respect he may fitly be said to have *born* their diseases. So that the word as there used, it imports more then a bare *Abstulit*, a bare *healing* and *taking them away*. And so in like manner are we to understand it in that Text of the Prophet, where he speaketh of Christ's *bearing our sins*, (*Isai.* 53. *ult.*) He not only bare them away, by way of *Remission*, but he took them upon himselfe, bearing and undergoing the punishment due unto them, that so by satisfying for them, he might take them away out of the sight of God. Thus is that irrefragable evidence in that Text of the Prophet, cleared and vindicated from the Cavillation of the Adversary. Now passe we on.

*Arg.*2. To this of the Prophet *Isaiah*, I shall joyne onely that other of the Prophet *Daniel*, *Dan.* 9.24. where setting forth the blessings that should come by the *Messiah*, he reckoneth up these among others, *The finishing the transgression, the making an end of sins, and making Reconciliation for iniquity*; or *expiating* it, as the word properly signifieth; which the *Messiah* did, by the sacrifice of himselfe.

Dan.9.24.

New Testament. But I hasten from the *Old* Testament to the *New*, where we shall find evidence more then sufficient.

Arg. 1. 1. In the first place, What means all those expressions, which we meet with about Christ's *suffering* and *dying for us*? 1 Pet.2.21. *Christ also suffered for us.*] chap. 3. 18. *Christ also hath once suffered for sins, the just for the unjust.*] Heb.2.9. *He tasted death for every man.*] Rom.5.8. *While we were yet sinners, Christ died for us.*] 2 Cor.5. 14,15. *One died for all.*]

Christ is said to suffer and die for us.

Alleg. To this I know what the Adversary will answer, Christ suffered and died for us. He did so; but how? *Nostro bono*, for our *profit*, our *benefit*; That by his death he might give testimony to his Doctrine, sealing the Covenant with his blood; that so we being induced to believe it, might be made capable of receiving Remission of sins.

And that not onely *nostro bono*, for our benefit.

Repl. But to this we reply. This is truth, but not the whole truth. Christ did die for our good, our benefit, in the respect aforesaid. But there is somewhat more in those

But also *nostrâ vice*, in our stead.

those phrases of *suffering* and *dying for us*, then so. Somewhat which is proper and peculiar to the death of Christ. Christ so died for us, as no other person can be said to die: So much we may learne from the Apostle, 1 *Cor.* 1.13. where he demands of his *Corinthians*, *Was Paul crucified for you?* This *Paul* might have been, as *Peter* and some other of the Apostles were, he might have been *crucified*, and in this sense crucified *for them*: viz. for their good, their benefit. In this sense he tels his *Colossians* that *he suffered for them*, *Col.* 1.24. [*who now rejoyce in my sufferings for you.*] viz. for your good, for the confirmation of your faith, and the furtherance of your salvation. So himselfe expounds his own meaning, 2 *Tim.* 2.10. *Therefore I endure all things for the Elects sake, that they may also obtaine the salvation which is in Christ Jesus.* And in this sense he afterwards suffered death for them: sealing the Doctrine which he had preached with his blood: which was of great use and benefit unto the Church. *Sanguis Martyrum — The Blood of the Martyrs is the Seed of the Church.* But neither *Paul*, nor any other ever were, or could be crucified, could suffer and die for the Church, as Christ did. His suffering and dying for the Church imports somewhat peculiar unto him, which could not be communicated to *Paul*, or any other of the Apostles.

Libenter tolero in id, ut vos & alii eo magis in fide confirmemini. Grot. ad loc.

And

And what should that be, but that he dyed in our *room* in our *stead*, as our Surety, to free and deliver us from death, by laying down his life? In this sense *Paul* saith that he could wish himselfe to be *Anathema, accursed or separated from Christ, for his Brethren, his kinsmen according to the flesh.* Romans. 9. 3. ὑπὲρ τῶν συγγενῶν for his countrymen the Jews, viz. in their stead; that so by the perishing of one, a whole nation might be saved, which he apprehended would tend more to the glory of God. And in this sense *Caiaphas* the High Priest speaking by a Propheticall spirit, *Joh.* 11. 50. tells the Jewes, that it was *expedient that one man should dy for the people*, ὑπὲρ τοῦ λαοῦ, in stead of the people; that so *the whole nation might not perish* (as himselfe there expounds it.) Thus the phrase is commonly and properly used in all languages. For a man to do or suffer ought [for] another, is as much as to do it in his stead. And in this sense Christ is said to have suffered and dyed [for] us. Not only *nostro bono*, for our *benefit*; (So *Martyrs* and *Confessours* dye,) but *nostrâ vice*, in our *room*, our *stead*, as our *Surety*.

Ego pro te molam. Terent. *Unum pro multis dabitur caput.* Virgil. Vide Grotium de satisfac. c. 9.

That it must be so understood, there is one place which speaks more fully to it then the rest, viz. *Matthew* 20. 28. (repeated again by Saint *Marke*, *Marke* 10. 45.) where our Saviour sets forth this to be the end of his coming, *The Son of man came to give his life a ransome for many.* As for the word [*Ransome*] I shall touch upon that anon. For the present

Grotius ibid. The phrase of Christs giving himself for us vindicated.

sent I only take notice of the particle [For,] which in the Originall is not, as in the places forenamed, ὑπὲρ, but ἀντὶ, which properly signifieth [*in stead.*] So it is still to be taken (saith *Gvarino*) where ever it is thus applyed to persons, or things: It importes a *Subrogation*, or *Commutation*, a substituting of one in the room of another, or exchanging one for another. Thus we read of *Archilaus*, Matthew 2. 22. *that he reigned in the room of his Father Herod*, ἀντὶ Ἡρῴδου. Thus runs that Ancient law of Retaliation, *Matthew* 5. 38. *An eye for an eye, a tooth for a tooth*: Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, &c. And thus most fitly may we understand that place *Matthew* 17. ver. 27. where our *Saviour* orders *Peter* to take the *piece of money* which he should find in the *fishes mouth*, and to give it in way of *Tribute*, *for him and himselfe*. ἀντὶ ἐμοῦ καὶ σοῦ. For me and thee, which *Beza* (I confesse) expounds, for my sake and thine. But *Grotius* more properly, *meâ tuâque vice*, in stead of me and thee. For in that Action *Peter* stood in the room of two, his Master and himselfe. And thus it is said *Luke* 11. 11. *will a Father give his childe a Serpent for a fish?* ἀντὶ ἰχθύος, *id est*, in stead of it. Thus the Apostle saith of the woman, that *her haire is given her for a covering* (or vaile. 1 *Corinthians* 11. 15. ἀντὶ περιβολαίου, in stead of it. And thus the same Apostle, as also Saint Peter, make mention of *rendring evill for evill*, and *Railing for Railing*: ἀποδιδόντες ἀντὶ κακοῦ, ἀντὶ λοιδορίας, *id est*, In exchange of it. Thus that

Ἀντὶ πολλῶν, Multorum vice, Beza Gr. An. *Grotius ani supra.*

Beza Grac. Annot. ad Mar. 10. 45. *Grotius ad loc. & de satisfact. cap. 9.*

that particle ἀντὶ where it doth not imply a Negation or opposition (as sometime it doth) it imports a Subrogation or Commutation.

And thus are we to understand the word in those places of Saint *Matthew*, and *Mark*, where Christ is said to have given himselfe a *Ransome* [*for*] *many*, ἀντὶ πολλῶν, id est, in stead of many.

Here I know the Adversary (though in measure convinced) yet still goeth about to elude this Evidence. But truely the evasions which I have met with are such, as that they deserve to be looked upon no otherwayes but as miserable subterfuges: wherein men not willing to divorce the Errours which they have once espoused, and to submit to the truth, do rather shew what they would do, then what they are able. And therefore I shall not trouble you with the refutation, or yet rehearsall of them. I shall rather passe on to another Argument.

Arg. 2. Christ a Ransom for us, How?

Which I will not go far for. You shall find it in the verse next after the Text. Wherein (as I told you) the Apostle sheweth in what respect he calleth Jesus Christ a *Mediator* betwixt God and Men; viz. in as much as he hath given himselfe a *Ransome for all*. For *All*: All men indefinitely, all Ranks and conditions of persons (as we expounded it before: Or, for all his *Elect*, all that shall beleeve on him; (which are those [*Many*] spoken of *Isaiah.* 53. *last*, *Matthew.* 20. 22. and

χάριν ἀντὶ χάριτος, Joh. 1. 16. ubi ἀντὶ videtur continere in se negationem præsentis. Grot. ad loc.

Jam. 4. 15. ἀντὶ τῆς λύπης ὑμῶν.

Constrictus hîc Socinus, negare non audet illo ἀντὶ πολλῶν commutationem quandam indicari, sed miserè effugium quærit. Grot. ibid.

and 26. 28. *Hebrews* 9. 28.) For them he gave himself a *Ransome*, (saith Saint *Paul*.) The word in the Original is ἀντίλυτρον. A word which, as it is amongst those ἅπαξ λεγόμενα, never to be found in the New Testament save only in that place, so it is of special emphasis and of signification. The Vulgar Latine renders it, *Redemptionem*, Redemption. *Beza*, *Redemptionis pretium*, a price of Redemption: But neither of them fully expressing the force of the word; which properly signifieth a *Counter-price*, when one doth or undergoeth in the room of another, that which they should have done in his own person. As when one yeelds himself a Captive for the redeeming of another out of Captivity, or gives his owne life for the saving of another. Such Surety amongst the Greeks were commonly and properly called ἀντίλυτροι, such as gave ransome for *Asia*, or *Redemption* for the like punishment that his fellow-Citizens were to undergo. And in this sense (saith the Apostle here of this our Mediator) that he gave himself ἀντίλυτρον, a *Ransome*, a *Counter-price*, Paying a price for his people, and so he bought them with a price (saith the Apostle here his Disciples) 2. Cor. 6. 20. and 7. 23. and all believers, they are bought. They are *Gods Redeemed* ones, *Isa.* 51. 10. And who bought, who redeemed them? Even *Jesus Christ*, *Denying the Lord that bought them* (saith Saint *Peter* speaking of those Apostates who professed that they were redeemed by Christ) 2 *Pet.* 2. 1. And how hath

'Ἀντὶ πολλῶν, sc. *de Creditoris in Christum*, Grot. in Mat. 20. 28.

The word ἀντίλυτρον expounded.

'Ἀντίλυτρον, *vicissim datum Redemptionis precium.* Scapul.

Ἀντίλυτρον est tale λύτρον in quo Liberator *simile quiddam subit ei malo, quod ei imminebat qui liberatur.* Grot. de Satisfact. c. 8.

'Ἀντίλυτρον *significat propriè precium, quo redimuntur captivi ab hostibus; eámque commutationem quâ capite caput, & vita redimitur vitâ.* Leigh Critic. ex Hyperio ad loc.

hath he bought them? Why, by paying a *price* for them, a λύτρον, a *price of Redemption*. And what price was this? why his own *blood*. [*Ye are redeemed with the precious blood of Jesus Christ* (saith Saint Peter) 1 Peter 1. 18. *Thou wast slain, and hast redeemed us to God by thy blood*, Rev. 5. 9. *In whom we have Redemption through his blood*, Eph. 1. 7. *id est*, his death and passion, which was the principall piece of his obedience. This was that λύτρον, (as our Saviour himself calleth it) that price of Redemption which he gave for his Elect. *The Sonne of Man came to give his life a Ransome for many*, Mat. 20. 28. *A Ransome*, λύτρον, *Redemptionem*, a price of Redemption; that by his death he might free and deliver them from death.

And thus saith our Apostle here in this verse after the Text, that Christ gave himself ἀντίλυτρον, a Counterprice, a Ransome; submitting himself to the like punishment that his redeemed ones should have undergone. So the Apostle fully expresseth it in *Gal.* 3. 13. (Which place we may well look upon as a *Periphrasis*, an Exposition of this word *ransome*, shewing us how Christ is said to have given himself a Ransome *for us*.) Christ (saith he) *hath redeemed us from the curse of the Law*, ἵνα ἡμᾶς ἐξαγοράσῃ, *that he might redeem us*. Subjecting himself to that same curse of the Law, under which all mankind lay: and that for the delivering his Elect from it. To the same purpose are those other

Texts,

Texts, which for substance speaketh the same thing; *John* 6. 51. where Christ saith that *he gave his flesh for the life of the world*, 1 *Tim.* 2. 14. [*He gave himself for us that he might redeem us.*] Thus was Jesus Christ a true *Surety*; *Arrhabo*, one that gave his life for the life of others; as the Poet saith of *Castor* and *Pollux*, that the one redeemed the others life with his own death. So did the Lord Jesus, this our Mediatour, he became such a *Surety* for his Elect, giving himself an *Arrhabon*, a *Ransome for them.* Christ a true Suretie.

Si fratrem Pollux alterna morte redemit: Virgil. Æneid. 6.

Alleg. Now, how will the Adversary evade this? why, it is true, (saith *Socinus*,) that this Christ hath done to deliver us from the punishment of sin; But how? not in way of *satisfaction to God*, by procuring from him a discharge of our debt: How then? why only in reference to us, that by this meanes we being induced to believe the truth of his Doctrine, thus confirmed and sealed by his death, and yeilding obedience unto God, according to the pattern that he had set before us, we might obtain Remission of sins, and Eternall life, which upon our repentance and new obedience, God hath promised to give. This is the summe (as *Grotius* hath cast it up) of what *Socinus* hath to say in this businesse. The *Socinian* Doctrine. Vide Grotium de satisfact. *cap.* 1. & *cap.* 8.

Reply. But how unsatisfactory is this? what is all this to the Texts alledged? which assert a *Redemption* properly so called; affirming that wee *Reply.* The death of Christ properly a *Price.*

we are *bought*, bought with a *price*, a *Common price*, redeemed by a *Ransome*. Now a *Price*, a *Ransome*, is somewhat that is tendred and given to the *Deliverer* for the redeemed [not to the *redeemed* themselves. And such was the death of Jesus Christ: a *Price*; and that properly so called; So much may be collected from that place of Saint *Peter*, 1 Pet. 1. 18, 19. where he telleth the believers to whom he writes, [*Ye are redeemed not with corruptible things, as silver and gold, but with the precious blood of Jesus Christ*.] So comparing one price with another; *silver* and *gold*, with the *blood* of Christ: Now the former, (silver and gold) given in way of Redemption, is a true price, and so is the later, the *Blood of Jesus Christ*, a true λύτρον, a true and proper price of Redemption, given unto God as a valuable consideration for the satisfaction of his Justice. Away then with all those mists or fogs, which are or may be raised by any, for the obstructing and darkning of this Truth of God, which shineth so clearly, though these emphatical phrases and expressions of Scripture alledged, as surely that eye must either be weak or wilful that doth not, or will not see and acknowledge it.

Socinus propriè dictum λύτρον seu precium definit, id quod à detinente accipitur. Vide Grot. de Satisf. cap. 9.

Alleg. As for that which *Socinus* alledgeth, that a *Price* must be somewhat that is given to, and received by one that setteth another free; it is not worth the answering.

Reply. For such was the death of Christ. It

was

was such a price as God the Father received, accepted by way of satisfaction for those for whom it was tendred: being contented with it. As it was under the Law, what was there which any wayes accrued unto God from any of those *Sacrifices*? what did he receive from them, which might any wayes turn to his account in way of advantage? Onely this was enough; they were *accepted* of him, as you have it, *Lev.* 20.27. And so was it with this *Sacrifice* of the death of Christ, which was prefigured by those sacrifices; Though God properly received nothing for it, yet it was *accepted* of him. But I shal no longer dwell upon this *evidence*; neither shall I over-do the work in hand by alledging many more; yet I must remember that Foundations cannot be too surely laid, especially where *Earthquakes* are frequent, as they are in the Church amongst us at this day. And therefore let me yet subjoyn two or three.

Accepted of God by way of satisfaction.

Arg. 3. In the next place, what shall we say to those Texts of the Apostle, where he holdeth forth the *death of Christ*, as the *meritorious* and *procuring cause* of our *Reconciliation* with God? The places are wel known, let them be seriously weighed and considered, *Rom.* 5.10. *When we were enemies, we were reconciled unto God by the death of his Son*, Ephes. 2. 16. *That he might reconcile both*, (viz. *Jews* and *Gentiles*) *unto God in one body by the Crosse*, Col. 1. 20. *And having made peace through the blood of his Crosse, by him to reconcile all things to himselfe.*

Christ the meritorious cause of our Reconciliation.

In all which places the Apostle clearly holdeth forth the death of Jesus Christ as the proper meanes of procuring our *Reconciliation* with God.

Allegat. Socinian Evasion.

Allegat. To this the adversary answers, that before we, by this meanes were *reconciled unto God*, but not *God unto us*. As if God, he was not an enemy to us, but we an enemies unto him. He was ready to receive and imbrace us upon our returning to him by repentance. Only we were averse to that.

Enchirid. cap. 42.

Col. 1. 21.

Now this indeed Christ by his death effected (say they) reconciling us unto God, by bringing us unto him in the wayes aforesaid by repenting and believing.

Resol. But here unto we have returned answer already, that for us to be reconciled to God, and God to be reconciled to us, imports one and the same thing. This we have evidenced by shewing the use of the phrase in Scripture language. To which might be added the testimonies of prophane writers, with whom

To be reconciled to God, the phrase cleared and vindicated.

Idem valet nos Deo conciliari, & Deum nobis. Grot. de satisf. cap. 3.

Grotius ibid. ex Sophocle.

Lactantius de Ira Dei.

God is reconciled to us, in as much as for the Gods to be reconciled to them, who had offended, them that so they might escape their anger and revenge. But we shall not need to go down to the *Rhodians* to sharpen this *Goad*. In the very places alledged, upon a serious review of them, we shall finde, that the *Reconciliation* there spoken of is a reconciling of God

That to the *Romans* is cleare. [*When we were Enemies, wee were reconciled unto God.*] How reconciled to him? why, so as to have *peace with him*, ver. 1. So as to have a ſtanding *in his grace*, ver. 2. So as to be *ſaved from his wrath*, ver. 9. Such is the *Reconciliation* there ſpoken of by the Apoſtle, which hee further maketh to be the proper and immediate fruit and effect of the death of Chriſt. [*Reconciled by his death.*] And conſequently it muſt import, not properly the Reconciling of our *Natures* unto God, which is done in *Sanctification*, and is an immediate fruit of the *Spirit* of Chriſt; but the reconciling of our *perſons* unto him by *Juſtification*, which is the immediate fruit of his *death*.

In like manner in that place of the *Epheſians*, *chap.* 2. 16. Chriſt is ſaid to have *reconciled* Jews and Gentiles *unto God*, that by reconciling them firſt unto him, he might reconcile them betwixt themſelves. [*Reconcile them to God in one Body.*] And this he is ſaid to have done by the *Croſſe*. Not by the *Doctrine of the Croſſe*, (as *Grotius*, in his later time, going about to deſtroy what before he had built, blancheth that Text.) the doctrine of the Goſpel confirmed by his ſuffering upon the Croſſe: but by the *merit of the Croſſe*, (as the ſame Authour in his firſt and better thoughts orthodoxly expounds it,) *per vim ſcilicet placatricem*, by that *pacifying*, *appeaſing* vertue which is in his blood which he ſhed upon the Croſſe. By this meanes

Cum crucem dicit, ſimul intelligit doctrinam cruce ſancitam. Grot. Comm. ad Eph. 2. 16. Grotius de ſatisfact. cap. 7.

it was that he reconciled God to them, and them to God.

And after the same manner in that other place, *Col.*1.20. God is said *by Christ to reconcile all things to himselfe.* Εἰς αὐτον, not *In unum, into one,* (as *Socinus* would have it,) for then (as *Grotius* noteth upon it) it should have been εἰς αὐτὸ. No; nor yet (as *Grotius* himself in his declining time expounds it) *sub ipso, under him,* viz. *under Christ*; or *to him,* viz. *that they might obey him*; but [*to him*] viz. *to God the Father.* So that other place of the same Apostle explains it 2 Cor.5.19. *God was in Christ reconciling the world to himselfe,* Εαυτῷ. And this he hath done by Christ, *viz.* by and through his death. So that Parenthesis there (*Col.*1.20.) explains it [*Having made peace through the blood of his Crosse*] (not the Doctrine of his Crosse, but the blood of his Crosse) *viz.* that bloody oblation made and offered upon the Crosse: wherby not only the *Covenant was sealed* (as *Grotius* again there blancheth it,) but wherby the *Justice of God was satisfied,* and so his wrath appeased.

Εἰς αὐτον hîc sumendum ut suprà, ver.16, sub ipso, sive ità ut ipsi pareant. Grot. ad Col.1.20.

Sanguinis hîc fit mentio, quia per sanguinem fœdera sancire solebant. Idem ibid.

Thus you see the adversary put by that muse also, which being put to his shifts he made for: and withall, this evidence made out. To which in the next place, I shall subjoyn another near kin to it.

Argr. 4. Christ called the propitiation.

And that I take from Saint *John,* who speaking of Christ, calleth him, the *Propitiation,* 1 John 2. 2. *He is the propitiation for our sins.*] And againe, *chap.* 4.10. *God sent*

sent his Son to be a Propitiation for our sins,] the word in the Originall is "Ιλασμὸς, which properly signifieth *Placamen*, somewhat whereby an other being offended, is *pacified*; That is the meaning of the Latine word made English, [*Propitiation:*] it imports somewhat whereby the anger of another is appeased, and he is induced to be propitious, mercifull, favourable. So much we may learn out of the *Publicans* Petition, *Luke* 18.13. where hee prayeth, [*God be mercifull to me a sinner.*] The word is the same, Ἱλάσθητι, Placator, or *Propitius esto*; Be thou *appeased* towards me, be thou *propitious* to me. This is *Propitiation*, From whence the *Mercie-seat* (or *lid*) which covered the Ark was called the *Propitiatory*. So the Apostle (following the translation of the *Septuagint*) calls it *Hebrews* 9.5. *The Cherubims shadowed the Mercie-seat*, [Ἱλαστήριον (saith the Originall) the *Propitiatory*. So called, because from thence God shewed himselfe propitious and favourable to his people. So he is through Jesus Christ, of whom that *Mercy-seat* was a Type and figure. He is the true *Propitiation*. So we find him called by our Apostle, *Rom.* 3.25. whom *God hath set forth* (saith he, speaking of Christ by whom we have Redemption, as the verse foregoing hath it) *to be a propitiation through faith in his blood.*] A propitiation; the word in the Originall is Ἱλαστήριον the *Propitiatorie*; alluding to that Typicall *Propitiatorie* under the Law. Such is Jesus

Exod. 25.17.

Ἱλαστήριον ponunt 70. pro quia כַּפֹּרֶת etiam Ἱλάσκεσθαι placare, propitiare significat. Grot. ad Heb 9.2.

Jesus Christ, the true Propitiatory, (the substance of that shadow,) the means of our Reconciliation with God, by whom his anger is pacified and appeased, and through whom his mercy and favour is communicated unto us. And that through his *blood*, (which the Apostle there setteth forth as the *meritorious* cause of it,) being apprehended and applyed by faith, (which is the *Instrumental* cause wherby it becometh effectuall to that end for which it was shed.)

And in this sense is he there called by Saint *John*, *the propitiation*; In as much as he Reconcileth God to men, appeaseth his wrath, procureth the exercises of his grace and favour, so as God becometh actually propitious unto his people through him. Which Christ effecteth, 1. as their *Surety*, standing in their room and stead, interposing betwixt the *wrath of God*, and the *rigour of the Law*. A mystery excellently represented and shadowed out in the placing of the *Mercy-seat* betwixt the *Tables of the Law*, and the *Majesty of God* appearing between the *Cherubims*, Exod. 25. 21, 22. Shewing how *Jesus Christ* our Mediatour interposeth betwixt *God* and the *Law* in the behalf of his people. So as God looking upon the Law through him, he beholdeth it as fulfilled by him for their sakes, and on their behalf; and so becometh propitious unto them. And 2ly, this he doth by *Covering* their sins. That is the proper and primary meaning of the Hebrew word [*Caphoreth*;] which we

כַּפֹּרֶת *Operatorium*, Montanus.

to render the *Mitrqwsiat* quite properly signifying Covering, which the Mercy-seat was to the Jewish Church: Jesus Christ is unto his people a Covering, covering their sins by his merits, so as they appear not in the sight of God, to the making their persons guilty before him. Hereunto the Apostle alludes, Psal. 32. 1. *Blessed is he whose transgression is forgiven, and whose sin is covered*: that is, by the obedience of Jesus Christ. And thirdly, This he doth by *expiating* our sins, and making satisfaction for them. That are we to understand by the sixteenth phrase of the Apostle, *Heb.* 2. 17. *To make reconciliation for the sins of the people.* Which is set forth by one principall part of Christ's Priestly Office, *Dan.* 9. 24. *To make reconciliation for iniquity, to finish the transgression, and make an end of sins, and to make reconciliation for iniquity*, that is, to expiate, and take away their sins, to put them away, not only in respect of Gods favour, as Saviour from punishments upon us, by giving them strength against them, suitable to their demerits, and satisfying them not for us, but in respect of Gods justice, by the sacrifice of himself, making satisfaction unto the justice of God for them. Of the same Author. On his better part he suffered.) Thus is Christ said to be the *Propitiation*, being the means of reconciling his Elect unto God, and that by the *offering up* of himself, his Offering up of himself. That gives me a hint of one Evidence more, which is the last I will insist on in this Argument. And

Ἱλάσκεσθαι ἁμαρτίας, hoc quidquid est, significat purgare aut peccata, i. e. efficere ut peccata non videantur, suppeditando rationem qua remittantur. Grot. ad Heb. 2. 17.

Ἱλάσκεσθαι τὰς ἁμαρτίας Heb. 2. 17. significat easdem tollere, aufere, delere, quod fiebat sacrificando: Grot. de Satisfact. cap. 7.

Arg. 5. Christ offered up himself.

that I shall take up from the Authour to the *Hebrews*, who in that Epistle maketh frequent mention of this *Oblation*; Christ's offering up himselfe. And as else-where, so especially in his 9th *Chapter*, where he purposely discourseth of that Subject; comparing the *Sacrifice of Christ* with those *Typicall Sacrifices* under the Law. The summe and substance of which discourse you shall find bound up in one *verse*, *ver.* 26. of that *Chapter*, where speaking of *Christ*, he saith that [*Now once in the end of the world, he hath appeared to put away sin by the Sacrifice of himselfe.*] A passage, wherein there is not a word but hath his weight. Give me leave briefly to glosse upon each of them.

Heb. 9. 26. Opened and glossed upon.

Christ's appearing on earth. *Christus τεφανέρωται*, i.e. *obtulisse, & ostendit Deo Patri in Sanctuario cœlesti.* Grot. Com. ad loc.

Christ hath appeared.] τεφανέρωται, he was made *manifest*: appearing not in *heaven* (as the *Socinian* would have it,) but upon earth. Christ was before; [*Before Abraham was I am, John* 8. 58.] Christ was before *Abraham* not only in respect of *God's Ordination*, (as *Grotius* would elude that Text,) for in that sense all others were before *Abraham* as well as he; yea *Abraham* was before himselfe, having a being first in God's Ordination, before he had an actuall existence in the World. But he was so *actually*, having a being in *Heaven* according to his *Godhead*. There he was, but there he was hidden, hidden in the *bosome of the Father*. But in his *Incarnation* he was manifested. [*The Son of God was manifested* (saith Saint *John*) 1 *John* 3. 8. God was

Fuerat ante Abrahamum Jesus divinâ constitutione. Grot. ad loc.

manifested in the flesh, (saith Saint *Paul*) 1 *Tim.* 3.16. Or, He *appeared*. Before, he was hidden under those Legal *Types* and *Ceremonies*, which were as a *Vaile* overshadowing him; But now being *incarnate*, that Vail was taken off from his face, and he *appeared*, being made conspicuous under the Gospel; so as now all might *with open face behold the Glory of God, shining in the face of Jesus Christ*, (as our Apostle speaketh, 2 *Cor.* 3. 18. and 4. 6.) Thus hath Christ *appeared*. But *when* did he thus appear? That followes.

[*In the end of the World.*] Ἐπὶ συντελείᾳ τῶν αἰώνων, that is (say some) when the *Jewish State*, the *Temple*, and their *Commonwealth* drew nigh to an end. This is that *end* which our Saviour speaketh of *Mat.* 24. 6. *The end is not yet.*] meaning thereby the finall destruction of the Temple and City of *Jerusalem*. Before this time, and not long before, it was that Christ was manifested in the flesh, that he *appeared*. Or (as it is more commonly, and (as I conceive) more properly taken,) *In the end of the world*] *i. e.* In the *last dayes*, (as the same Apostle hath it, *cap.* 1. 2.) the *last Time*, or *Times*; so St *Peter* calls them, 1 *Pet.* 1, 5. & 20. And St *John*, the *last Hour*, 1 *John* 2. 18. ἐσχάτη ὥρα, the *last Time*, or *Hour*. So did the Apostles then look upon the world, as drawing towards a period, a consummation: And that not far from it in their times; what then may we do in ours? But I passe on.

In the end of the World.

Vide Grotium ad loc.

Thus

Once, and but once.

Thus Christ appeared in the end of the world, and that but [Once.] Heb. 9. 26. For the Priests under the Law they appeared *Often* before God in the execution of their Ministeriall function. The Priest went always (say the 6th and 7th verses of this chapter) daily, every day, into the first Tabernacle (the holy place, the second court of the Tabernacle, or Temple) accomplishing the service of God. But into the second (the Holy of Holies) went the High Priest once every year. Thus they appeared *Often*. But Christ our High Priest appeareth but *Once*: Once upon Earth, and Once in Heaven. Once upon Earth before Men. Of this speakes the Apostle here in this 26. verse. Once in Heaven before God. Of this he speakes verse 12. By his own blood he entred in once into the Holy place, i.e. Into Heaven. Marke it. Once he appeared upon Earth, and once in Heaven. As for any such *second appearing upon Earth*, and *returning to heaven* before his coming to the last and generall Judgment, some imagine, this our Apostle taketh no notice of it; And therefore I dare not vouch it. Nay he tels me expresly in the last verse of this chapter, that Christ *having been once offered to bear the sins of Many, he shall appear the second time without sin unto Salvation unto them that looke for him.* Marke it. Christ appeareth but twice upon Earth, once to *suffer*, and once to *reign* there personally; and twice in Heaven once

Christ appeareth once upon Earth, and once in Heaven.

Millenaries confuted.

and T

once after his *Resurrection*, and once after the *settlement* of his supposed *Government*, (as some have conceived;) but *Once* upon *Earth*, and *once* in *Heaven*. As for his second *Appearing*, it shall be unto *Salvation*, to the compleat and perfect salvation both of Soul and Body in heaven (so Expositors, I think universally, expound that place) of all those who *love* and *look for* that *Appearing*. Heb. 5. 9. In the mean time, let it be enough for us, that he hath appeared once upon Earth. So it may well be, if we do but consider what followeth: viz. the end of this Appearance, in which was, 2 Tim. 1. 8.

To put away sin] to abrogate, abolish, do away, the *Abrogating*, *abolishing*, taking away of sin. Not taking it out of the world. No; the *world will lye in wickedness*. 1 John 5. 19. Not yet taking it out of the *persons* of his redeemed ones. So as that it is should have no *abiding*, no *inbeing* in them. No; this is a perfection reserved for heaven, not to be looked for on Earth. But so taking it away, as that it shall not be *imputed* to them, nor yet *reign* in them: For both these ends Christ *appeared* upon Earth, for the abolishing of sin in his people, both in respect of *Guilt* and *Power*. This the former of these that is here properly and principally intended. So much will appeare from the next clause which setteth forth the *way* and *means* whereby Jesus Christ effecteth this abrogation and abolition of sin, viz. Heb. 11. 17. Therein was Noah a

By

The Sacrifice of Christ, himself.

By the Sacrifice of himself,] διὰ τῆς θυσίας ἑαυτοῦ. This was the Sacrifice which Christ our High-Priest offered. Not the *Bodies* or *other creatures*, as those *Legall Priests* did; but his *own body, himself.* And this Sacrifice he offered up, not in *Heaven* (as the Socinians would have it) in presenting himselfe before God his Father, but upon *Earth, viz.* in his *Passion* upon the *Crosse.* There was this Sacrifice offered up. True indeed, it was afterwards *presented* in heaven, but it was first *offered* upon Earth. So was it with some Sacrifices under the Law; The blood of the Sin was represented by the High Priest in the most Holy place, (as this our Apostle tels us, *vers.* 12. of this chapter,) but they were offered before, *viz.* in the *slaying* and *sacrificing* of the Sin by the *Priest.* So was it in this *Sacrifice* of Christ. How ever it be presented before God in *heaven* (which is an other part of Christ's *Mediatorship* (as God willing I shall shew you hereafter) belonging to the next branch of his Intercession) yet it was offered up upon *earth, viz.* in his *Death.*

Offered upon Earth. *Vide* D. L. in Heb. 1. 3. & 9. ver. 26.

Duplex est, ut legalium quarundam victimarum, ita Christi oblatio: prior mactationis, altera ostentationis. Grot. de satisfact. cap. 10.

Θυσία ἐστὶ ἐν τῇ σφάξει. *In mactatione Sacrificium.* Grot. de Satisf. cap. 10.

Thus were sacrifices said to be *offered* when they were *slain.* So profane Authors ever use the word, and Scripture the like. When God biddeth *Abraham* go *offer* his son *Gen.* 22. 2. he addresseth himselfe to *slay* him *ver.* 10. which because hee had *intentionally* done, though not with his *hand*, yet in his *heart*; he is therefore said to have *offered him up*, Heb. 11. 17. Therein was *Isaak* a Ty-

of *Christ*, who was offered up after the same manner, being actually slain: There was he truely offered. Hence it is that Saint *John* calleth him onely the *Lamb slain*, Revel. 5.6. and 13.8. which Saint *Paul* renders, *Sacrificed, Offered*, [*Christ our Passeover is sacrificed* (or *offered*) *for us*, 1 Corinthians 5.7. Thus was Christ first *offered up upon Earth*.

Neither was this only a *Preparation* to that oblation which is made in *Heaven* (as the *Sorinian* would have it) but a perfect *Oblation*. So was the offering made by the Priest in the *Holy-place*. It was more then a Preparation to an offering; a true *Sacrifice*. As for the presenting of the blood of the Sacrifice in the *Holy of Holies*, it was not properly a *Sacrifice*, but rather the *Commemoration of a Sacrifice* already made. So standeth it betwixt Christ's *Oblation* and his *Intercession*: The former was done upon *Earth*: There was the *Sacrifice offered*. The later is only a *Commemoration* of that Sacrifice, a presenting it unto God, as it were continually to put him in minde of what was done: that for the merit thereof hee may bee propitious unto his people.

The death of Christ more then a preparation to his oblation.

Grotius ibid.

And this is the *Sacrifice*, whereby Christ is said to *put away sin*. Not properly his *Intercession* in *heaven*, but his *Immolation*, his *oblation upon earth* in his death upon the cross. So the Spirit of God clearly carries it, every where ascri-

By this sacrifice Christ putteth away sin.

ascribing the work of our *Redemption*, the
king away of sin, to the death and blood shed
Christ. [*He gave his life a Ransome*, Mat.
28. *Whom God hath set forth to be a Propitia*
on through faith in his blood, Rom. 3. 25.
whom we have Redemption through his Blo
the forgiveness of sins, Ephes. 1. 7. *Ye are redee*
with the Blood of Jesus Christ, 1 Pet. 1. 19. *Th*
wast slain, and hast redeemed us to God by
Blood, Rev. 5. 9. Places are numerous which g
attestation to this truth. Were there no oth
those last words of our *Saviour* were sufficie
John 19. 30. *Consummatum est*, *It is finished*.
What was finished? Why, the great Work
Redemption, for which he came into the Wor
That was not only inchoated & begun, but co
summated, perfected, there. His *Passion* was
only a *Praeludium*, a *Preparation* to this wo
but even the accomplishment of it. There
this great benefit of *Remission of sins* meri
purchased. There wanted nothing but the
plication of that merit to the persons of Go
Elect, to the making it effectuall unto them
their *Justification*. Otherwise the work it self
compleat & perfect. *By an offering he hath pe*
Had for ever them that are sanctified, Heb. 9.

To this Truth this our Apostle, in this
pistle to the *Hebrewes* speaketh so fully,
clearly, as we shall not need to seek elsewhe
for evidence. *Cap.* 1. 3. Christ is said to ha
purged our sins by himself, (i. e. by the o
ring of himself) *before he sat down on the ri*
hand of the Majesty on high. Before his
trans

have entred into the holy place (that is, heaven) by the blood of Bulls having obtained an eternall Redemption for us, viz. by the shedding of that blood (here) in this verse which I am now discoursing upon, he is said to have entred by his own Sacrifice of himself. The word which properly signifieth a Sacrifice slain, as Grotius observes from that place of Saint John, John 10. 10. where the word which signifies to sacrifice is used plainly for to kill. The thief cometh not but for to steal, and to kill, and to destroy. Now Christ was slain upon the Altar of the Crosse, and there was he sacrificed. And by that Sacrifice he took away (not only the power of it, (as the Schoolmen would have it), but the Guilt and Punishment of it. This is that (as I said) which is here properly and principally intended, and being the immediate fruit of this Sacrifice. That taking and taking away in reference to the abolishing the Obligation of the Law, as is Malthus, not the believer over unto condemnation. This) is that which Christ hath done for us.

Which he did as a Surety for his Elect.

And this he hath done by that Sacrifice of himself, in offering himself up unto God, and then making them his. Both these are comprehended in that one word which we have with in the last clause of this Verse. Christ was once offered (saith the Apostle) to take away the sins of many. Faith the

Origin

Originall,) a full and emphaticall word, signifying not only to *bear*, but also to *bear away*. And both these hath Christ done by our sins. [*Behold the Lamb of God that taketh away the sins of the world* (saith the Baptist of Christ) *John* 1.29. (ὁ Αἴρων the word signifieth both *Ferens*, and *Auferens*: bearing them, and bearing them away. Both these did the *Scape-goat* under the Law, (as you may see *Lev.*16.21.22.) The High Priest laying the iniquities of the people upon the head of that *Goat*, it beareth them upon it, and beareth them away out of sight. Thus hath the Lord *Jesus* (of whom that Goat was a Type) he having the sins, the iniquities of his Elect laid upon him by God his Father (as the Prophet *Isai.* hath it in the place formerly named, *Isai.* 53.6.) he *beareth* them, (as you have it in the last *verse* there.) And bearing them, he *took them away*. Ἀνήνεγκεν. That is the word which S. *Peter* also maketh use of, 1 *Pet.*2.24. *He bare our sins in his Body upon the Tree.*] The word (saith *Beza*, writing upon that place) it properly signifieth *Attollere, sursum ferre*: to take and carry up. So the Hebrew there rendreth it, (as he observes.) נשא ויעל, *Bajulavit, & sursum tulit*. He *bare our sins, and carried them up*. This he hath Jesus Christ done for us. He hath born our sins, and carried them up; viz. *up upon his Cross*, there to make satisfaction for them: according to that of the Apostle, *Colos.*2.14. where he speaketh of Christ's *nayling the Hand-writing of Ordinances unto his Crosse*, and so *taking it out of the way*.

Beza Gr. Annot. ad loc.

Thus hath Christ by the sacrifice of himself *taken away* the sins of all that beleeve on him, *Expiating* them, *Purging* them. That is the expression which this our Apostle elsewhere maketh use of, *viz.* chap. 1. 3. where speaking of Christ, he tels us that he hath *by himself purged our sins.*] And Saint *John* maketh use of the same word 1 *John* 1. 7. *The blood of Jesus Christ purgeth* (or cleanseth) *us from all sin.*] Give me leave to take hold of the skirt of that expression; we may learne somewhat from it, which may conduce not a little to the clearing of the point in hand, touching Christs *taking away our sins by the sacrifice of himself.* To which end I shall enquire.

Que. How is Christ there said to purge our

Ans. I answer. Not only *Declaratively* (as *Socinus* would have it;) declaring the sins of beleevers to be purged upon their Repentance. That is but a miserable evasion. So must needs appear to him that looketh upon the former of those Texts with an impartiall and unprejudicated eye; wherein it is not said, that Christ *declared* a Purgation of sins, or he *made* it; So the Originall hath it. ἑαυτοῦ ποιησάμενος καθαρισμὸν τῶν ἁμαρτιῶν, *purgationem peccatorum factâ, habitâ, made a Purgation.* And that *by himself*, not declaring what his *Father* had done, or would do, but what Christ *himself* had done.

Quest. How Christ is said to purge our sins.

Answ. Not only declaratively, but effectually.

Que. But what *Purgation* is it that is there

Quest. Whether Christ purgeth only from power, and not also from guilt.

-spoken of, whether from the *Power*, or *Guilt* of sin?

Answ. Here *Socinians* being put by the former shift, some of them make for this: That Christ is said to *Expiate and purge our sins* (say they) in as much as he *succoureth us in our infirmities, and so preventeth sin in us.* This is the *Socinian* evasion. Dr. L. in Heb. 1.18. *Vide* Grot. de Satisfact. c. 7. Expiation how understood by the Socinian.

which those of that way mean, when they speak of Christs *expiation* (which they in words acknowledge, but in truth deny) they refer only to sins to come, not to sins past. And understand it only of the *destruction* or *extinction* of sin, not of any *satisfaction* made for it. Of taking away the *Power*, not the *Guilt* of it, otherwise then *occasionally*, viz. in making us capable of receiving remission upon Repentance.

Christs expiation is properly of the guilt of sin.

But this evasion is no less palpable then the former. True, Christ doth also in this sense purge away sins. But the *purging* and *cleansing* there spoken of is properly and primely of the taking away of the *Guilt* of sin by way of *Remission*. This is the *antitheton*, the opposition which the Author to the Hebrews himself makes. So we shall find him expounding the word and thing chap. 9. 22. *Almost all things are by the Law purged with blood, and without shedding of blood is no Remission.* The latter clause expoundeth the former, declaring what he meaneth by *purging*, viz. the taking away the *Guilt* of sin by way of *Remission*. And S. *John* doth as much for himself in the first chapter, where he puts these

words ἁγιάζω and καθαίρω, *Purifying* and *cleansing* of sin together: so shewing what *Purgation* it was that he had before spoken of ver. 3. viz. Purgation by way of *Remission*, by taking away the *Guilt* of sin. In this way Christ is said to have purged our sins by way of *Expiation* properly so called, Purging them by the *Sacrifice* of himself.

The *Mystery* clearly represented and held forth in those *expiatory Sacrifices*, the *sin-offerings* under the Law. Concerning which, pardon a necessary digression.

That those *Sacrifices* were a *Type* of *Christ*, none but a *Socinian* will or dare to deny: Scripture being so expresse and full for it. And the rather elsewhere, so specially in this Epistle to the *Hebrews*; where the Apostle speaking of those Legall *Rites* and *Ceremonies* (the *Sacrifices* among the rest) he tels us, that *they served unto the example and shadow of heavenly things*, cap. 8. 5. And *chap. 9. 9.* he tels us that *the first Tabernacle was a figure of the time then present, in which were offered up both gifts and Sacrifices.* All of them Types and figures. And again verse 23. he calls them *patterns of things in the heavens*. And verse 24. *Figures of the True*, viz. of Christ and his Sacrifice. Thus again *chap. 10. 1.* he calls the Law *a shadow of good things to come.* That was but a shadow, and what was the substance but *Christ*? *Christus* or *Christi*, *Christ* and his Benefits. Christ he was the True Minister of the sanctuary and of the

Expiatory Sacrifices under the Law a type of Christs expiation.

Heb. 8. 5. ὑποδείγματα. Cap. 9. 9. Παραβολή.

Vers. 23. ὑποδείγματα. Vers. 24. Ἀντίτυπα τῶν ἀληθινῶν.

Tabernacle, which God hath pitched; Soe you have it *chap.* 8. 2. τῶν ἁγίων λειτουργὸς. The *Minister of the holy things.* These are those *good things* whereof the Law is there said to be a *shadow*, even the *good things of Christ*; the benefits procured and dispensed by him. Those *Ceremonies* were the *shadow*; *Christ* the *Body*. So the Apostle expressly informes us, *Col.* 2. 17. where speaking of some Ceremoniall observations, he saith, they were a *shadow of things to come, but the Body is of Christ.*] And *St. John* intimates no less, *Joh.* 1. 17. where he tells us that *the Law was given by Moses, but Grace and Truth came by Jesus Christ.*] He was the *Truth* of all those *Types*, the *substance* of all those *shadowes*. A truth so evident, that such were not men brought to great straights in maintaining their Errour, they would never deny, or once call it in question.

The Representation cleared.

This being thus cleared (for we are inforced to clear our way as we go, finding it so obstructed at every turn, as it is by the many cavils of the Adversarie,) come we now to take notice of that *Representation* (which I spake of) which is held forth in and by those *Expiatory Sacrifices*, and see wherein they were a Type of Christ, and his *Sacrifice*. For this purpose consult we that place of *Leviticus* cap. 10. ver. 17. where *Moses* declareth unto the people the Institution of the *sin-offering*, shewing to what end it was given to the people. [*God hath given it you* (saith he) *to bear the Iniquity of the Congregation, to make atone-*

ment for them before the Lord.] Marke it. Herein are two things to be taken notice of. First, this Sacrifice ſtandeth in the *roome* of the people, in their *ſtead*, bearing their ſins. And then it maketh attonement for them before the Lord. In both, a lively Type of *Jeſus Chriſt*, and of his *Sacrifice* upon the croſſe, wherein he in like manner firſt *ſtood in the room* and ſtead of his people, bearing *their Iniquities* (as I have ſhewen you.) And then *Expiated* them, made *Attonement* for them.

Queſt. But how are thoſe ſacrifices ſaid to make an *Attonement* for the people, or to *Expiate them*? for ſo the Hebrew word is there moſt properly rendred, importing a freeing and deliveringone from theGuilt and puniſhment ofſin. Now how are thoſe ſacrifices ſaid to have done this?

Queſt. How thoſe ſacrifices are ſaid to expiate. לְכַפֵּר *ad Expiandum.* Montanu.

A. For anſwer to this, we muſt take notice that in thoſe ſins committed under the Law there was a twofold *guilt*; A *Ceremoniall* and a *Morall* guilt; or an *Externall* and an *Eternall* guilt. An Externall or *Temporall* guilt, a guilt before *men*, binding the offenders over unto temporall puniſhment. An *Eternall* or *Spirituall* guilt before *God*, binding them over unto Eternall condemnaton. Now as for the former of theſe, that *Externall* or *Ceremoniall* guilt, that was expiated and taken away by performing that which was legally required in the way of a Ceremoniall ſatisfaction. Hereby the people offen-

Anſw. A twofold Guilt under the Law. Pareus Com. ad Heb. cap. 9. Dub. 1.

ding was acquitted before men, *in foro Externo*, and freed from Temporall guilt and punishment, by vertue of that Sacrifice, or rather Gods Ordinance and Institution concerning it. But for the later, that *Eternall* and *Morall* guilt, that was expiated and taken away by those Sacrifices only *Typically* and *Sacramentally*, viz. as they represented and shadowed out the true Expiatory Sacrifice of Jesus Christ. And thus are those Sacrifices said to have *Expiated* the people. It is a *Sacramentall* phrase and manner of speech, when in that which is the proper effect of the thing *signified*, is attributed to the *signe*. Even the Sacramentall *water* in *Baptisme* is said to *wash away sins*, Act. 22. 16. Thus did the blood of these Sacrifices *expiate* the sins of the people, by representing the *Expiation of Christ*, the *Satisfaction* wherby his people are freed from eternall guilt. Such an *expiation* hath Jesus Christ made.

Christs expiation made by his blood,

And that by his *Blood*. In this way the sin offering is said to have made that *Legall, Typicall, Ceremoniall Expiation*, Levit. 17. 11. *It is the blood that maketh an atonement for the Soul.* And in this way it is the Lord Jesus hath made this true and *real* Expiation, by his *Blood* shed upon the Altar of the Crosse. [*The blood of Jesus Christ cleanseth us from all sin* (saith Saint John) 1 Joh. 1. 7. Behold here an *Expiation*, a full and *perfect* Expiation wherein the shadow vanisheth, for the substance, the Type, for the Truth. As for those

A full and perfect expiation.

Sacrifices, they extended only to a *Ceremoniall* and *Temporall* Expiation; and that onely of *some sins*. But the Sacrifice of Christ extendeth to a reall, *Eternall* Expiation; and that of *all sins*. So *Paul* delivers it in his Sermon at *Antioch*, Act. 13. 39. *By him all that believe are justified from all things, from which yet could not be justified by the Law of Moses.* By the *Law of Moses*, by those Legall Sacrifices therein prescribed, none could be justified before God for any sins. So much wee may learne from this our Apostle, Heb. 10. 1. *The Law can never by those sacrifices, which they offered year by year, make the comers thereunto perfect.* That is, *as touching the Conscience*, as the same pen expounds it, *chap.* 9. 9. They could not in and by themselves, as separated from their spirituall significations, sanctifie or purifie the *Conscience*, they being *Corporall* and that *Spirituall*. Neither could they give an absolution *in foro conscientiæ*, they could not give any assurance to the *Conscience* that sin was pardoned, and reconciliation obtained with God. In reference hereunto the Apostle telleth us *ver.* 4. of that 10th chapter, that *It is not possible that the blood of Bulls and of Goats should take away sin*: Take away the *Eternall* guilt of it. And as for the *External* and *Temporall* it extended (as I said) only to some kindes of sin. Thence was it (as the Hebrew Doctours observe) that *David* deprecating of his *Adultery* and *Murther*, *Psal.* 51. 16. he waves the offering of Sacrifice for them. Why

ſo? not onely becauſe Sacrifices themſelves ſevered from the Blood of Chriſt, could not ought availe to the purging away of any ſin; but alſo becauſe the Law had provided no ſacrifices for thoſe ſins. To which the Apoſtle may be conceived to allude *Heb.*10.26. where ſpeaking of that unpardonable ſin, *the ſin againſt the Holy Ghoſt*, wilfull malice againſt the Truth of the Goſpel received and acknowledged; he ſaith, *There remaineth no more ſacrifice for that ſin.* But now the Blood of Jeſus Chriſt, as it is a true and reall *Expiation*, making ſatisfaction for ſin, and ſo purging the conſcience from the *guilt* of it, ſo it extendeth to *all ſin.* So it doth, where the *remedy* is not *refuſed*, as it is in the ſin fore-named, that ſin exempted from mercy.

And thus have I at the length, taking hold of the clew of the *Spirit*, held forth in the ſacred Scriptures, paſſed through this laſt *evidence*, or *proof*; upon which I have inſiſted the longer, becauſe I apprehend it to be of ſpeciall conſequence and importance for the vindicating and clearing of this Truth, touching *Chriſt's taking away of ſin* by way of *Expiation*, by making *ſatisfaction* unto the Juſtice of God for it.

I am not ignorant that the Adverſary yet ſeeketh out for other evaſions beſides thoſe already named, for the declining of the force of this Argument. But I find them to be ſuch, as vulgar and ordinary capacities are not capable of apprehending and conceiving them; which

which, though no more ſhould be ſaid to them, is more then a probable evidence, that there is no ſtrength in them: but that they tend meerly to the darkening of the Truth, which to thoſe who will not ſhut their eyes againſt the light, ſhineth forth clearly in thoſe aforenamed plain and ſimple Evidences. And therefore I ſhall not trouble you with them.

To what hath been ſpoken, in way of further confirmation of this Truth; I might yet, *ex abundanti*, add many Scripture Evidences more. And to them I might alſo ſubjoyne the *Teſtimony of the Church*, held forth by the eminent *Lights* therein, in their ſucceſſive generations: a work which I find already done to my hand, by one well verſed in this Controverſie and thoſe Records. But I will not hold forth a Candle to the Sun. Give me leave onely for further ſatisfaction, to take notice of ſome few of the principall Arguments, which the Adverſary taketh up either from Scripture or Reaſon, for the expounding of this Doctrine. This task I ſhall diſpatch with all convenient brevities.

Grotius *de Satisfact. in Calce. Teſtimonia verum.*

Theſe Arguments or Objections, ſuch as I have met with, I finde them all reducible and referrable to three heads. Firſt, *How can this Doctrine of Chriſt's Satisfaction ſtand with the Truth of God?* Secondly, *How with his Juſtice?* Thirdly, *How with his Grace and Mercy?* All theſe Attributes are charged by the Adverſary to be impeached and prejudiced by this our Doctrine. But how unjuſt this

Socinian Objections anſwered.

this charge is, will (I trust) clearly appear in their vindication. Begin with the first.

Object. 1. Christ's Satisfaction inconsistent with the Truth of God. 1. In his threatnings.

How can this stand with the Truth of God? His Truth in his *Threatnings*, his Truth in his *Promises*: both which seem to disclaime any such way of Reconciliation?

Alleg. 1. For the *Threatnings*. They charge sin upon the head of the sinner. That of the Prophet *Ezekiel* is express *Ezek.* 18.20. *The soul that sinneth it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.* Lo here is a Law that excludes all *Commutation of Penance*, of Punishment: requiring *satisfaction* from the *person offending*, not from any other.

Answer. Ezek. 18.20. explained and vindicated.

Anſ. To this it is answered. It is a mistake if any shall look upon this as an *universall* and *indispensible Rule*, which God doth tie himself to walk by at all times, in all places, towards all persons. No, both *Law* and *Practise* speak the contrary. For *Law*, that Apendix to the second Commandement is well known. *I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me.* *Exod.* 20.5. And for *Practise*, *Precedents* are obvious. *Canaan* is cursed for the sin of his father *Cham*, *Gen.* 9.25. *Sauls sons* and *Nephews* are hanged up for the fact of their father, and that not without God's approbation,

tion, 2 Samuel 21. 1. Seventy thousand persons perish for *David*'s sinne in numbring the people; and that by God's immediate stroke, 2 Sam. 24. 10. wherupon *David*, confesseth of his own guilt, and their innocency, giveth out in way of a just commission, *I have sinned, and I have done wickedly, but these sheep what have they done?* 17. Instances of this kind are numerous, 1 King. 14. 10. The Lord threatens to bring evill upon the house of *Jeroboam* for *Jeroboam*'s sake. Thus doth God often, according to that his threatning to visit the sinne of the fathers upon the children, even in the way of *temporall Judgements*. Specially where he findeth them treading in their fathers steps, as *Canaan* did in *Ham*, and *Jeroboam*'s posterity in his.

So then, we cannot looke upon that passage in *Ezekiel* as a perpetuall and standing Law for all times and places: but onely, as calculated for that present Meridian, as peculiar to those times, and that people. The Lord therin declaring to the people of the Jews what the course of his ordinary providence should thenceforth be in his proceedings with them. So much may clearly be collected from the first verses of this chapter, where the Lord expostulates with that people about a *Proverb* which was in use amongst them, [*The fathers have eaten sowre grapes, and the children's teeth are set on edge*] verse 2. The meaning whereof was, that the miseries and others of their forefathers had drawn, and alwayes sufficed for it.

So

So you have it explained *Lam.* 5.7. *Our Fathers have sinned, and are not; and we have born their Iniquities.*] Thus did they abuse the *patience* and *indulgence* of God in deferring his Judgements, taking occasion from thence to charge him with some hard measure, some unequall dealings towards themselves. Hereupon the Lord tels them, that he would take away that occasion from them. So you have it *ver.* 3. *As I live (saith the Lord) ye shall not any more have occasion to use this Proverb in Israel.*] How so? why hereafter he intended to be more speedy in the execution of his Judgements; he would bring them speedily upon the person that sins [*The soul that sinneth shall dy,* &c.] this is all that is intended in that place. Which being so looked upon, maketh nothing against the point in hand. Notwithstanding that, with a *Non obstante* God may and doth, and that Justly, charge the sin of one upon another, in the way of temporall Punishment; I, and accept such a satisfaction made by one for another. Thus in those forenamed instances. That execution done upon *Sauls* sons, it is accepted as a Temporall satisfaction for the sin of *Saul*, for thereupon the Lord was reconciled to the people, and was *intreated for the land*, as you have it 2 *Sam.* 21. *ver.* 14. In like manner that execution which the destroying Angel had done upon those seventy thousand, God accepted it as a temporal satisfaction for the sin of *David*, wherby he had provoked him against

that

that people 2 *Sam.* 24. *last.* And even thus hath God required and accepted this *Eternall satisfaction* made by Christ in the behalf of his Elect people. Which he hath done without any impeachment to his *Truth*, his truth in his *Threatnings*.

Alleg. 2. But how can this stand with his truth in his *Promises*? Hath not God promised *Remission* of sins and *Eternall life* upon the condition of *Repentance* and *new obedience*, without any further satisfaction? So it there followeth in the next verse (*Ezek.* 18. 21. 22.) *If the wicked will turne from all his sins that he hath committed, and keep all my statutes, &c. He shall surely live, he shall not dy. All his transgressions that he hath committed, they shall not be mentioned unto him, in his righteousnesse that he hath done he shall live.*] Many such promises we meet with all, both in the Old Testament and New.

2. In his promises.

Answ. To this it is answered. True, the penitent sinner upon his *Repentance*, *evangelical obedience*, and *Perseverance*, he shall live, and that *Eternally*. But what? are these the cause of his salvation? Not so. *Conditions* they are, and so *causa sine quâ non* (as they call it;) Conditions without which they shall not be saved. *Except ye repent ye shall all likewise perish*, (saith our Saviour to those censorious Jewes) *Luke* 13. 3. And they are the *way*, which leades to heaven; *Via Regni*, *The way to the Kingdom*, a way which God

Answ. The promises of Remission and salvation upon conditions of Repentance and new Obedience how understood.

God hath layd out for his people to walk in Ephes. 2. 10. and they walking in it, shall attain the end of their hope, the salvation of their soules, it will bring them to Heaven, but not *ratione regionis*, not the cause of their *Reigning* there. No, the proper procuring cause of salvation is onely the *Obedience* of *Jesus Christ*, being apprehended and applyed by *Faith*, unto both which, *Repentance* and *new obedience* are subordinate.

Christ, Faith, Repentance, subordinate; the one presupposing the other.

Marke it. There are three things which (besides the *Grace of God*, which is the first *moving cause*) concurre in bringing a sinner to salvation, viz. *Christ*, *Faith*, *Repentance*. The first of these (*Christ*) he is the meritorious *cause* of it. The two others (*Faith* and *Repentance*) are as *Conditions of the Covenant*, without which Christ and his merits shall be of no availe unto the sinner. *Repent and beleeve the Gospel*, Marke 1. 15. Now these are *subordinate* the one to the other. The first (*Christ*) being the proper and principall procuring cause. The two (*Faith* and *Repentance*) instrumentall causes. Thus (*Repentance*) is Commanded of *God*, as the condition of pardon. The one necessarily depending upon the other. *Repentance* without *Faith* upon *Christ* is not true *Repentance*, that purifieth the heart. Acts (15. 9.) there is no true *Faith* but in Christ, he being the proper object of true justi-

justifying faith, as it justifieth and saveth. Now, according to that known and vulgar Maxime, *Subordinata non pugnant*: *Things which are subordinate the one to the other, they may well stand together.* The asserting of the one is not the denying of the other. The taking in of the one is not the shutting out of the other; whilst it is said that God pardoneth sins unto the sinner *upon his repentance*, it doth not exclude *faith*, without which it is impossible to please God. *Heb.* 11. 6. But includes it, presupposeth it. And thus when we are said to be justified and saved by *faith*, it doth not exclude, but include *Christ*, from whom faith draweth that justifying and saving vertue. Thus do these stand well together. He that *Repenteth and beleeveth shall be saved*; but not without *Christ*. It is not his *Repentance* or *Faith*, as they are *works*, that shall be imputed unto him unto justification and salvation. But the *Obedience of Christ* apprehended by faith and imitated in new obedience. Hereby it is that sinners are *Reconciled, justified, saved.*

But was this the way of Reconciliation under the old Testament? *Answ.* Surely yes. Our Apostle in the verse after the Text telleth us, that *Christ gave himself a Ransome for us all*, that is, not onely for *Gentiles*, but for *Jewes*; not onely for those who lived after his death, but those who lived before. So are beleevers

The same way of reconciliation under the old Testament and the New.

leevers. *As by the offence of one* (saith the same Apostle, *Romans* 5. 18.) (or rather by one offence (so the Originall hath it, Δι' ἑνὸς παραπτώματος) *viz.* the first sin of the first *Adam*) *Judgment came upon all men unto condemnation*; *Even so by the righteousnesse of one* (or *one Righteousnesse*, Δι' ἑνὸς δικαιώματος, *one Justification*; meaning the righteousnesse of the second *Adam*) *the free gift came upon all men unto Justification of life.*] Thus there is but one way of *Reconciling* Men to God. As there was but one doore at which *Enmity* brake in, so there is but one doore to let in *Reconciliation*. The same way that is held forth under the *Gospell*, was also held forth under the *Law*. Onely with this difference; That which was *velatum*, *vailed* and hidden in the one, hidden under Types and Figures, is *Revelatum*, *unvailed*, in the other. Otherwise, there is the same *Jesus Christ*, *yesterday* (under the old Testament,) *to day* (under the New,) *and the same for ever*. The vertue of his satisfaction extending as well backwards, as forwards; as well to the sins of the Law, as the Gospell. So much is expressly asserted by the Apostle, *Hebrews* 9. 15. where this our Mediatour, the Lord Jesus is said to have suffered death for the *Redemption of the transgressions that were under the old Testament*] not that the sins of the fathers were not pardoned before Christ died: but that they were

pardoned onely by vertue of Christ's death who in reference to the vertue and efficacy of his death, (as I shewed you before) is said to be *the Lamb slain from the beginning of the World*, *Rev.* 13. 8. Thus you see the first of these *Attributes* vindicated and cleared from such impeachments as it might be conceived to suffer through this Doctrine of *Christ's satisfaction*. This maketh nothing against the *Truth* of God, whether in his *Threatnings*, or *Promises*. Passe we now to the second.

Object. 2. How Christ's Satisfaction standeth with the Justice of God.

How can this stand with the Justice of God, that one should suffer, and make satisfaction for the sin of another? The Rule of Justice is, *Noxa sequitur caput*. The same person that sinneth should suffer.

Answ. Justice twofold, Strict, or Moderated.

To this it is answered. *Justice* is twofold, either *strict*, and *rigorous*; or *moderated* and *tempered* with Lenity, Clemency, Mercy. So is it with men: Amongst us there is a *Kings-Bench*, (as it was wont to be called,) and a *Chancery*; the one a Court of *strict Justice*, the other of *Equity*. And thus is it in Gods proceedings with his creatures; with some he dealeth in strict Justice, so he doth with *reprobate Angels*, and *reprobate men*, such as despise that Redemption which is held forth unto them. With others he proceeds in a way of *moderated* and tempered justice. So dealeth he with *believers*, relaxing and dispensing with his own Law as to them, accepting the satisfaction of another on their behalfs.

Alleg. But still is not this *injustice*, thus to

The Law *Deut.* 24.16. cleared:

charge their sins upon another, and to require satisfaction from him? Is it not directly contrary to God's own Law, *Deut.* 24. where expresly prohibits any such Commutation or Exchange, *ver.* 16. *The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; Every man shall be put to death for his own sin.*]

Answer. That Law bindeth man, not God.

Ans. To this it is answered, This is a Law for *man*, not for *God*: binding the one, not the other. God having an absolute power over the lives of his creatures, he may dispose of them as it pleaseth him, and who shall say unto him, what dost thou? If he punish the sin of the father upon the child, though it be unto death, who shall challenge him of injustice, when both *Parents & children* are guilty before him.

Reply How the Innocent may suffer for the Nocent.

Reply. But it may be said, Here the case is otherwise, Here the *innocent* suffers for the *nocent*; the *just* for the *unjust*, 1 Pet. 3.18. *Christ that knew no sin, (viz.* by experience) *was made sin*, (that is, a Sacrifice for sin, bearing the punishment thereof) *for us*, 2 *Cor.* 5.21. And can this be justice?

Ans. To this it is answered. Even thus it was in some of the cases fore-named. *Saul's sons* were innocent as to that fact of their fathers, for which they suffered. And so was *David's child*, as to his Fathers *Adultery*, and *murder*. And so were the people as to *David's* act in numbring them, *What have these sheep done?* Yet who dares challenge God of injustice herein?

Reply

Rep. Why, but that the Innocent should suffer, and the nocent go free, this may seem to be harsh.

The nocent going free.

Anſ. And was it not ſo in thoſe two, laſt named inſtances? The *Innocent child* and the *Innocent people* ſuffer, whileſt *guilty David* goeth free. True, he ſuffered in their ſufferings, otherwiſe his perſon not touched.

Repl. But it may be ſaid in thoſe examples, there was ſome *Relation* and *Conjunction* betwixt the perſon offending and ſuffering, which drew the guilt of the one upon the other.

Anſw. A 3. fold Relation betwixt Chriſt and the Beleever 3 naturall, myſtical, voluntary. *Chriſtus nobis conjunctiſſimus, naturâ, Regno, vadimonio.* Grotius de Satisf. Cap. 4.

Anſ. And is it not ſo here? Betwixt Chriſt and his Elect people, all true beleevers? there is a neare *Relation* and *Conjunction*. A threefold Relation. The firſt *Naturall*; the ſecond *Myſticall*; the third *Voluntary*. A *naturall* Relation; they are of the *ſame fleſh and Blood*, Heb. 2. 14. Chriſt is their *kinſman*, their *Brother*. A *myſticall* Relation; He is their *Head*, they his *members*, Epheſ. 5. 23, and 30. He is their *King*, they his *Subjects*. A voluntary Relation; he is their *Surety*, undertaking for them. Now upon this threefold Account we find one man ſuffering for or with another. Sometimes upon the account of a *naturall* Relation; Thus *Achans* ſonnes and daughters ſuffered with him, *Joſhua* 7. And *David* childe for him. Thus the Diſciples conceived, when they ſaw the man that was born blind, that it might be for his parents

sin, *John* 9.3. Sometimes upon the account of a *mysticall* Relation: Thus in a Politick Body, (Even as it is in the *naturall Body* where one member sometimes suffers for another; the *Back* or the *Head* suffers for what the hand hath acted), the *Subjects* sometimes suffer for their *Prince*, *Delirant Reges, plectuntur Achivi.* So it was betwixt *David* and the *people.* And sometimes Princes suffer for their Subjects: [*If ye shall still do wickedly ye shall be consumed, both ye and your King.* Sam. 12. *last.* And thus in the Church; God sometimes removes the *Candlestick* because the people play with the light, *Rev.* 2.5. *Ezek.* must be struck dumb, because the *house of Israel is a rebellious house*, Ezek. 3.26. and 24. And thus in the *family*; As children sometimes suffer for their *Parents* (as in the cases aforesaid) so sometimes *Parents* suffer for their *Children.* *Elies* sons were a break-neck to their father, 1 *Sam.* 2. and 4. Sometimes upon the account of a *voluntary* relation; Thus *Sureties* suffer for the *Principals.*

Upon that threefold account Christ suffered for us.

And upon the like threefold account *Christ* may be conceived to suffer for us: 1 Upon the account of a *naturall* Relation: Being our *kinsman*, he is also our *Redeemer.* So it was under the Law, the next of kin was to redeem the inheritance, *Lev.* 25.25. whence it was that one and the same word (*Goel*) signifieth both, a *kinsman* and a *Redeemer.* Thus is Christ our (*Goel*) *Isa.* 59.20. Being our *kinsman*, he is also our *Re-*

{*Propinquus, Redimens,* Montanus. Numb. 5.8. & Ruth. 3.9.

ver. 2. Upon the account of a *mystical* Relation: Thus as our *head* he ſuffers for his *members*. As our *King* he ſuffers for his *Subjects*. As a *Husband* he is reſponſall for the debts of his Wife. 3. Upon the account of a *voluntary* Relation. Thus as a *Surety* he ſuffers for thoſe for whom he hath ingaged.

To let paſſe the other two, It is the third and laſt of theſe that I ſhall take hold of. Which we ſhal find ſufficient to free this Act from all imputation of injuſtice. What Chriſt hereto did, or ſuffered, he did it *freely* and *voluntarily*, as our *Surety*, undertaking this ſatisfaction for our ſakes. Now we ſay, *volenti non fit injuria*. Where the perſon is willing withall, there is no wrong done. Amongſt men, what more ordinary then for the *Surety* to make ſatisfaction for that debt which he hath voluntarily ingaged for? And who is there that chargeth that with injuſtice?

Alleg. True it, may be ſaid, In pecuniarie, Mony-matters, as *Debts* and *Fines*, it may be ſo. But not ſo in *Corporall puniſhment*. Eſpecially for one to ſuffer death for another. Whether one may lay down his life for another.

Anſ. To this it is anſwered: that even in theſe caſes it is no unuſuall thing for ſome kind of Sureties, (as thoſe whom they call Ἀντίψυχοι Such as ingage *Body* for *Body*, life for life,) to ſuffer death for others. *Inſtances* thereof amongſt all Nations are rife. That of *Damon* and *Pithias* is obious. The one of them being condemned to death by the Ty- *Valerius* de Amicitia & *Cicero* de offic. lib. 3.

rant *Dionysius*, and desirous to visit his frien
before he dyed: the other ingageth for him
dy in his room in case he returned not
the day appointed. Which sheweth that s
ingagements in those times were not unusu
So much is not obscurely insinuated in th
of the Apostle *Rom.* 5. 7. *Peradventure for*
good man some would even dare to dye.] Th
some have done; and *Heathens* never mi
any scruple about the lawfulnesse, the Justi
of it. And surely were it so that men we
Lords of their *lives*, as well as of their estat
that they might as freely dispose of the o
as of the other (as *Heathens* apprehended th
might,) then could there nothing be said
gainst it. This it is (as *Grotius* well note
which maketh the difference betwixt the
two, the laying down ones *Money* and his
for another. The one a man hath a more a
solute power and dominion over then the
ther: over his money, then over his life. An
upon that account he may ingage and alien
the one, where he may not the other. Were
so that a man had as much power over his
as over his money, there could be no mo
question about laying down the one, th
the other.

Grotius de satisfact. cap. 4.

Now this is it in the case we have now
hand, This was *Christ's* priviledg. He bei
an *absolute Lord*, he had also power over hi
self, over his own *life*; so as he might lay
down at his pleasure, which others may n
do. This we may take from his own mou

Christ a Lord over his own life.

John

John 10. 18. *I have power to lay down my life.*] *Power*, not only δύναμιν, *ability*; but ἐξουσίαν, *Authority*, Right. This he had by concession and grant from God his Father, who had *given him power over all flesh*, John 17. 2. And this he had in and from himself. Being *God* he had power over himself as *Man*, to dispose of his *Manhood* as pleased him. Now the case being so, that which is questionable in others, is out of question in him. He might do what he did, ingage and lay down his life for others, as a Surety in their stead.

2. To this add (what is very considerable,) that this engagement of his was not for one, or yet a *few*, but for *many*. [*He gave his life a Ransome for many*, Matthew 20. 28. Now however such a private engagement, for one to lay down his life for another in an ordinary way, may be looked upon as not warrantable, not allowable; Yet in a case of publick concernment, to do it for a mans *Country*, this hath ever been looked upon, not onely as lawfull but laudable. And so in the case of *Hostages* given in war, where some particular persons ingage their lives for performances of promises and conditions agreed upon by the party which they ingage for. This in all ages hath been, and still is an ordinary practice; and who ever questioned the lawfulnesse of it? And Such a *Surety* was our *Mediatour*; not in a private, but in

His ingagement not of private, but publick concernment.

a publick way; not for one or a few, but for many: Yea, for a *world*. So the Elect are called, [*God was in Christ reconciling the world to himselfe*, 2 Cor. 5. 19. that, is the *Elect world*; for no other are reconciled unto God but they. For this *world* Christ laid down his life; And that to free them from *Eternall death*. Who can charge this Act with any imputation of injustice? Thus have I vindicated this second Attribute also, the *Justice* of God. Now passe wee to the third.

Object. 3. *How can this stand with the Grace and Mercy of God?* his *Grace* towards *us*, his *Mercy* towards his *Son*?

1. How this standeth with Grace.

Allegat. 1. For his *Grace* towards us. This it is which is every where held forth and cryed up as that which hath the main stroake in the businesse of Mans Salvation. [*By Grace ye are saved*, Eph. 2. 8. *The Grace of God which bringeth salvation*, Tit. 2. 11. Now how can this stand with satisfaction required, and received?

Gods Grace & Christs satisfaction no waies repugnant.

Ans. To this it is answered; that were it so that this satisfaction were required and received from *us*, now it were inconsistent with *Grace*. But not so being received from another. *Gods grace* and *Christs satisfaction* are no waies repugnant: The one doth not so much as cloude or darken the other. Nay, herein, in putting our salvation upon this way, the *grace* of God is gloriously *exercised* and *manifested*: In no way so much

So much will appear in diverſe particulars.

Gods grace in this way glorioufly manifeſted.

1. In that God was pleaſed thus to *diſpence* with his own *Law*. The Law was peremptory, *The day that thou eateſt thereof, thou ſhalt die the death*, Gen. 2. 17. under that one particular, menacing every tranſgreſſion with death. Now with this Law, God (being the ſupream Law-giver, and ſo having power to diſpence with his own poſitive and penall Lawes) he diſpenceth, being content to accept that ſatisfaction which the Law required, from the perſon of another. This diſpenſation was an act of *grace*, free grace. God was no waies bound to admit of ſuch a ſatisfaction by a *Surety*: which the rigour of the Law exacted from the perſon of the offender.

1. In diſpencing with his Law.

2. That God was pleaſed to indulge ſuch a diſpenſation unto *Men*, not to *Angels*. *God ſpared not the Angels which fell* (ſaith Saint Peter) *but caſt them down to hell, and delivered them into chaines of darkneſſe, to be reſerved unto Judgment*, 2 Pet. 2. 4. *Jude* 6. Here is no relaxation but a ſtrict execution of Juſtice upon them. Not the like upon man. To him God grants a *diſpenſation*, a gracious diſpenſation, moderating Juſtice with Mercy, admitting ſuch a Satisfaction for him, not for the Angels.

2. For men not Angels.

3. That God did not only admit this way of Satisfaction, but himſelfe *finde it out*. This

3. In finding out this way.

This was his *Act*, an act of his *Wisdome*, *God was in Christ reconciling the world to himself*, 2 *Cor.* 5. 19. When men and Angels were at a losse, neither of them could find out a way of satisfaction unto the Justice of God, but by an eternity of punishment, now God himself findeth out a way. This was an act of *Grace*, of speciall and singular Grace: there being nothing else that could move God to it but his Grace. Yet further,

4. In putting his Son upon the work.

4. That God should put his own *Son* upon this Work. His *Son*, his *Naturall* Son, his own *Image*, his *onely* Son, his dear and *well-beloved* Son, his *second selfe*: that he should *give* him, here was grace, here was love, unparalell'd love. *So God loved the world, that he gave his onely begotten Son*, *John* 3. 16. *Si*, how? So as cannot be either paralell'd, or expressed. That he should give him, and that not only to *declare* the way and means of Reconciliation by his *Doctrine* in his *Life*, and to confirm it with his *Blood* in his *Death*, (which is the highest pitch that the *Socinian* reacheth,) but also to *make Reconciliation*, (as the Authour to the *Hebrews* hath it, *cap.* 2. *ver.* 17.) And that by making satisfaction unto the Justice of God, by giving his life a *Ransome* for us. Surely, never such an act of Grace as this. [*Herein God commendeth his love to us, that while we were yet sinners Christ died for us*, (saith Saint *Paul*) Rom. 5. 8. *Herein is love* (saith Saint *John*) *not that we love God, but that he loved us, and sent his*

his Son to be the Propitiation for our sins, 1 John 4.10. This act of God in giving Christ unto death for us, how ever it was an act of *Justice* towards *Christ*, yet it was an act of *Grace* towards *us*. So the Apostle expresly holdeth it forth, *Heb.*2.9. *That he by the grace of God should taste death for every man.*] the grace of God towards the universality of his Elect, for whose sake Christ was offered.

Henceforth then let the mouth of the Adversary be for ever stopped. Let not *Socinians* charge this upon us (as they do) that whilest we assert the *Satisfaction* of *Christ*, we derogate and detract from the *Grace of God*: Nay, therein we advance and exalt it; and that far above what ever they by their doctrine do, or can do. To give Christ to be a *Surety* for us, is a greater act of grace then to give him to be a *Teacher* to us. To give him to *die* for us in our room and stead, is greater grace, then to give him onely for a *Guid* to direct and lead us by his *Doctrine*, and *Example*. Yet further, Christ's Satisfaction exalteth God's Grace.

5. In the fifth place, Behold the Grace of God further exercised in the *Application* of this Satisfaction. Where is it that God applyeth the death of Christ, maketh it effectuall to one and not to another? Surely this is no other but an act of *Grace*, *free Grace*. Let it then go for a most unjust and groundlesse imputation, that Christ's Satisfaction cannot stand with the grace of God: when as the one shineth forth so clearly, so gloriously in the other. 5. In the free Application of this Satisfaction to some, not others.

Alleg.

Justification an act of grace, notwithstanding this Satisfaction.

Alleg. But yet it will be said, If such a Satisfaction hath been made and received, how can *Justification* then be said to be an act of *Grace*, free-grace? So we find it held forth in Scripture, *Isai.*43.25. *I, even I am he* (saith the Lord) *that blotteth out thy transgressions for mine own sake.*] [*Being justified freely by his grace* (saith the Apostle) *Rom.*3.24. Now how can this be, if such a *Satisfaction* be made?

Ans. To this it is answered. Still both these will stand well together. God blotteth out our sins for *his own sake*, and yet for *Christ's sake*. The phrase excludes *our merits*, not *his merits*. No, it is with his *Blood* that these sins are blotted out, 1 *John* 1.7. *Rev.*1.5. Again, well may God be said to forgive sins for *his own sake*, whilest he forgives them for his *Son's sake*, in as much as Father and Son are both one. One, as in *essence*, so in *will*, and *worke*, only differing in *order* of working. Thus are they one in this act of *Justification*. And thence is it that *forgivenesse of sins* is attributed sometimes to *Christ*, Col.3.13. *Even as Christ forgave you.*] And thus may we be said to be justified *freely by Grace*, and yet through the *merits of Christ*. So much we may learn from the Apostle in that place alledged, *Rom.*3.24. where he putteth them both together, [*Being justified freely by his Grace through the Redemption that is in Christ Jesus.*] The like again Ephes. 1.7. *In whom we have Redemption through his Blood, the forgivenesse of sins, according to the riches of his Grace.* And well may these stand together.

as

as being causes subordinate the one to the other: *God's grace* the supreme and first moving cause: *Christ's Redemption* the meritorious and procuring cause. Thus are we said to be justified not onely *by Grace*, but *freely by Grace*; *viz.* in reference to *us*, our merits: not so to the *merits of Jesus Christ*.

Alleg. But it may be further said, Supposing such a Satisfaction, how then can sins be said to be *forgiven?* That is the word in frequent use in Scripture. In the *Lords Prayer*, we pray, *Forgive us our Debts*. And so we finde *Justification* frequently called, *the forgivenesse of sins*, (one part of it being, by a *Synecdoche*, put for the whole;) as in that place last named, *Ephes.* 1.7. repeated, *Col.* 1.14. Now how can this stand with *Satisfaction?* where sin is *satisfied* for, how is it said to be *forgiven?* How Forgivenesse of sin standeth with this Satisfaction.

Ans. For answer: The word there (and most commonly elsewhere) used for *forgivenesse*, is ἄφεσις: & it properly signifieth only a *Dismission*, a Discharge, a putting away a thing, upon what terms soever, so you find it often used in the proper signification. As in that place of the Apostle, 1 *Cor.* 7.11. where he prohibits the husband to *put away* his wife, the word is the same, Ἀφιέναι. And thus when it is applied unto *sins*, it imports no more but the *dismission* of them. So the vulgar Latine rendreth that petition, *Dimitte nobis*: Release us our Debts, *discharge* them. Now this doth not exclude the Satisfaction of Christ. Nay, this *Discharge* is for that *Satisfaction*: The word Ἄφεσις explained.

So

So much we may learn from the Apostle in those places alledged, *Eph.* 1. 7. *Col.* 1. 14. *In whom we have redemption through his blood, the forgivenesse of sins.*] Marke it, these two, Ἀπολύτρωσις and Ἄφεσις, *Redemption* and *Remission* may well stand together, in as much as this *Remission* is through that *Redemption*.

How sins are said to be freely forgiven, notwithstanding this Satisfaction.

Alleg. But it is further urged, that however that word will not reach it, yet there is another that will: *viz.* that which is made use of by the Apostle *Col.* 2. 13. (as twice elsewhere in the same sense, *Col.* 3. 13. *Eph.* 4. 32. where he tels the beleevers to whom he writes, that *God had quickned them together with his Son, having forgiven them all their trespasses.*] There the word rendred [Forgiven] is not the same with that before, but another more significant; Χαρισάμενος, *Gratis donans*, or *condonans*, *freely pardoning* and forgiving. The word imports a free dismission without any satisfaction.

Answ. To this it is answered as before. It is true, Thus our sins are pardoned to us, *Gratis sine merito nostro*, *contrà meritum*, freely without any merit of ours, nay, against our merits: But not so without the *merits of Christ*; no it is for *Christ's sake* that God doth thus freely forgive sin unto us. So the Apostle himself elsewhere explains it, Eph. 4. 32. *Even as God for Christs sake hath forgiven you.*] The word is the same, Ἐχαρίσατο, freely forgiven. Yet it was ἐν Χριστῷ, *In Christ*, for

of,

a, or *propter Christum*, for *Christs* sake. And that not only *Christo deprecante*. (as *Grotius* in his Comment would blanch it) at his *Intreatie*, but *Christo satisfaciente*, upon his *Satisfaction*. Thus are our sins said to be forgiven, and that *freely*, *Gratis quoad nos, etsi non gratis absolutè*, freely in respect of us, though not freely in respect of Christ.

Alleg. But yet it is alledged. The *forgivenesse of sins* is set forth to be an act *absolutely free*. What else meanes that *Parable* which we meet with *Mat.* 18. 23. &c. where a certain *King* is brought in forgiving his servant his debt without any satisfaction? Now who is that *King* but God? who dealeth with his servants after the same manner in the Remission of their sins. The Parable explain'd Mat. 18. 3.

Answ. To this it is answered, 1. that *Parables* are no convincing *Arguments*. However (in the 2d place) they must not be stretched beyond the staple, beyond that point to which they are directed, and at which they aim: In so doing men may make (and some have made) strange worke with *Parables*. In that of *Luke* 12. 39, 40. our *Saviour* compareth himself to a *Theefe*: And *cap.* 16. *ver.* 8. he propounds the pattern of the *unjust Steward* for our Imitation. Parables therefore must be tenderly handled: As for that which is here cast in our way, being rightly looked upon, it maketh nothing against the point in hand. True; *God* is that *King* and he so giveth our *sins* as that King did his servants

servants *debt*, freely without any satisfaction on our part.

Reply. Why, but that King received no satisfaction at all, neither from the servant himselfe, nor from any other.

Answ. Here the parable is stretched beyond the staple, urged beyond the intendment of it: which is only to shew, that as the *King* discharged his servant without any satisfaction from him, he not being *par solvendo* not able to make any satisfaction; even so doth God deal with his servants, freely forgiving their sins, without any satisfaction from them which they are never able to make. This is all that can be extorted from that Parable.

God forgiveth sin without any recompence.

Repl. But yet they reply. *God* so forgiveth us, as he would have us to forgive others. That is the main scope of the Parable, as we may learn from the last verse of that chapter. And thus the Apostle also presseth it, that herein Christians should make God their pattern; [*Forgiving one another even as God hath forgiven you*, Eph. 4. *last*. Now this we are to do *freely*. Thus are we to *give* freely, *hoping for nothing again*, Luke 6. 35. And thus are we to *forgive*, oft-times without any *recompence*.

Answ. And thus doth God forgive us without any *Recompence*, whether from us or any other. As for the satisfaction made by Christ, God is no gainer by it: only the

law is thereby satisfied. Even as it is with one who freely (as a Christian) forgiveth another some capitall offence committed against his owne person, yet leaveth him to give satisfaction to the Law, which it is not in his power to absolve and free him from: He is no gainer by that satisfaction; no more is God by that satisfaction which is made by Christ. This is to him no advantage: So as still he pardoneth us freely. And thus you see how this Doctrine of Christ's satisfaction it consisti well enough with the Grace of God, his *Grace towards us.*

Alleg. But yet it may seem not to stand with his *Mercy towards Christ.* Here is the second branch of this grand Objection. That God should thus deal with his Son, his *dear* Son, his *Onely* Son, his *Innocent* Son, thus to deliver him up to the death, as a Surety for our sakes. Here the Adversary with open mouth exclaims against this our doctrine, as charging God with the greatest *Inhumanitie* and *Cruelty* that ever was heard of. How Christs satisfaction standeth with Gods mercy to his Son.

Answ. But these words are but wind. As for the *Torments* and *sufferings*, what ever they were, than Christ was subjected unto, they themselves will not deny but that they were inflicted upon him by God his Father. Should they deny it, the Prophet *Isaiah* will answer it *Isai.* 53. 10. *It pleased the Lord to bruise him, he hath put him to grief.* Now who dare Christs sufferings inflicted by God his Father, without any cruelty.

herein charge God with *Cruelty*? Then, and not else, is one said to be cruell towards another, when he putteth him to torment or pain without a cause; or putteth him to great torment for a small cause. The *Chyrurgian* that puts his patient to great pain for the saving of life or limb, when there is no other way of Cure, he is not therein to be accounted *cruell*. Thus standeth the case here. It was not without cause, and great cause, that God thus delivered his Son to the death. This he did, not only for those ends assigned by the *Socinian*, that he might *seal his doctrine with his blood, and shew himselfe a pattern of Obedience*: but for a greater end then these, viz. for the *Redemption of a world* (as I showed you) & that when there was no other *Remedy*. Now (as *Grotius* well presseth it against them) this *End* being added to those by them alledged, it cannot make Christs sufferings greater then they were, which they themselves acknowledg were inflicted by God his Father, and that without any *Cruelty*. Nay, by how much the ends propounded were more and greater, so much the further were those sufferings from all appearance of *cruelty*. So as our doctrine in this regard freeth the Majesty of God from such an Imputation far more then theirs.

Grotius de satisfact. cap. 6.

Christ able to undergo and overcome them.

2. Besides, (what is also considerable) Though the *sufferings* of Christ were great, yet was there no such *Cruelty* in inflicting them upon him, who was able both to *undergo*

and *overcome* them. This was Jesus Christ able to do. As he had *power to lay down his life*; so also to *take it up again*, John 10. 18. That burden which would crush a child, a strong man will go lightly away with, as *Samson*, being inclosed within the *walls of Gaza*, did with the *Gates* thereof, which he took upon his shoulders and carried up to the top of the mountain, *Judg.* 16.3. Thus did the *Lord Jesus*, being inclosed in the *Grave*, he carried away the *gates of death*, which would have crushed all the sons of Men into the pit of Hell. So as those sufferings, though great in themselves, yet to him they were not so great. His dying was but a *Tasting of Death* (as the Apostle calleth it) *Hebrews* 2. 9.

but I will follow the Adversary no further. You now see these his-supposed strong-holdes (in a good sense) slighted; Those locks wherein he conceived his strength to ly, cut off the Arguments and Allegations producible in this cause, with the severall improvements of them, clearly answered and satisfied. Onely a *Query* or two is yet behind: which I shall send away with their Resolutions briefly, and so dismisse this point.

Quest. Whether God could not have pardoned sin without any such satisfaction.

Q. 1. Could not God have pardoned sin freely without any such *Satisfaction*? And might he not have done it?

Answer. 1. From Power to Will, no good Consequence.

A. 1. To this it is answered. 1. *A posse ad esse*, or *velle*, &c. From *Power* to *Act*, or from

Power to *Will*, the Consequence wil not hold. Because a man can do, or may do such, or such a thing, it cannot thence be concluded, that he hath done it, or wil do it. Suppose that God might have pardoned sin in such a way, yet it will not thence follow that he hath done it.

Answer 2. How it may be said that God could not do this.

A. 2. But (2ly) without any derogation from the perfection and absoluteness of his Power, it may be said with a reverence, that this was a thing which *God could not do*. Onely let it be rightly understood. Not that it is so in it self, absolutely considered; but *ex suppositione*, upon the supposition of his *Decree*. Gods decree was that sin should be punished with death, that the one should be the *wages* of the other. And that decree was gone forth, the sentence was past upon man to that purpose; *The day thou eatest thereof, thou shalt dye the death*, Genesis 2. 17. Now this being presupposed, it may with reverence be said, that God could not pardon sin, without some such satisfaction as the Law required.

Neither is this to be attributed to any *defect of Power* in him, but to the *perfection of his nature*. Upon this account it is that we say, that *God cannot* do this or that, which *man can* do. He cannot *sin*: he cannot *Lye*, *Tit.* 1. 2. It is *Impossible* he should do so, *Heb.* 6. 18. And why so? The Apostle renders a reason for it. 2 Tim 2. 13. *He cannot deny himself.* Gods *Truth* and *Justice*, they are *himself*. And

And being so, he cannot go against them. And thus is it in this case. To pardon *sin* without any *satisfaction* (supposing the foresaid *decree*, and sentence) it cannot stand with the *Truth* and *Justice* of God, and therefore he cannot do it. This is Gods δικαίωμα, (as the Apostle cals it, *Rom.* 1. *last*) *The Judgement of God*, (*Jus Dei* (saith *Beza*) Gods *right*: *Justitia Dei* (saith *Erasmus* and the *Vulgar*,) Gods Justice,) *that they which do such things are worthy of death.*] This is not only a *Positive Law*, but *Lex naturæ*, the very *Law of nature*: a Law Originally ingraven in the nature of God himself, and by him (as a Counterpane from that Originall) imprinted upon the nature of man. And being so, God could not go against it, so as to let sin go altogether unpunished. This he could not do without wrong and injury to himself.

Whether men may alwayes remit what they please of their own right.

Repl. No? (may some say) May not men without any wrong or injurie *remit* what they please of their owne *right*?

Answer. To this it is answered, 1. This is not universally true. Some cases there are, wherein men may not part with their *owne right*. *Parents* may not remit that *honour* and *Obedience* which of right is due to them from their children. *Husbands* must not part with their *Headship*, which they have over their *Wives*. And why? because this were against the

Law of God, and the *Laws of nature*. It is a good *limitation* which is given by *Casuists* to that vulgar Maxime, *A man may part with as much of his own right as he will to another*, but it must be *Salvo jure tertii, saving the right of a third*. Saving the right of *God*, of the *Law*, of the *Magistrate*, of a mans *Neighbour*. Where any of these are wronged or injured by the Concession, a man may not part with his owne right. Now thus standeth it here, should God passe by sin without any satisfaction, it would bee a wrong to his *Law*, as well as to his *Truth* and *Justice*. And therefore it cannot bee.

2. But 2ly, Suppose man might do this, yet *God* cannot. This may seem a *Paradox*, but we shall find it a *Truth*. *Though man may part with his owne right, yet God cannot*. How so. Because *Gods right is himselfe*, *Deus ipse est jus suum*. Marke it, Gods right is himselfe, and therefore he cannot part with it. Upon this Account a man may part with his estate, where he may not part with his *Life*. The one is *himselfe*; so is not the other. And such is Gods *Right*, his *Truth*, and *Justice*, they are himselfe. Should he do any act against them, therein he should deny himself; which he cannot doe.

Quest. Could not God have found out some other way?

Q. 2. But (supposing a satisfaction requisite and necessary) could not God have found out some other way for the making of that *Satisfaction*

faction? Was there no way but his own Son must undertake that Work?

Answer. Too much curiosity in this *Enquiry.*

Anſ. To this I anſwer. In this *Enquiry* there is too much *Curioſity*. What God out of the *liberty* of his *will*, and infinite *depth* of his *Wiſdome* might have done, it is not for us to enquire. We ſee what he hath done, what way it is that he hath laid out: and therein let us admire and adore that infinite wiſdome, which hath found out this way. It is not without cauſe, that the Apoſtle ſpeaking of the *Doctrine of the Goſpel*, he calleth it *Wiſdom*, & the *Wiſdom of God*, & the *Wiſdom of God in a myſtery*, 1 *Cor.* 2. 6, 7. Herein was the *Wiſdom* of God glorioufly manifeſted in finding out this way, this means of *Reconciliation* for loſt man-kind, through the ſatisfaction of his Son: which had not he laid out, it had been paſt the skill of all the *men* and *Angels* in the world ever to have found out either that, or any other.

Now this being ſo, it might be ſufficient to ſtop any further enquiry touching the *reaſon* of this Counſel of God: which yet becauſe it is propounded as a Queſtion, I ſhall in the laſt place returne an Anſwer to it briefly.

Queſtion. Wherefore God put the Salvation of man upon this way?

Queſt. *Wherfore was God pleaſed to put man's ſalvation upon this way?* To lay out this way of Reconciling man to himſelf, *viz.* by the way of Satisfaction made by his *Son*?

Anſ. For anſwer. 1. It is not for us herein to be too curiouſly inquiſitive, in prying into the *Counſels* of God, to find out the *Reaſon*

God's Counsels unsearchable.

of his *Decrees*. This is not allowable among men that *private persons* should pry too far into the *mysteries of State*, to enquire into the privy Counsels of their Superiours. Much lesse to look into *God's Ark*, *Heaven's Cabinet*. As for the *Counsels of God*, there is a *depth* in them; a depth to be *adored*, not *fudomed*. Blessed *Paul*, though he had been wrapped into the *third Heavens*, yet in the Contemplation hereof stands afar off, breaking forth into that patheticall Rupture, *ὦ βάθος*, *O the depth of the riches both of the wisdome and knowledge of God! How unsearchable are his Judgements, and his wayes past finding out! For who hath known the mind of the Lord? or who hath been his Counsellour?* Rom. 11.33,34 Such are the Counsels of God oft-times, that should men attempt to search into them, the best they could expect would be to lose their labour. In some things (it may be) there is no *reason* to be given, save onely the *Will* of God. This was all the reason that *Paul* could give for those eternall *Decrees* of *Election*, and *Reprobation*. [*He hath mercy on whom he will have mercy, and whom he will, he hardneth*, Rom. 9.18. Other reason (though we know that being the *supreme Reason*, he doth nothing without) God is not bound to give.

Answ. 2. In this way there is a joynt manifestation of Gods

But (secondly) it is not so here. That God was pleased to put our salvation upon this way, it was not without reason, great reason. In as much as in this way there is a *joynt Manifestation* of those two great and *Cardinall Attributes*

ties of God (which *David* singleth forth to make the matter of his Song, *Psal.* 101.1.) his *Justice*, and his *Mercy*. His Justice against *sin*; his Mercy to *sinners*: Both these are gloriously exercised and manifested in this *Satisfaction* of Christ: his Justice in *requiring* it, his Mercy in *accepting* it.

1. *His Justice in requiring it.* That God should not *pardon sin* without *satisfaction*. That he should exact that satisfaction from his *Son*, having as a Surety undertaken it. Herein hath God declared his hatred, and *indignation against sin*, which he will not let go unpunished: His *Justice*, his impartiall Justice in executing the *Law* upon whomsoever he found obnoxious to it, though otherwise never so near, or dear to himselfe. 1. Justice.

2. His *Mercy*, in relaxing the Law, dispensing with it; Accepting satisfaction from the person of another; and giving his own *Son* to make that satisfaction; here was riches of *Grace*, riches of *Mercy* towards lost mankind. Thus did *Justice* and *Mercy* here meet together, kissing each other. And upon this account it was that God was pleased to pitch upon this way of *Reconciliation* rather then any other. 2. Mercy.

Even as Histories tell us of that *Locrensian Law-giver Zaleucus*, (the story is well known, and the Illustration which it affords us, is not more obvious then apt:) amongst other wholsome Lawes which he had enacted for that Common-wealth, he decreed that who ever *Valerius*, lib. 6. cap. 5.

was

was convicted of *Adultery*, should *loſe both his eyes* for it. Afterwards it ſo happened that his own *Son* was brought before him for the crime, and was to have the Law executed upon him. Hereupon the people interpoſing, make ſuit for his pardon; at length the *father* being partly overcome by their importunities, and not unwilling to ſhew what lawful favour he might to his ſon, he *firſt puts out one of his own eyes, and then one of his ſons*; thereby ſhewing himſelfe (as the *Hiſtorian* hath it) at once both a *mercifull Father*, and a *juſt Law-giver*: ſo tempering *Mercy* with *Juſtice*, that both the *Law* was *ſatisfied*, and yet his *Son* was *ſpared* from that rigour of Juſtice which the Law required. Even thus hath God been pleaſed to deal in this buſineſſe betwixt *man* and *himſelfe*. When man, having tranſgreſſed the Law, deſerved to die, he gives his own *Son* to make ſatisfaction on his behalf; therein ſhewing himſelfe both a *Juſt Law-giver*, and yet a *Mercifull Father*; in that Act ſo tempering *Mercy* with *Juſtice*, as that both the *Law* is *ſatisfied*, and yet *Man ſpared*. Thus is that two-fold Attribute of God joyntly manifeſted in this Tranſaction, and that glorioufly in both: So as we ſhall not need to ſeek for any further reaſon why God ſhould put the Work of man's ſalvation upon this way.

Ità debitum ſupplicii modum legi reddidit, æquitatis admirabili temperamento, ſe inter miſericordem Patrem, & juſtum Legiſlatorem partitus: Valer. Max. ubi ſuprà.

And thus you ſee this Truth of God, touching *Chriſt's Satisfaction*, both *vindicated*, and *cleared*. Which I have the longer inſiſted on

ch because it is in it selfe of great conse-nence and importance, being not only near nto, but of the *Foundation of Christian Re-igion:* I, a *corner stone* in that Foundation; nd a Truth principally aimed at by the Apo-le in the Text I have now in hand, (as I ave shewn you from the *verse* following;) also because (among other Truths of God) nd it of late called in question; nay, utter-exploded; and that by some, who (to use *aul's* words, *Gal.*2.9.) *seemed to be Pillars,* en of no mean note in the Church of God. ow passe we on to that which remains; wher-I shall be as concise and briefe as conveni-ntly I may, finding the work to swell in my nd far beyond my expectation, when I first ok it up.

II. Christ a Surety in way of Caution.

Secondly, As Christ is a *Surety* in way of *atisfaction*, so of *Caution*. In the former he a Surety *de praterito*, for what is *past*: In his later he is a Surety *de futuro*, for what is *to ome*. A Surety in way of *Caution*: *undertaking* r those whom he hath so reconciled unto God; iz. for the *performance of the stipulation*, of the onditiõs of the covenant required on their part. This Jesus Christ our Mediatour *undertak-th* and *effecteth*: wherein he being the *truth*, again out-strips the *Type*. *Moses* that *Typicall, Legall* Mediatour, he could go be-wixt God and the *people*, declaring his mind nto them; receiving, and returning their an-wer unto him. Both these we find, *Exod.*19. 8. *Moses called for the Elders of the people,*

and

and laid before their faces all these words which the Lord had commanded him; And all the people answered together and said, All that the Lord hath spoken we will do: And Moses returned the words of the people unto the Lord.] The he went betwixt them as an *Internuncius*, Intermessenger, reporting the mind of each other: But he durst not ingage for them. for *God*, he durst, and did ingage for performance of the Covenant on his part: And he laid an ingagement upon the *people*. Both the he did in and by that one *Ceremonie* which meet with *Exod.* 24. 8. Having first read *Booke of the Covenant* in the audience of people, and received their *Answer* to the port aforesaid, *Then he tooke the blood of Sacrifice, and sprinkled it on the people.*] that Ceremonie *confirming and ratifying* Covenant; *Assuring* it on *Gods* part, *ingaging* the *people* to fidelitie and constan on their part (as God willing I shall shew more fully anon in moralizing of that Ceremonie:) But *engage* for them he durst Which if he had done, he had not been to performe it.

Undertaking for performance of the conditions on the behalfe of his Elect: *viz.* Faith and Obedience.

But this doth our *Mediator* the *Lord* He having by his death *reconciled* his peo unto God, now he *undertaketh* for them; their performance of the *Stipulation*, conditions of the Covenant on their part. the Stipulation is you have heard already. ven the *Obedience of Faith*, so the Apostle leth it *Rom.* 1. 5. and 16. 26. ὑπακοὴν πίστεως: T

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dience of *Faith*; or if you will divide them, *Faith* and *Obedience*. These, (without any leſt offence,) I may call the *conditions* of this Covenant. *Faith*, whereby the Covenant is accepted upon the tearms on which it is tendred, and Chriſt the *Mediator* of it *received*. *Obedience*, wherby it is kept, *viz.* in an Evangelicall way, in reſpect of deſire and indeavour. This it is which the Pſalmiſt calleth *Keeping of the Covenant*, Pſalm. 25. 10. and 103. 18. Not a *Legall*, but an *Evangelicall* keeping, when the promiſes of grace being beleeved, there is a ſerious deſire and indeavour of yeilding obedience to all God's Commandements. Now for this Chriſt *undertaketh* on the behalfe of his Elect, that they ſhall thus keep *the Covenant*, that they ſhall thus *Conſent* and *Obey*, (as the former Tranſlation rendreth it, *Iſaiah* 1. 19.) And undertaking it, he effecteth it; working in them what the Covenant requires. This he doth by his *Spirit*, which is to them in whom it dwels, firſt a *Spirit of Faith*: So you find it expreſly called, 2 *Cor.* 4. 13. τὸ πνεῦμα τῆς πίστεως, *The Spirit of Faith*: So called, not only becauſe it is *not given but to beleevers* (as *Grot.* gloſſeth upon it;) but alſo becauſe it *worketh Faith* in the ſoul, inclining it to receive Chriſt, & the offer of grace by and through him. And then a *Spirit of Holineſſe*, So the Spirit of Chriſt is called, *Rom.* 1. 4. πνεῦμα ἁγιωσύνης, The *Spirit of Sanctity*, or *Sanctification*: Becauſe, being Holy in it ſelfe, it ſanctifieth the perſon in whom it dwelleth.

dwelleth. Thus it ſanctified the *Humane nature* of Chriſt, wherein it dwelled, σωματικῶς (as the Apoſtle phraſeth it, *Col.* 2. 9.) *Really, Subſtantially, Eſſentially, Bodily.* And thus it ſanctifieth all true beleevers in whom it dwelleth, Πνευματικῶς, after a Spiritual manner, being communicated from Chriſt unto them, as from the *Head* to the *Members.*

Thus doth *Jeſus Chriſt* this our Mediator *come* unto all his Elect people; as by his *merit*, ſo by his Spirit. So may wee moſt fitly underſtand that of Saint *John*, 1 John 5.6. *This is hee that came by water and blood.*] Both theſe iſſued out of the ſide of our Saviour upon the croſſe; ſurely not without a myſtery. Betokening a double benefit redounding to the believers by and through him. The one of *Juſtification*, the other of *Sanctification.* That Chriſt is ſaid to come to them, firſt by *Blood* taking away the *guilt* of ſin: Then *by water* cleanſing them from the *filth* and *pollution* of ſin. Both which were ſhadowed out by the like Types under the Law. There, in the Service of the Tabernacle, was *Blood* and *water*: Blood in the *Sacrifices*, water in the *Legall ablutions.* Both Types of *Chriſt*, who thus cometh unto his people; as by *Blood Juſtifying*; ſo by water, *Sanctifying* them. This is that which the Apoſtle telleth us 1 *Cor.* 1.31. where ſpeaking of the Benefits which beleevers have by Chriſt, he ſaith, *hee is made unto them of God, Righteouſneſs & Sanctification.*

The

i.e. The cauſe and procurer of both. Of *Righteouſneſſe* through his merit: Of *Sanctification* by his *Spirit*. Thus doth Jeſus Chriſt worke in the heart of his Elect both theſe Conditions of the Covenant, *Faith* and *Holineſſe*.

With perſeverance.

And as he beginneth this worke in them, ſo he maintaineth and continues it. Cauſing thoſe whom he hath thus reconciled unto God to perſevere in *Faith and Obedience*. In *faith*, [*I have prayed for thee that thy faith faile not* (ſaith our Saviour to *Peter*) *Luk.* 22.32. The like he doth for all that are given to him, taking order for their perſevering in faith: So as though it may fail in the *mouth* (as *Peter* did,) yet it ſhall never fail in the *Heart*. And as in faith, ſo in *Holineſſe*; this he alſo maintaines; which he doth by the continuall *Supply of his Spirit*, mortifying and keeping under corruption; nouriſhing and exciting of grace: putting them on in the courſe of their Obedience; *guiding their feet into the waies of peace* (Luk. 1.79.) Cauſing them to walk *in the ſtatutes*, and to *keep the Judgments* of their God: and ſo to yeild an *Evangelicall Obedience* to his Law; *keeping his word*, and his *Covenant*: walking in their meaſure *worthy of the Lord unto all pleaſing*: Not willingly offending or provoking him. Thus doth this our Mediatour ſave his people *from their ſins* (as the Angel telleth *Joſeph*) *Matthew* 1. 21. Thoſe who beleeve on him, they are

are his *people*: And them hee saveth fr[om] their sins, not onely from the *Guilt*, but [al]so from the *Power* of them. *He saveth them fr[om] all their uncleannesses*, (as the Prophet hath *Ezek.* 36. 29.) So as whilest sin is not *imp[u]ted* to them, it doth not reigne in them. N[ot] thus they sin not. So saith Saint *John* of [him] that abideth in Christ, 1 *John* 3.6. [*He sinn[eth] not.*] Not willingly, with full consent of wil[l], not so as to make a practise of sin, so as, to [live] in a course of known sin. No, whosoever [so] sinneth, *hath not seen him, nor known him*, (as it there followeth.) Presumptuous sinners are strangers unto Christ; they never had any lively apprehension, any effectuall knowledge of him. Those who so know him, he keepeth them from such sins, whereby they should violate and make void the Covenant betwixt them God and them.

And thus you see the former Branch of this Point opened, and explained. How Christ is a *Surety on the believers part to God.* A Surety in way of *Satisfaction*, for what is past: A Surety in way of *Caution*, for what is to come.

II. Christ a Surety on God's part to man.

Come we now to the later, to see how he is a Surety on *God's part to man.* This it is (saith the *Socinian*) which is intended by the Apostle in the Text fore-named, *Heb.* 7. 22. where he calleth Christ, *The Surety of a better Covenant*, (*viz.* the New Covenant.) How *he is* (say they) *on God's part to us, being sent by God to us, and contracting a Covenant with us in his Name; he then ratified it on God's*

Dr L. Comment. ad loc.

part,

making faith of it unto us, undertaking that God would keep the promises thereof, and perform them unto us. And herein we will not differ with them. In this sense, (though not onely in this, as they would have it) Christ is rightly said to be the *Surety of this Covenant*; in as much as he undertaketh for it on God's part, that all the promises thereof shall be made good to us. This is that which the Apostle tels us, 2 *Cor.* 1. 20. where speaking of Christ, he saith that *All the Promises of God in him, are Yea, and in him Amen.*] As they are made in him, and for him, so they shall be made good by him, and through him. Hereof he giveth assurance unto us. And that he doth divers wayes: By his *word*, by his *works*, by his *Blood*, by his *Spirit*: Every one of which maketh faith to us concerning the Covenant, and the Promises thereof.

Assuring the Promises.

Which he doth divers wayes.

1. By his *Word*. Thus did *Moses* promise for God under the *Law*, assuring the people by word of mouth of the performance of his Covenant unto them. And thus hath *Jesus Christ* promised for him under the *Gospel*. Being upon earth, he declared and published the *Covenant* in his name: by word of mouth assuring all the promises thereof unto believers, making faith of them. [*Verily, verily I say unto you*, (it is his speech to the *Jewes*, *John* 5. 24.) *He that heareth my word, and believeth on him that sent me, hath everlasting life*, (hath it in the promise, hath the insurance of it,) *and shall not come into condemnation, but is*

1. By his Word.

Moses pro Deo (postoudis in lege veteri: Jesus pro Deo in novâ lege. Grot. Com. ad Heb. 7. 22.

passed from death to life.] Being already made partaker of the *life of grace*, he shall also certainly made partaker of the *grace of* the life of Glory, as certainly as if he were already possessed of it. Thus did Christ in his own person hold forth the Covenant of grace preaching & publishing the *Gospel of* the *Kingdom*, assuring all penitent believers of the performance of the Stipulation on God's part.

And the same he now doth by his *Ministers* whom he sends upon the same errand, to publish the same Covenant, and in his Name to assure all those who shall accept it, of the performance therof unto them. This is the Commission on which he giveth unto these his Ambassadors *viz. That Repentance and Remission of sins should be preached in his Name among all Nations*, Luke 24.47. *Go ye into all the world, and preach the Gospel to every creature: He that believeth and is baptized, shall be saved*, Mark 16. 15, 16. Thus he assureth the Covenant by his *Word*.

a. By his Works.

And secondly, By his *Works*. They were a confirmation to his *Word*, and so a further assurance unto us. This is that which our Saviour tels the *Jews*, John 5.36. *I have greater witnesse then that of John, the works which I do bear witnesse of me.*] *John's* Testimony was only *verball*, by word: And such is the Testimony which the Ministers of the Gospel give. But Christ's Testimony is confirmed by *works*. What works? why, *the works of God*, (as he calls them, *John* 9.3.) such works as his Father had given him to do, *John* 5.36. And such works

works as none but God could do. So he tells the Jews, *John* 15. 24. *If I had not done the works which no other man did.* And what works were these? why, his miraculous works, some of which were such as never any before him did. As *viz.* the casting out of all kind of Divels, the curing of all kinds of diseases, onely with his word: the raising up of the dead after four dayes buriall. These were the *Works of God*; as himself saith of that cure done upon the man that was borne blind, *John* 9. 3. *He was so born* (saith he) *that the works of God should be made manifest in him.* [*viz.* in the restoring of him to sight. And these were such works as never man before him did. So saith the blind man of that cure done upon himself, *Since the world began, was it not heard that any man opened the eyes of one that was born blind*, ver. 32. of that Chapter. *Moses*, and *Elias*, and *Elisha*, those great Prophets, they had done many great works, but none like these. And being such, they bear witnesse of him. [*The works which I do in my Fathers Name, they bear witnesse of me*, (saith he to the Jewes) *John* 10. 25. They bare witnesse to his *Person*, that he was the Son of God. And they bare witnesse to his *Doctrine*, that it was the word of God confirming it. Of such use were those *Miracles* wrought by the Apostles in his Name. [*They went forth* (saith the *Evangelist*) *and preached every where, the Lord working with them, and confirming the word with signs follow-*

ing, Mark 16.20.] What *signs?* why, those spoken of *ver.* 17. miraculous works, wrought by the power of God for the confirming of their Doctrine. And of such use were those unparallel'd works wrought by Christ himself. They were a strong confirmation to his word, carrying with them a strong conviction, leaving unbelievers without excuse, and aggravating their Infidelity. So our Saviour presseth it upon the *Jews*, in that place fore-named, *Joh.* 15.24. *If I had not done among them the works which no man did, they had not had sin.*] They might then have had some plea, some excuse for their Infidelity, their rejecting him, and his doctrine: However their sin had not been so hainous as now it was. This Testimony added to the former, rendred their infidelity both inexcusable and damnable.

3. By his Blood.

Thirdly, By his *Blood*. Thus he also confirmed his *Doctrine*, taking his death upon it, sealing the *Covenant* with his Blood. Thus were *Covenants* anciently ratified and confirmed by *Sacrifices*, *Psal.* 50.5. with *Blood*. Thus was that *Old* Covenant made betwixt God and his people, (as I shewed you even now) with the *sprinkling of Blood*, Exod. 24.8. *And Moses took the Blood, and sprinkled it on the people, and said, Behold the Blood of the Covenãt which the Lord hath made with you.*] In imitation whereof the *Heathens* afterwards made their Covenants after the same manner. Thence came the word *Sanctio*, a *Sanction*, (as some conceive it) a *Sanguine*, from *Blood*, which was used in the making of it. A mystical ceremony, betokening the *confir-*

The Old Covenant made with Blood.

, and *ſtability*, required in keeping of the Co-
venant, ſpecially Covenants made with God,
which ought to be even to the ſhedding of blood
& *loſs of life*. (As our new Annotation explains
it in the place laſt named.) Or as others; impor-
ing a Commination, or execration againſt him Grot. Com.
that ſhould violate ſuch a Covenant, *viz.* that in Mat. 26. 28.
his blood ſhould be ſhed after the ſame man-
ner. Even as the ſtory tels us of *Saul* 1 *Sam.* 11.
Engaging the people to a juſt revenge of that
reproachful affront offered by *Nahaſh* the Am-
monite to the men of *Jabeſh-Gilead*, when he
required them to put out their right eyes before
he would make a covenant with them, *He took*
a yoake of oxen (ſaith *ver.* 7.) *and hewed them in*
pieces, and ſent them through all the Coaſts of Iſ-
rael by the hand of the Meſſengers, ſaying, Whoſo-
ever cometh not forth after Saul & after Samuel,
ſo ſhall it be done unto his oxen.] *viz.* they ſhould
be hewed in pieces after the like manner. The
like ſignification probably there was in this Ce-
remony of blood uſed in covenants; to intimate
what they deſerved who ſhould violate them,
viz. to have their blood ſhed. Thus was that *old*
Covenant made.

And thus was this *new Covenant* made It was So is the new
ratified after the like manner, with *blood*. Only Covenant.
with this difference, That was confirmed with
the blood of *Beaſts*, this with the Blood of the
Mediator, (as the Apoſtle obſerveth it *Heb.* 9.
12. &c.) To this end (among other) it was, that
Jeſus Chriſt ſhed his Blood upon the Croſs for
the *ratifying that Covenant* wherof he was the

Mediator. So much we may learn from himselfe *Mat.* 26. 28. where in the Celebration of his last *Supper*, taking the *Cup* into his hands, which was a Sacrament of his blood, afterward to be shed upon the Crosse, *This* (saith he) *is my blood in the new Testament* (or *Covenant*). And thus elsewhere we finde the *Blood of Christ* called the *Blood of the Covenant*. So you have it *Zach.* 9. 11. where the Prophet speaking of those deliverances, *Temporall* and *Spirituall*, which poor captives should receive by the *Messiah*, [*As for thee* (saith he) *by the blood of thy Covenant I have sent thy prisoners out of the pit, where is no water.*] That *Blood of the Covenant* was the Blood of the *Messiah*, *whose Covenant is by Blood*, (as the margin there readeth that place.) And so again *Heb.* 10. 29. and 13. 20. the Apostle speaking of the *Blood of Christ*, he calleth it *the Blood of the Covenant*; the *Everlasting Covenant*: *id est*, the Blood of Christ, whereby the new Covenant was ratified and confirmed. So it was, and that both on *our part* and *Gods part*. On *our part*, in the wayes aforesaid, minding us how stable we ought to be in the Covenant of our God; how we ought to *resist even unto Blood* (if God call us to it) *striving against sin*, Heb. 12. 4. And what we shall deserve in case we shall violate that Covenant. On *Gods part*, assuring us of the performance of the Covenant. Which last I conceive (without any prejudice to what hath been already said) may be looked upon as most

most properly and peculiarly intended by the Apostle in that place forealledged *Heb.* 7. 22. where he calleth Christ the *Surety of this better Covenant*: viz. *Quia novum fœdus sanguine & morte suâ obsignavit* (as *Parens* explains it.) Because he hath sealed the New-Covenant with his Blood, taking his death upon it. Thereby assuring unto beleevers the performance of all those promises which he had made to them in the name of God his Father. Here is a third *Assurance*. Pareus Com. ad loc.

4. The fourth and last is the *Spirit*. This is yet a further *witness*. So Saint *John* maketh it in that known, but obscure place 1 John 5. 8. *There are three that bear witnesse in Earth, the Spirit, and Water, and Blood.*] What he means there by *water* and *Blood*, I have shewen you before from the sixth verse, which I fell with by the way. By the one is understood the benefit of *Justification* purchased by the blood of Christ: By the other of *Sanctification*, an effect of his *Spirit*, which is compared to *water* for the cleansing & purifying qualitie of it. Now to these the Apostle joyns also the *Spirit*, as giving yet a further Testimony. It is the Spirit that beareth witnesse [saith the sixth verse there.) Not but that the Blood and the water bear witnesse also. The *Blood* of Christ shed upon the Crosse, and sprinkled upon the Conscience of the Beleever, that sealeth up the Covenant to him. And so doth the work of Grace, the work of *Sanctification* wrought in the heart by the Spirit. But besides 4. By his Spirit

this, there is yet another witneſs, which is the *witneſſe of the ſpirit: viz.* an Immediate work of the ſame ſpirit of Chriſt, ſealing up the covenant of grace unto the ſoul and conſcience of a beleever; aſſuring and perſwading him of Gods performance of the conditions of his part.

The witneſs of the Spirit, what?

This is the *witneſſe* which the Apoſtle ſpeaks of in that known place *Rom.* 8.16. *The ſpirit it ſelfe beareth witneſſe with our ſpirits that we are the children of God.* The ſpirit beareth witneſſe concerning our *Adoption, with* our Spirit, or to our Spirit (the Original wil bear either, Συμμαρτυρεῖ τῷ πνεύματι ἡμῶν.) And this it doth, not only *mediately*, by the work of it; by making a real and permanent impreſſion upon the ſoul, ſtamping the *Image of God* upon it, making it *partaker of the Divine nature*, (as S. *Peter* calls the *work of Grace*, which conſiſteth in thoſe divine Qualities of *Holineſs* and *Righteouſneſs*, 2. Pet 1.4.) which is as a mark, a Character whereby men may know whoſe children they are, (Even as the *Spartans*, or *Lacedemonians* of old are ſaid to know what ſtock & linage they were of, by a mark that was made upon their bodies by the head of a Lance, or Speer, (as *Grotius* illuſtrates it.) Not only ſo, but beſides this there is a more immediate *witneſſe of the Spirit*, ſealing up that and other benefits unto the ſoul. Thus it teſtifieth to the ſpirit, and *with the ſpirit* of the Beleever. The ſpirit of *Chriſt* and his *own* ſpirit, they do Συμμαρτυρεῖν, witneſſe together: each bearing witneſſe with the other.

G ot. in Rom. 8.16.

ther. *His Spirit* beareth witnesse with the *Spirit of Christ viz.* by observing the work of that spirit, the work of *grace* and *Sanctification* wrought in & upon the soul. And the *Spirit of Christ* beareth witnesse with *his spirit*, by assuring him, as of the truth of that work of Grace, so of his Interest in that and all other benefits belonging to the Covenant of Grace. Thus doth the Spirit notifie unto the soul of a Beleever it own interest in Christ and his Benefits. So saith the Apostle 1*Cor.*2.12. *We have received the spirit of God, that we may know the things which are freely given us of God.*] Those spirituall benefits and blessings which beleevers have by Christ, whether in present possession, or future expectation, the Spirit causeth them to know them. To know them, not onely in a generall way, in the *Theory*, to know what they are, but to know their owne right unto them, and interest in them; assuring them both of the one and of the other. And in this respect again (as judicious *Diodate* looketh upon it) Christ may be conceived to be called the *Surety of the Covenant*; in as much as he assureth the Grace of the Covenant, the grace of God by his spirit unto the soul.

Diodate annot. in Heb.7.22.

And thus you see this other Branch of this point opened and explained unto you, How Christ is said to be a *Surety* on *Gods part to Man*: Assuring him of the performance of the conditions of the covenant on

Gods

God's part, which he doth (as you have heard) by his *Word*, by his *Works*, by his *Blood*, by his *Spirit*. And thus am I at the length got off from this *third Staffe* also: where we have seen how *Christ* is a *Mediatour* betwixt God and man; *Qua Sponsor*, as a *Surety*, undertaking for *man to God*, and for *God to man*. Which being the middle, and as I conceive, the principall staffe of this mysteriall Ladder, I have stood upon it the longer. Which I have done, as not without content to my selfe in the contemplation of these divine and sacred Truths, so I trust not without some benefit to you, to all you, who desire to be clearly and fully informed concerning this great mystery of Christ.

I shall now in the Name and Fear of God, passe on to those two other *Steps*, which I shall passe over with what convenient speed I may, reserving the *Application* of all into the close.

The fourth Staffe of this mysticall Ladder.

Jesus Christ is a *Mediatour* betwixt *God* and *men* (in the fourth place) *Qua Intercessor*, as an *Intercessour*. Such a *Mediatour* was *Job* for his *friends*, Job 42. 8. *My servant Job shall pray for you; for him will I accept.*] And such a *Mediatour* is the *Lord Jesus* for his *elect* people. So he was upon *Earth*, and so he is in *Heaven*.

Christ an Intercessour.

He was so upon Earth.

Upon *Earth*. Then was he an *Intercessour*, then did he performe a peice of this part of his Mediatorship; interceding with God his Father in the behalfe of his elect People. This he did in those many sweet and fervent

out *prayers*, which he poured forth for them from time to time: ſpecially in that ſacred and ſolemn one, which we have recorded *John* 17. A prayer ſo divine, ſo heavenly, that whoſoever hath ought of the Spirit of Chriſt, cannot but be exceedingly affected, and even raviſhed with it. There have we a true *Cygnea Cantio*, a *Swan-like Song*: wherein our bleſſed *Saviour*, being then to leave the world, he commendeth his Elect in the preſent, and ſucceeding ages, to the care and cuſtody of God his Father; that he would conferre and beſtow upon them all thoſe benefits which himſelfe had purchaſed for them. As namely, that he would *ſanctifie* them, *ver.*17. *Sanctifie them through thy Truth.*] That he would *keep* them in *unity*, *ver.* 11. *Holy Father, keep them through thine own Name, thoſe whom thou haſt given me, that they may be one as we are.*] *i. e.* joyned in the unity of *faith* and *love*; one in him, and one among themſelves. That he would deliver them from evill, *ver.*15. *I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from evill,*] ἐκ τοῦ πονηροῦ, from that *evill one*: viz. *Satan*, their grand Enemy. That he would expreſſe his peculiar love to them, *ver.* 23. *That the world may know that thou haſt loved them, as thou haſt loved me.*] So again, *ver.*26. *That the love wherewith thou haſt loved me, may be in them:*] That he would fill their hearts with inward joy and comfort, *ver.* 13. *That*

they may have my joy fulfilled in themselves. And finally, that in due season he would bring them to the participation of the same eternall glory with himselfe, *ver.* 24. *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.*] And so beholding it, might be transformed into it. Thus did he then *intercede* for his *Elect*, *Praying* for them.

This he did in his *Life*, and this he did in his *Death*. Even upon the *Crosse*, whilest he was a *Sufferer*, he was also an *Intercessour*. So saith the Prophet *Isai.* chap. 53. ver. 12. *He bare the sins of many, and made Intercession for the transgressours.*] So he did in that prayer of his, which he poured out in the Paroxisme of his Passion, the midst of his Agony, in the behalfe of those that crucified him. *Father, forgive them, for they know not what they do*, Luke 23. 34. Thus was he an Intercessour upon *Earth*.

He is so in Heaven.

And he is the same in *Heaven*. There he performeth the same office, stil *interceding*; though not after the same *manner* that he did here upon Earth; *Non submissâ ut olim, sed potenti Interpellatione*, (as *Grotius* citeth it out of *Gregory*;) not any longer in a submisse & humble way, with knees bowed down, with hands and eyes lifted up, as here he did in his state of humiliation: but in a way sutable to his glorified condition: In such a way as is fit for him to act, and his Father to accept. Still he *intercedes*. So much we may learn from the Apostle, *Rom.* 8. 34. where he addeth this

Grot. Com. in Heb. 7. 25.

to

to those other steps of that mysticall Ladder: *It is Christ that dyed, yea rather that is risen again; who also is at the right hand of God, who also maketh Intercession for us.*] This Jesus Christ, being in heaven, doth on the behalfe of all beleevers. He intercedeth *for* them.

Not *against* them. Such *Intercessours* men sometimes meet with; such as intercede *against* them. Such *Intercessours Paul* met with more then a good many: So *Festus* tels *Agrippa*, and those with him, Act. 25. 24. *Yee see this man about whom all the multitude of the Jews have dealt with me.*] Ἐντυχόν μοι; which the Vulgar renders, *Interpellavit me*: they have *Interceded* with me, *viz.* against *Paul*; crying out that he ought not to live any longer (so it there followeth.) Accusing him for a *Pestilent fellow, and a mover of sedition*, (as you have it in the chapter foregoing: *cap.* 24. *ver.* 5.) Such *Intercessours* the *Prophets* of old and the *Ministers* of God in all ages have met with: And such *Intercessours* they themselves sometimes (though with grief and sorrow of heart) are faine to be against an ungratefull and a rebellious people: So saith the Apostle concerning *Elias*, Rom. 11. 2. *Wot ye not what the scripture saith of Elias? How hee made intercession unto God against Israel.*] Ἐντυγχάνει κατὰ τοῦ Ἰσραὴλ: *viz.* complaining against them, accusing of them, as it followeth in the next verse, ver. 3. *Lord, they have killed thy Prophets, and digged down thine Altars.*]

Christ interceding [for] beleevers.

tars.] And such an Intercessour is *Satan* against all the Saints of God; *Interpellans*, Interceding against them, *Accusing them before God night and day*, (as you have it) *Rev.* 12. 10. But Jesus Christ Intercedeth *for us*. Ἐντυγχάνει ὑπὲρ ἡμῶν.

Against his Enemies.

True indeed, as for his *Enemies*, he intercedeth *against* them. Those who will not accept him as their *Mediatour*, his *Blood* crieth against them. Thus *Abels blood* interceded against *Cain*; as the Lord tels him, Gen. 4. 10. *The voice of thy brothers blood crieth unto me from the earth:*] *viz.* for vengance against him that shed it. Even thus doth the voice of *Christs blood* cry unto God against all obstinate and impenitent unbeleevers; such as *Crucifie to themselves the Son of God afresh*, (as the Apostle speaks of those *Apostates*, *Heb.* 6. 6.) If Christ were upon *Earth* again, they would shew themselves as bitter enemies to him as ever the Jews were. Being now in *Heaven*, they reject him, they oppose him, they will not have him to *reign over them*: They will not receive and acknowledge him for their *King*, their *Priest*, their *Prophet*. As for such, Christ Intercedes and Negotiates *against* them. But as for his own people, who are given to him to beleeve on him, he intercedeth *for* them, negotiating with God on their behalfe. This he doth for all those who *come unto God by him*; *He ever liveth to make intercession for them*, Heb. 7. 25.

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A Transaction very requisite and necessary, without which all those other parts of Christs *Mediatorship* would have been to little purpose. This it is which *perfecteth life into the death of Christ*, that maketh it effectuall for the good and benefit of his Elect. Without this the *blood* of this our Mediator had been spilt in vaine. The *Sacrifices* under the Law had not been of such force and efficacie, had not the *high Priest* entred into the *Holy place*, there to appear before the Lord, and to present the *Blood* therof unto him; so making *Intercession* in the behalf of the people, for whom he had offered that sacrifice, *Heb.* 9. 7. What ever Christ had done or suffered upon Earth, it had been ineffectuall unto us, had hee not after the like manner entred into *Heaven*, which the Apostle to the *Hebrews* tels us he hath done, there to *Appear in the presence of God for us*] Heb. 9. 24. To this end it was that *Jesus Christ* our *High Priest* is entred into the *Holy of Holies*, the *Heaven of Heavens*; that hee might there appeare in the presence of God in the behalf of his Elect, making intercession for them.

Christs Intercession a necessary transaction.

Which he doth divers waies. Marke it. Christ appeareth in the presence of God for us, for all those whom he hath by his death reconciled unto God. And this he doth in divers respects, according to divers severall relations. I shall take notice only of four of them, which I shall present unto you in such obvious terms, as you may more easily remember, and carry

Christ appeareth in heaven for his people divers waies.

carry away. Christ appeareth in the presence of God, interceding for his Elect, 1. As an *Agent*. 2. As an *Advocate*. 3. As an *Attorney*. 4. As a *Solicitour*. Every of these is a kind of *Intercessour*, appearing for, and negotiating on the behalfe of others, for their good and benefit. And every of these wayes may Christ be said to be an *Intercessour*, appearing before God for us. Passe them over severally, briefly.

1. As an *Agent*. A *Lidger Ambassadour*. So *Pareus* looketh upon that fore-named expression, *Heb.*9.24. where Christ is said to *appear in the presence of God for us.*] An Allusion (saith he) to the Custome among *Princes* or *States*, who being confederated, have their *Lidgers* or *Agents*, which upon all occasions appear in the presence of the *Prince*, in the name and behalfe of all those whom they represent and negotiate for. Thus may *Jesus Christ* be said to *appear in the presence of God for us*; *viz.* as an *Agent*, an *Ambassadour*, *Legatus fœderis*, (as *Malachy* cals him, *Mal.* 3.1.) the *Messenger*, or *Ambassadour of the Covenant*. So he was upon *Earth*: Then he was an *Ambassadour*, an *Agent* on *God's part*, to declare and confirm the Covenant unto us. And so he is being in *Heaven*. He is now an *Agent* (as it were) on *our part*; An Ambassadour, a *Lidger Ambassadour*.

1. As an Agent, or Lidger Ambassadour, *Pareus Com. in Heb.* 9. 24.

So I may not unfitly, not improperly call him, in regard of his *constant residence* there. That is the difference (as you know) betwixt

Lidger, and an *Extraordinary Ambassadour*: The one is sent upon some particular emergent occasion; the other maketh his abode in a place. And such an *Agent* is *Jesus Christ* in Heaven; A *Lidger Embassadour*, that maketh his constant residence there. *Whom the Heavens must receive* (or contain) *untill the time of the restitution of all things*, Acts 3.21.] *i.e.* untill the perfection and full accomplishment of his Kingdom. Till then he shall appear in the presence of God; *ever living, to make intercession for those that come unto God by him*, (as the Apostle hath it) *Heb.*7.25.

And great need there is that he should do so; that he should be a *Lidger* in Heaven, that he should continually appear in the presence of God interceding *for* his people, in as much as there is one continually interceding *against* them, even that *Accuser of the Brethren* (of whom I made mention even now) who *accuseth them before God night and day*. *Satan* is a *Lidger*, ever at hand to make Intercession against us: Great need that *Jesus Christ*, (whose designe it is to dissolve and destroy the works of the Divell, 1 *John* 3.8.) should be a *Lidger* also, ever at hand, at the right hand of God his Father, to make Intercession for us. Great need that Christ should be a Lidger in Heaven.

Such is Christ's *Agency* in Heaven, a *Continuall Intercession*; which, should it cease but for a moment, what should become of all his people here upon Earth? Should Christ cease to appear in Heaven for us, (as he must Millenaries confuted.

do, if he shall come and abide here upon earth for a thousand years together, as some imagine; for he cannot in his *Humane Nature* appear both in *Heaven* and *Earth* at the same time: all that time Heaven must be without an *Agent*, without an *Intercessour*. Which, of what consequence it would be, let it be considerd by those, who are wedded to that opinion. To go on.

Christ performeth the offices of a Lidger Ambassador in Heaven, for his people on earth.

Christ appeareth in the presence of God, interceding for us as an *Agent*, as a *Lidger-Ambassadour*. And very fitly may he be so called, in as much as he performeth the like offices for us in Heaven, that a *Lidger-Ambassadour* doth for those whom he represents upon Earth. Of those *offices*, I might reckon up divers. I shall only single out three or four of them, and those of the most obvious ones. The chiefe work and service of a *State-Agent*, or *Lidger-Ambassadour* is (as I apprehend it.) 1. *To continue Peace and Unity.* 2dly. *To maintain Intercourse and Correspondency.* 3dly. *To reconcile and compose Emergent Differences.* And 4thly. *To procure the welfare of the State, which he negotiates for.* And all these doth *Jesus Christ* our Mediatour performe on the behalfe of those for whom he appeareth in Heaven.

1. Maintaining their peace.

1. *He continueth their Peace.* This do *Lidgers*. So long as they continue, and keep residence in a Kingdom, and appear as *Agents* in the presence of the Prince, with whom they negotiate, so long the Confederation, the League standeth firm and sure. Like benefit have

ve all beleevers by Christs appearing in the
esence of God for them. Thereby the
ague and *Covenant* betwixt God and them
continued, and their *Peace* maintained.
much the Apostle insinuateth *Ephes.* 2.14.
here speaking of Christ, he saith, *he is our*
ace; *id est*, the Authour of it, of our
ace with God; and that, as the *Purchaser*
nd procurer, so the *Maintainer* of it. The
ne by his *Death*, the other by his *Intercessi-*
. To the same purpose is that of the same
postle, *Rom.* 5. 1. where he saith that,
being justified by Faith, we have peace with
God through our Lord Jesus Christ.] Christ
ting at the right hand of God his Father,
God and *Man*, he maintaineth the Union
betwixt *God* and *Man*. So long as Christ ap-
eareth in heaven, there shall be peace for
l beleevers upon Earth.

2. As he preserveth *Peace*, so he main-
neth *intercourse* betwixt God and them. This
oth a State *Agent*, so long as he resides in a
Kingdome and appeareth before the Prince,
e keepeth *Trade* and *Traffick* open and free.
ike benefit have beleevers upon the Earth by
Christs residing, and appearing in heaven.
Hereby they have *Intercourse* and *Communion*
with God. So the Apostle setteth it down
Romans 5.2, *By whom also we have access in*
this grace wherein we stand.] So againe
Ephes. 2. 18. *By him we both* (Jewes and Gen-
tiles) *have an entrance unto the Father.*] And
again, *Ephes.* 3. 12. *In whom we have bold-*

2 Maintaining intercourse betwixt God and them.

neſſe (or Liberty) *and Acceſſe with confidence by the faith of him.*] In all which three places the word rendred [*Acceſſe*] is one and the ſame, προσαγωγὴ, And it properly ſignifieth a Manuduction, or leading by the hand. Alluding (ſaith *Eſtius*) to the Cuſtome in *Princes Courts*, where none may come into the *Preſence Chamber*, unleſſe they be led, and brought in by ſome *Favorite* or *Courtier*. Thus none have acceſſe into the preſence of God, unleſſe they be brought in by this *Favorite of Heaven*, the Lord Jeſus; whoſe office it is to *bring men unto God* (as S. *Peter* hath it. 1. *Pet.* 3. 18. where ſtil the word is the ſame, ἵνα προσαγάγῃ: that he might *lead* or *conduct* us to God. This benefit have all beleevers by and through Chriſt. They have a free *intercourſe in Heaven*; ſo as they may come into the preſence of God upon all occaſions. *They come unto God by him*; Heb. 7. 25. *They have liberty* (or *Boldneſſe*, παῤῥησίαν) *to enter into the Holieſt by the Blood of Jeſus*; *By that new and living way, which he hath conſecrated for them*, Hebrews 10. 19, 20. Hither may they come, and that boldly. *Seeing then that we have an High-Prieſt that is paſſed into the Heavens, Jeſus the Son of God, &c. Let us therfore come with boldneſſe to the throne of Grace, that we may obtaine Mercy and finde Grace to help in time of need*: Hebrews 4. 14, 16. Thus Jeſus Chriſt appearing in the preſence of God for us, not only continueth our peace, but main-

tains

vaines our intercourse and Communion with God.

3. And (3ly) he *reconcileth and taketh up Emergent differences.* Such differences frequently arise betwixt confederate *Princes* and *States.* In which case the *Agents* interpose for the composing of them, that so they may not tend to a breach of the *League* betwixt them. And the like office doth *Jesus Christ* our Agent in Heaven performe for his people upon Earth. They through weakness and infirmity are subject to manifold failings and Errours, which render them obnoxious to Gods just displeasure. Which, if not looked to, might tend to the breach of the Covenant betwixt him and them. But here *Jesus Christ* interposeth, *making intercessions for the Transgressours* (as you have it in that place forealledged) *Isaiah* 53. *last.* This did the *High-Priest* under the Law, (as the Apostle informes us) Heb. 9. 7. *He went into the second tabernacle,* (the Holy of Holies) *once every year, not without blood, which he offered for himself, and for the Errours of the people.*] A type of Christ, and his *Intercession,* He being entred into the *Holy of Holies,* the *Heaven of Heavens,* there presenting his *blood,* the merit of his death unto God his Father, he maketh Intercession for those ἀγνοήματα, the *Errours* of his people: Those sins which they are daily subject to fall into through the infirmity of the Flesh, so taking up the difference which they make betwixt

3 Taking up emergent differences.

God and them, so as they do not proceed to a Breach of Covenant.

4. Procuring their welfare.

Fourthly and lastly, He *procureth their welfare*, So doth a faithfull *Agent* of the people, of the State, which he negotiates for. And so doth *Jesus Christ* of, all his Elect. For their sakes it was, that he *sanctified himself*, when he was upon Earth, *John* 17.19. In all the services which here he undertook, he had an eye unto them, seeking their welfare more then his own. And the like he doth now in *Heaven*; He sitteth at the right hand of God, as their *Agents*, interceding for them. This was shadowed out in the *High Priest* under the Law, who when he went into the *Holy Place*, there to appear before the Lord, he had the Names of the twelve Tribes of *Israel* ingraven in stones; first, upon his *Head-all*, then upon his *Pectorall*, bearing them both upon his shoulders, and upon his heart, (as you shall finde it, *Exod.* 28. 12, 29.) in both shewing that he entred into that place, not onely or principally in his own behalfe, but in the behalfe of the Tribes whom he represented, and presented before the Lord, to the end that they might be had in continuall remembrance with him, (as the 29. verse there explains it.) A lively Type of *Christ's Intercession*; who being entred into the Heavens, he there appeareth before God in the behalfe of his *Elect*, whom he beareth (as it were) upon his *shoulders*, and upon his *Heart*; sustaining their persons, and pre-

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senting their condition unto God his Father; so causing them to be had in perpetuall memory. And thus presenting them unto God, he procureth their welfare, by commending their estate and condition unto God. Expressing his constant will and desire for their good, that they may be delivered from evill, that they may enjoy all the benefits which he hath merited for them by his death. And thus is he said most properly Ἐντυγχάνειν, to *intercede* for them, *viz.* by *making requests* on their behalfe. This (saith *Estius*) is the most proper signification of the word; therein following *Augustine*, with whom the Apostles *Interpellare* is the same with *Postulare*, To *Intercede* is to *make Request*. So our former Translation renders it in that place forenamed, *Rom.* 8. 34. *Who also maketh request for us.* This *Jesus Christ* doth, though not *vivâ voce*, *Orally*, and *vocally*, by word of mouth, (as the same Jesuit would willingly have it, drawing in *Thomas* (though without any just ground) to be of the same mind with him,) yet *really* and *effectually*, *viz.* by the presenting of his *merit*, and expressing his *will* and desire on the behalfe of his people, in such a way as is congruous and suitable to that glorified state.

Ἐντυγχάνειν *significat Interpellationem, qua fit cum postulatione.* Estius Com. in Heb. 7. 25.

Estius in Rom. 8. 34. & Heb. 7. 25.

Thus doth he *intercede*, make requests for them; thereby impetrating and obtaining for them such things as they stand in need of, and he hath merited for them. As *viz.* that Ἀπολύτρωσιν ἁγιάσεως, which *Paul* speaketh

of *Phil.*1.19. a continuall *supply of the Spirit*: whereby they are ſtrengthened and aſſiſted againſt all Tentations, comforted in all Tribulations, delivered from every evill work, inabled to the performance of every duty, and finally preſerved unto his heavenly Kingdom. All which are fruits of Chriſt's *Interceſſion*; though merited by his death upon the Croſs, yet impetrated and obtained by his Interceſſion in Heaven. And thus we ſee how *Jeſus Chriſt*, this our *Mediatour*, appeareth before God on the behalfe of his people as an *Agent*, conſerving their Peace, maintaining their Intercourſe and Communion with God, reconciling their emergent differences, and procuring their welfare.

2 As an Advocate: being

Secondly, He appeareth before God as an *Advocate*, So Saint *John* calleth him, 1 *John* 2. 1. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.* παράκλητον, (ſaith the Originall.) A word generally and properly ſignifying any one that is invited, and called in to the help and aſſiſtance of another. That is alſo the proper meaning of the word *Advocatus*. In Scripture we find it attributed ſometimes to the *Holy Ghoſt*; and ſometimes to *Chriſt*. To the *Holy Ghoſt*; Then it is fitly rendred a *Comforter*. So you find it *Joh.*14.16. & 15.26. & 16.17. In this place, and only this of S. *John*, it is attributed unto *Chriſt*: and here it is moſt fitly rendred an *Advocate*. An *Advocate*, we know what he is; One that is of counſel with another, and pleadeth his

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cause in open Court at the Bar of Justice. And such an *Advocate* is *Jesus Christ* unto his people.

1. He is *of Counsel with them.* That is one of the Titles given to him by the Prophet *Isai*, *Isai.9.6. Wounderfull, Counsellour.*] So Christ is to his people; counselling them in the midst of all their straits and difficulties: which he doth by his Word and Spirit. 1 of Counsell with them.

2. And as of Counsell with them, so *pleading* for them. This he doth in the *High Court of Heaven*, at the Bar of God's Justice. In which respect he may be fitly said to *appear for them.* Even as an *Advocate* appeareth for his *Client*, and pleadeth his cause, answering all Accusations and Allegations which are made against him, vindicating his right: So doth the Lord Jesus, appearing before God, he pleadeth the cause of his people; answering what ever Accusations or Allegations are brought in against them by *Satan*, or their own *Consciences*; vindicating their right to Heaven, and Eternall Life. All which he doth by the continuall presentation of his *Merit* unto God his Father, the Merit of his Death and Passion, whereby he hath made a full satisfaction unto his Justice for all their sins. This it is which pleadeth for them, even the *Blood of Christ* which (as the Authour to the *Hebrews* saith of it, *Heb.* 12.24.) *Speaketh better things then the Blood of Abel.*] *Abel's* blood pleaded against *Cain*, crying for vengeance, *Gen.*4.10. But the Blood of Christ pleadeth for his Elect, crying for mercy, pardon for them, even for all that shall believe 2 Pleading for them.

not on

on him. For them the Blood of Christ speaketh a good word; pleading the generall plea, *Blessed satisfacit*, a *full satisfaction* made unto the Justice of God for them. So as by this meanes they are freed from the *Accusation* and *Condemnation* of the *Law*, whereunto otherwise every day, by reason of their renewed transgressions they become obnoxious. This is the ground of *Paul's Triumph*, Rom. 8. 33. 34. *Who shall lay any thing to the charge of Gods chosen? who is he that condemneth? &c. It is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh Intercession for us.* This hee doth as an *Advocate*, there pleading the cause of his Elect.

3. As an Attourney.

As he is an *Advocate*, so also an *Attourney*. An *Attourney* wee know what in Law it means. One that is authorized to appeare for, or to act in the name of another. And such an *Attourney* is the *Lord Jesus* on the behalf of his elect people.

1. Appearing for them.

Appearing before God for them. Thus are *Attourneies* said to appear for their *Clients* in the Courts of Justice, *answering* for them. And from hence (saith that learned and judicious Divine-Lawyer) the Apostle may seem to have borrowed that phrase of Christ *appearing in the presence of God for us*, (in that place forenamed) *Heb.* 9. 24. This he doth as our *Attourney*, sitting at the right hand of God his Father, as a generall per-

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ſon, repreſenting the whole *myſticall body*, whereof himſelfe is the *Head*, appearing and making anſwer for every member thereof.

2. As he *appeareth*, ſo alſo he *acteth* for them, doing what he doth in their name, Acting in their name. in their roome and ſtead. Thus he took poſſeſſion *of Heauen*, upon his aſcenſion, not in his own name onely, but alſo in their name. This is that he tels his Diſciples *John* 14. 2. *I go to prepare a place for you.* A Similitude borrowed from *Trauellers*, amongſt whom ſome one goeth before to beſpeake and take up roomes for the reſt, againſt they come. The like office hath *Jeſus Chriſt* done for his people. He is gone before, entred into the Heavenly Places, not onely for his owne ſake, but his peoples, in whoſe name hee hath taken up thoſe *Everlaſting Manſions*.

And as he hath taken, ſo hee *keepeth poſſeſſion* in their name, in their roome and ſtead. Hence is it that the Apoſtle ſpeaking of beleevers, *Eph.* 2. 6. he ſaith that *they are raiſed up together, and made to ſit together in the heavenly places in Chriſt.* So they do, though not actually in their own perſons, yet in the perſon of Chriſt. That which an *Attorney* doth for another, himſelf is ſaid to do it. Thus one taketh poſſeſſion of a houſe or ground which himſelf never ſaw, *viz.* by another, whom he appoints in his roome, as his Attorny

turny to do it in his ſtead. And thus hath *Jeſus Chriſt* taken, and now keepeth poſſeſſion of the heavenly places in our ſtead.

3 Which he doth: being.

3. And this he hath done, being *Authorized* and *deputed* thereunto. Even as *Attournies* in Courts are *Authorized*, and deputed. Authorized by the *Judge*, and deputed by the *parties*; Otherwiſe they cannot appear, or Act as Attournies for others. Even ſo is Jeſus Chriſt authorized and deputed to be as it were our Attourny, to appear and anſwer for us. Authorized by God his Father; *Him hath God the Father ſealed, John* 6.27. *id eſt*, (as I ſhewed you before,) Authorized him to execute the office of a Mediatour, to be as an Attourney for his people in the Court of Heaven. And *Deputed* by thoſe for whom he appeares: *Chriſt* doth not undertake to doe the office of an *Advocate* or *Attourney* for any without their conſents. No; *Attournies* muſt be retained by their *Clients*. And ſo is *Jeſus Chriſt* by all thoſe who have any benefit by his *Advocation*, his *Interceſſion*. They are ſuch as have retained him, and committed their cauſe to him; ſuch as have receiſved him, and doe acknowledg him, reſting and relying upon him as their Mediatour.

Authorized by God his Father.

Deputed by them.

4 As a Solicitor, preſenting and promoting their deſires.

4. In the fourth and laſt place, he appeareth alſo before God as a *Solicitour*. What the *Solicitours* office is, it is well known; *viz.* to preſent and promote the deſires and Re-

queſts

queſts of another, in ſuch a way as that they may finde acceptance. And ſuch a *Solicitor* is the *Lord Jeſus* on the behalf of his people. In which reſpect againe he may fitly be ſaid to be a *Mediator betwixt God and Men.* Such a *Mediatrix* was Queen *Heſter*, who appeared in the preſence of King *Ahaſuerus*, preſenting unto him the Petition which *Mordecai* had put into her mouth in the behalf of her people, *Eſter* 5. And ſuch a mediatour is a *Maſter of Requeſts* in a Princes Court, who appearing in the *Preſence Chamber*, there preſents the Petitions of the People which are put into his hands. And ſuch a *Mediatour* is the *Lord Jeſus*, the great *Maſter of Requeſts*, who appearing in the preſence of God his Father, preſents both the prayers and ſervices of his people unto him, and that in ſuch a way as that they become acceptable unto him. So that Text commonly hath been, and for ought I know, properly may be underſtood, (for what other ſenſe to make of it I well know not,) *Rev.* 8.3. where we finde mention of an *Angell*, which *ſtood at the Altar, having a golden Cenſer, and there was given to him much Incenſe, that he ſhould offer it with the Prayers of all Saints upon the golden Altar, which was before the throne.*] This *Angel* is the *Angel of the Covenant*, the Lord Jeſus; which offereth up the prayers of Saints unto God, being mixed with the precious odours of his own merits. This is the incenſe which is *offered* with, or *added* (for ſo

so the word in the Original hath it, as the margin in our new Translation renders it; *ἵνα δῶσιν ταῖς προσευχαῖς*, that he might *give*, or *add* to the prayers of all Saints. Such are the *merits* of Christ, an additament to the prayers of Gods Saints. Like that *Incense* which was offered up by the Priest under the Law, (for to that the Spirit there clearly alludeth) under the Law, whilest the people were *praying without* the Priest was *offering up Incense within*. So you finde it *Luke* 1.10. A Type of Christs *Intercession*; Whilest his people are praying without upon Earth, he is within, appearing before God in the heavens, there offering up *Incense*, presenting those prayers mingled with his own merits; Which are not unfitly compared to *Incense*: *Incense* being a sweet perfume, the smoake thereof doth easily and gratefully penetrate into the nostrils of Man. Even so doth the *Merit* of the Lord Jesus being added to the prayers of Saints, it penetrates into the nostrils of God, so it there followeth verse 4. *The smoak of the Incense which came with the prayers of the Saints, ascended up before God out of the Angels hand.*] And by that meanes those prayers and services, wherewith it is offered, they become grateful unto God. [*Ye are an holy Priesthood* (saith S. *Peter*, speaking to beleevers) *to offer up spiritual sacrifices* (viz. *Prayers* and *praises*, &c.) *acceptable to God by Jesus Christ.*] And in this respect may he fitly be said to be a *Mediator betwixt God and men*. A Mediator, as an *Intercessour*

succession. And thus I pass off from the fourth staff to the fifth and last.

Christ is a Mediatour betwixt God and man, and Governour: such a Mediatour was Joseph betwixt Pharaoh & his people. Being taken out of prison he was advanced, set at Pharaoh's right hand next to him in the Kingdome, and so set over all the land of Egypt. Herein was the type of our Mediatour the Lord Jesus, who being in like manner taken out of prison (as the Prophet Esaiah hath it, Esaiah 53.8.) viz. the prison of the grave, (as the next verse explains it, ver. 9.) he was highly exalted, having a name given him above every name, (as the Apostle hath it, Phil. 2.9.) i.e. transcendent honor and dignity. God the father having raised him from the dead, set him at his own right hand, far above all Principalities, and powers, & might and Dominion, Eph. 1.20. Putting all power into his hand. [All power is given unto me in Heaven and in Earth,] So he tells his Apostles Mat. 28. 18. All power: גבורה כל All Authority. Authority he had before, [He taught the people as one having authority] (saith the Evangelist) Mat. 7.29. But now after his Resurrection, his Authority was compleat and full, All Authority was given unto him. Which being ascended into heaven, and set down on the right hand of the Majesty on high, he exerciseth as a Vice-Roy, a Deputy Governour under God his Father. And this he doth, 1. Generally, universally, over all Creatures in

The 5th staffe of this mysticall Ladder, Christ a Governour.

Over all Creatures.

in Heaven and Earth; All which are *upheld by the word of his power*, *Heb.* 1. 3. Herein doth this our *Mediator* excel that Typicall Mediator *Moses*, whom we may hear complaining of his charge *Num.* 11. 14. *I am not able* (saith he) *to bear all this people alone, because it is too heavy for me.* But this doth our Mediatour, by the *word of his power*, his powerfull word (as he *created*, so) he *upholdeth* all things; continuing them in their beings, ordering and governing them according to his good will and pleasure. Here is his generall Government.

2 Specially over mankind.

2. But besides this he hath a more *speciall Government*, which he exerciseth over *mankind*. He is a *Mediatour betwixt God and Men* (saith the Text) (The Mediatorship of Christ doth in some respect extend universally to all Creatures, all which are given to him to dispose of at his pleasure. But more specially it is exercised about *mankind*.

Now mankind is divided (as you know) into two ranks, into two *Worlds*. There is *Mundus salvandorum, & Damnandorum*, The *Elect world*, and the *Reprobate world*. And to both these doth this Government of Christ extend. Directly to the one, obliquely and indirectly to the other.

2 Over the Reprobate world of wicked men

1. As for the *Reprobate world* of wicked and ungodly men, who were of old ordained to just condemnation for sin, Christ ruleth over them, (or rather amongst them; *Rule thou in the midst of thine Enemies*, Psalm 110.

exer-

exercising his Authority and power upon them, even as he doth upon the *Reprobate Angels*; *hardning* them, *restraining* them, *over-ruling* them, *subduing* them, *judging* them. All these hee doth, and shall do, to Satan and his Angels; and so in like manner to wicked and ungodly men, who are subjects of Satans kingdome.

1. *Hardning* them. This in his just judgment hee doth, giving them up unto a perpetuall obduration; a finall impenitency; so the Evangelist Saint *John* expounds that Prophecie of the Prophet *Isaiah*, which he brings in as a Reason why the obstinate Jews could not beleeve on Christ, John 12. 39, 40. [*Therefore they could not beleeve, because Isaias said again; he hath blinded their eyes, and hardned their hearts*; &c.] Hee? Who? why even Christ himselfe. So it followeth, [*These things said Isaias, when he saw his glory, and spake of him.*] His *Glory*, the manifestation of his Majesty, which shined forth in many passages (besides his transfiguration) here upon Earth. This *Isaias* by his Prophetical eye foresaw, (even as *Abraham* is said to have done his *Birth-day*, or the time of his abode in the flesh, *John* 8. 56.) And foreseeing it, foretold what he should do to the Jews, who obstinately rejected him. And the like judgement he still executes upon the like obstinate sinners, *hardning* them, by withholding his grace, and giving them over unto Satan, and their owne

1. Hardning them.

Corruption, which by continuance through custome groweth to a *Callus*, a brawnie obduracie and insensible hardnesse.

2. Bridling them.

2. By *Restraining* them, *bridling* them, so that they cannot do what they would; they cannot go beyond the lists and limits which hee appointeth them. Thus dealt hee with *Saul*, who before his conversion was a desperate persecutour, *breathing out threatnings and slaughter* against the Disciples, *Acts* 9. 1. Whilest hee was in his full careere, posting to *Damascus* with *letters missive* to send up all that were of that way, to bring them unto *Jerusalem* before the High-Priest, Christ meeteth him in the way, arrests him, dismounts him, stayeth his course, restraineth his malice, and changeth his heart. Thus hath he *hooks in the nostrils*, a *bridle in the jawes* of every *Leviathan*. Bee they what they will, what for power, what for malice, yet Jesus Christ restraineth them.

3. Over-ruling them.

3. And restraining their power and malice, hee also *Overruleth* their counsels and endevours, making them subservient to his own designes, turning them to his own praise, and his Churches good. So are wee to understand that somewhat obscure passage of the Psalmist, Psal. 76. 10. *Surely the wrath of man shall praise thee, the remainder of wrath wilt thou restraine.* So doth Christ restrain (or *gird*, as the Originall hath

faith it) the wrath of his Enemies; so keepeth it within compasse, as that it shall not breake forth further, then may serve for his glory, and his Churches good, giving his people occasion to praise him.

4. And thus over-ruling them, he also subdues and conquers them. *Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potters vessell.* (It is a propheeie concerning Christ.) Psal. 2. 9. *The Lord at thy right hand* (saith the same Psalmist, speaking of Christ *sitting at the right hand of his Father*, ver. 1.) *hee shall strike through Kings in the day of his wrath, He shall judge among the Heathen, he shal fill the places with dead bodies, he shall wound the Heads over many countries, he shall drink of the brooke in the way;* [] like a valiant and hardy Commander, who being in the pursuit of his enemies (as *Calvin*, and others after him conceive of that expression) he doth not sit down to take his repast, but borrowing a little water from the brook in the way for his present refreshment, followeth on the chase until he hath made a full and finall conquest of them. Thus shall *Jesus Christ* deal by all his enemies, and the enemies of his kingdome, who will not submit to his government. *As for those mine enemies which would not that I should reign over them, bring them hither and slay them before me*, Luk. 19. 27. This will he do, if not here, yet at the last great and terrible day; at which time, 4. Subduing them.

5. Judging them.

Fifthly, He ſhall judge them. *This is he* (ſaith *Peter* to *Cornelius*) *which was ordained of God to be the Judge of quick and dead*, Acts 10. 42 *God hath appointed a day* (ſaith Saint *Paul*, Acts 17.31.) *in the which he ſhall judge the world in righteouſneſſe, by that man whom he hath ordained*; viz. *Jeſus Chriſt* this *Mediatour* betwixt God and men. Then ſhall he take vengeance upon all his enemies. Such is the Government which this Mediatour exerciſeth over the *Reprobate World*. To leave that.

2. Chriſt a Governour more peculiarly over the elect world.

2. The Government of Chriſt as Mediatour, is more directly over the *Elect World*; his own people, who are given to him by God his Father. To them is Chriſt a *Mediatour* after a peculiar manner; and over them he exerciſeth a peculiar Juriſdiction: Even as it is ſaid of *Joſeph*, Acts 7.10. *Pharaoh made him Governour of Egypt, and all his houſe.* Over *Egypt* in a generall, but over his *Family* in a ſpeciall and peculiar way. Such is the Juriſdiction which God the Father hath committed to his Son as Mediatour; a *generall juriſdiction* over all creatures in Heaven and Earth; but a *ſpeciall*, a peculiar Government over his *Houſe*, over his *Church*. This Government he exerciſeth in divers ſeverall acts: I ſhall ſingle out ſome of the principall.

1. Gathering them into his Kingdom.

1. The firſt is in *Gathering* the Subjects of his Kingdom into one Body: Which he doth firſt in his Kingdom of *Grace*, then of *Glory*.

1. Of

1. Of the former speaketh *Caiaphas* the High Priest in that notable prophecie of his *John* 11, 51, 52. where (speaking he knew not what) he foretels (not without a divine direction) how that Jesus *should die for that Nation of the Jews, and not for that Nation only, but that he should gather together in one the children of God that were scattered abroad.*] Elect *Jews* and *Gentiles* where ever dispersed, they are gathered into one, one fold, one Church, one mysticall Body; and that (as *in Christ*, Ephes. 1.10. so) *by Christ* the Head of that Body. Those whom God hath before time given unto Christ out of the world, he in time gathereth them out of the world. Which he doth, first *by delivering them out of the hands of their enemies*, (as *Zachariah* hath it in his Song, *Luke* 1.74.) viz. *Sin* and *Sathan*. And then bringing them into the bond of the Covenant, (according to that Promise, *Ezek.* 20.37.) causing them to submit unto his Government. Thus doth Christ gather the Subjects of his Kingdome here.

1. Of Grace.

This was his work when he was upon *Earth*. [*O Jerusalem, Jerusalem, how often would I have gathered thy children!*] It was the passionate expostulation of our blessed Saviour with, and lamentation over that City, *Matth.* 23.37. This he then assayed to do by those externall dispensations, coming himselfe, and sending his messengers to that people, inviting, commanding, promising, threatning. And the like he still doth, being

himselfe in *Heaven*, he setteth up his *Standard* upon *Earth*; So runs that prophetick promise, *Isai.* 49. 22. *Behold, I will lift up mine hand to the Gentiles, and set up my Standard to the people.* Thus do *Princes* gather their people to themselves, by setting up their *Standards*. And thus doth the Lord Jesus gather his Subjects together, by setting up his *Standard*, viz. the Ministry of the word, the preaching of the Gospel, which holdeth forth *Christ crucified, (Gal.* 3. 1.) as the Royal Standard doth the Armes of the Prince. This is the outward means which Christ maketh use of.

Which being accompanied with the secret concurrence of his Spirit, it is now made effectuall unto that blessed end; It now becomes a powerfull attractive to draw men unto Christ. [*Thy people shall be willing in the day of thy power, Psal.* 110. 3. When Christ goeth forth accompanying his word with his Spirit, this is the day of his power, and then his people come, and come willingly unto him. This is that which Christ foretold that he would do, *John* 12. 32. *If I be* [*lifted up from the earth, I will draw all men unto me.*] And this he doth, being lifted up, first upon the *Crosse*, then upon the *Throne*, he draweth all men, all belonging to the Election of grace, whether *Jewes* or *Gentiles*, to bring them home to himselfe, to receive and acknowledge him as their *Saviour* and *Lord*, to believe on him, to be governed by him,

Thus

thus he gathereth his Subjects into his *Kingdom of Grace.*

And thus he shall gather them into his *Kingdome of Glory.* To this end shall *he send forth his Angels, who with the sound of that great Trumpet shall gather together his Elect from the four winds, from one end of heaven to the other* (as you have it *Mat.* 24. 31.) But of this again hereafter. Here is the first Act of Christ's Jurisdiction in reference to his Church, the *gathering* of it. 2. Of Glory.

2. Having gathered it, he now *ruleth* and *governeth it: According to thy word shall all my people be ruled,* (saith *Pharaoh* to *Joseph*) *Gen.* 41. 40. Such a *Ruler* is *Christ* in his *Church.* Such was *Moses* the Mediatour of the Old Covenant. *This Moses whom they refused,* (saith *Stephen* to the *Jews*) *him did God send to be a Ruler,* Act. 7. 35. *And such is the Mediatour of the New Covenant,* the Lord Jesus, whom the *Jews* refused. This *Isaiah* foretold concerning him, *The Government shall be upon his shoulders,* Isa. 9. 6. And the *chief Priests* and *Scribes* tell *Herod,* (building upon the like prophesie) *Mat.* 2. 6. *Out of thee Bethlehem shall come a Governour that shall rule my people Israel.* Such a Ruler was, and is this our Mediatour: Not a *temporal* one, as they dreamed: No, that he disclaimeth, *My Kingdom is not of this world,* John 18. 36. Though in the world, yet not of the world. Ὁ κόσμος, ἡ ἐκ τοῦ κόσμου βασιλεία, as some of the kindred of our Saviour are 2. Ruling them.

said to have answered the Emperor *Domitian* interrogating them concerning his Kingdome, of what kinde it was) not a *Worldly*, not an *Earthly* kingdome (say they) Ἐπουρανίου ἢ ἀγγελικὴ, but an *Heavenly*, but an *Angelicall* kingdome. Such is the Kingdome of Christ upon Earth: A *Spirituall* Kingdome, wherein hee reigneth, and that both *Outwardly*, and *Inwardly*.

1. Outwardly, appointing for them,

First, *Outwardly*. *Ordering* and *Establishing* it (as the Prophet *Isaiah* hath it, *Isai.9.7.* And this he doth by appointing *Laws*, *Ordinances*, and *Officers* in it and for it.

2. Lawes.

1. *Laws* and *Statutes*. This do *Soveraigns* in their kingdomes, Every one is a *Lawgiver*. *The scepter shall not depart from Judah, nor a Lawgiver from between his feet, till Shiloh come*, Genes. 49.10. Such is the *Lord Jesus* in his Church, a *Lawgiver*, Yea, the onely Lawgiver, *There is one Lawgiver* (saith Saint *James*) *James* 4.12. And who that is the Prophet *Isaiah* will tell us *Isa.* 33.22. *The Lord is our Judge, the Lord is our Lawgiver*, even the Lord Christ. He it was that gave the Law at moune *Sina*, though by the ministry of Angels, [*His voice then shook the Earth*] Heb.12.26. and he is still the Lawgiver under the Gospell. That Law of *Love*, which Saint *James* calleth the Royall Law, *Jam.*2.8. and Saint *Paul* saith is πλήρωμα νόμου, *The fulfilling of the Law*, Rom.13.10

Rom. 13. 10. the same Apostle elsewhere calleth *the Law of Christ*, Galat. 6. 2. and such are all Lawes which binde the conscience. This is a branch of Christ's Government over his Church: This Nomothesia, to appoint Lawes to his subjects.

2. And as *Lawes*; so *Ordinances*. *Word, Prayer, Sacraments, Discipline*, they are all of Christs Institution. 2. Ordinances.

3. As Ordinances, so *Officers* for the dispencing of those Ordinances. *He gave unto the Church, some Apostles, and some prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ*, Eph. 4. 11, 12. 3. Officers.

Thus did *Moses* the Typicall Mediator *Ordain* and *Erablish* the Jewish Polity both Civill and Ecclesiasticall under the Law, by appointing *Lawes*, *Ordinances* and *Officers* for both. And thus hath Jesus Christ ordered and stablished his Church under the gospel. This did *Moses* as *a servant in the house*: This hath Christ done as a *Son over his own house*. Each herein shewing himselfe faithfull to him that appointed them, (as the Apostle sets forth) *Heb.* 3. 2, 5, 6. Here is the Externall Government of Christ.

2. Besides this, he exerciseth an *Internall Government*, viz. in the *Hearts* of his people. Here is the *Chaire of State*, where the King sitteth dwelling there, *Eph.* 3. 17. and 2. Inwardly ruling in their hearts.

and ruling there. This he doth by his Spirit, which he communicates as the Head to all the members of his mysticall body. Thereby guiding and directing them, *leading them into all truth* requisite for them to know, (as he promiseth his Apostles *Joh.* 16. 13.) Then bowing and inclining them to yeild a willing and chearfull obedience to his will so revealed, causing them to walke in his Statutes. Thus are all the subjects of this kingdome *led by the Spirit*, Gal. 5. 18. they *live in the Spirit, and walke in the Spirit* (as it followeth) *ver.* 25. And here is the 2d Act of this great *Vice-Roy*; having gathered his subjects, he *Ruleth* and *Governeth* them.

3 He protecteth them.

3. In the 3d place, hee *Protecteth* and *defendeth* them. So much the Prophet *Isaiah* maketh promise of to the kingdom of Christ, *Isa.* 4. 5. *Upon all the Glory shall be a defence.* The *Glory* of the *Church* is called, inasmuch as it is the habitation of the glorious God, and all the members thereof are and shall be changed from *glory to glory*, 2 Cor. 3. last. And upon this *Glory shall be a defence*, a *Covering*. Such a *Covering* was the *Cloud* in the wilderness unto the Israelites; a covert from the heat, to defend them against the scorching of the Sun, of which you read, *Exodus* 13. 21. And such a Covering was the *Tent* unto the Tabernacle, of which you read, *Exodus* 36. 19. defending it against the injury of stormes and Tempests. Each a Type of Christ and his Protection over his Church (as the same Prophet

there

there insinuates, by alluding to each in the place fore-named, *Isai.* 4. 5, 6.) Such a *Covert*, such a *Defence*, Jesus Christ is, and will be to all his people: Saving and delivering them out of the hands of all their enemies. Even as those *Typicall Saviours* the Judges and Governours of *Israel* (whom we read of in the Book of the *Judges*) they saved the people from their temporall enemies, in which respect they are called by the name of *Saviours*, *Nehem.* 9. 27. Even so the Lord Jesus, (who is the Truth of all those Types,) he saveth his people out of the hands of all their enemies, both *Corporall* and *Spirituall*. *Corporall Enemies*, wicked and ungodly men; *Spirituall Enemies*, *Sin* and *Satan*, *Hell* and *Death*. All these are enemies to the Subjects of Christ's Kingdom. But he having undertaken their protection, and having all power given unto him, he doth, and will defend them; so, as though they may be annoyed and endangered, yet they shall not miscarry by any of them.

Again (in the fourth place) defending them, he also *provideth* for them. This did *Joseph*, being made *Governour* of *Egypt*, he provideth for the people, *Gen.* 41. To that purpose in the years of plenty, he layeth up store of provision, that so he might have a *Magazine* against times of scarcity. And the like office doth this our *Mediatour*, whom God the Father hath constituted a *Governour* over his Church, performe unto all the Subjects of his King-

4. Provideth for them.

dom.

dom. He provideth for them; whilſt he *ruleth* them, he alſo *feedeth* them. So that word may be rendred which we finde applied unto Chriſt, *Mat.* 2. 6. *He ſhall rule my people Iſrael.*] ποιμανεῖ, *Reget*, or *Paſcet*: He ſhall *rule* them, or *feed* them. The one you ſhall have in the Text, the other in the Margin of our New Tranſlation. Both theſe do *Shepherds* to their ſheep: and both theſe do good *Kings* to their Subjects. And thence is it that both in profane, and ſacred language, they are (termed *Shepherds*: ποιμένες λαῶν, (ſaith the Poet) *Shepherds of the people.*] *Cyrus my Shepherd* (ſaith the Lord by *Iſai.*) *Iſa.* 44. laſt. And ſuch a *Shepherd* is the Lord Jeſus; So we find him ſometimes ſtiled, *I am that good Shepherd*] (ſaith he) John 10. 11. *That great Shepherd of the ſheep*, Heb. 12. 20. ſo called becauſe he performeth both theſe offices unto his people, of *Ruling*, and *Feeding* them. So the Prophet *Iſaiah* puts them together, *Iſa.* 40. where, ſpeaking of the *Meſſiah*, [*Behold* (ſaith he) *the Lord God will come with ſtrong hand, and his arme ſhall rule for him*, ver. 10. Then followes *He ſhall feed his flock like a Shepherd*, ver. 11. And ſo the Prophet *Ezekiel* the like, cap. 34. ver. 23. *I will ſet up one Shepherd over them, and he ſhall feed them, even my Servant David*; (meaning Chriſt the Son of *David* according to the fleſh.) And then followeth, ver. 24. *And I the Lord will be their God, and my Servant David a Prince among them.*] Such is Jeſus Chriſt, a *Prince*, and

Homer.

and a *Shepherd*. A Prince *ruling* his Subjects, a Shepherd *feeding* his flock; providing for his people, and reaching forth unto them all things neceſſary and convenient for *this life*, and for *better*.

Even *for this life* Chriſt taketh care for his people for the ſupplying of their wants. Thus did he provide for his *Diſciples* when he was upon earth. So as though he ſent them forth without *purſe*, or *ſcrip*, or *ſhoes*, without ordinary accommodations, yet they *wanted nothing*. So much themſelves acknowledge upon his interrogating them, *Luke* 22. 35. The like care he taketh for his *Diſciples*, being now in Heaven. Upon this ground *David* buildeth his confidence, that he ſhould not want. *The Lord is my Shepherd*, (even the Lord Chriſt) *therefore I ſhall not want*, *Pſal.* 23. 1. And upon the ſame ground *Paul* maketh promiſe to his *Philippians* *Phil.* 4. 19. *My God ſhall ſupply all your need by Jeſus Chriſt*,] κατὰ τὸ πλοῦτος αὐτοῦ ἐν Χριστῷ Ἰησοῦ, *per Chriſtum*; by Jeſus Chriſt, as being the *Diſpenſer*, and *High-Almoner* under God his Father. Even as *Joſeph* was under *Pharaoh*, giving out proviſions unto the people according to his diſcretion: So is the *Lord Jeſus* under *God his Father*. He provideth for the *Bodies* of his people. For their Bodies.

And as for their *Bodies*, ſo alſo and ſpecially for their *Souls*. Thence is he called, the *Shepherd and Biſhop of Souls*, 1 *Pet.* 2. laſt. Them he nouriſheth: Even as men nouriſh their *natural* Bodies, ſo doth Chriſt his *myſticall* Body. For their Souls.

No

No man ever yet hated his own flesh. (saith the *Apostle*, *Ephes.*5.29. *i.e.* No man in his right wits will wrong or starve his own body) *but nourisheth and cherisheth it, even as the Lord the Church.*] The Lord Christ nourisheth his Church: This he doth by his *Word* and *Spirit*; the one being a *vehiculum*, a conduit-pipe to the other: so conveying spirituall nourishment to all the members of this Body: So much we may learn from the Apostle, *Col.* 2.19. where speaking of this *Head*, he tels us that from hence *All the Body by joynts and Bands having nourishments ministred, &c. increaseth with the increase of God.*] Thus is it in the *naturall* Body: The *Head* being the fountain of the animall spirits, it giveth sense, and motion, and nutrition to all the members. And thus doth *Jesus Christ*, this *mysticall Head*: He maketh a supply to all the members of his mysticall Body, of what ever is requisite for their spirituall nourishment, and growth.

To the nourishment of the *naturall* Body there are two things requisite; *Meat* and *Drink*: And both these Christ affordeth to the soul. Of the former you may read *John* 6.27. *Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you;*] meaning his *word*, or *himselfe*; his own *flesh*, (as he expounds it, *ver.*51. *The bread that I will give is my flesh.*] The other you have *John* 7.37. *If any man thirst, let him come*

unto me, and drink.] And again *John* 4.14. *Whosoever shall drink of the water that I shall give him, shall never thirst*; meaning thereby his *Spirit*, the *Spirit of Grace*, which like a living Spring in the soul, refreshing and comforting it. Both together you have, *John* 6.55. *My flesh is meat indeed, and my blood is drink indeed.* So they are, The flesh and blood of Christ, being eaten and drunk by faith, applying the merit of his death and passion unto the soul, now they afford as true and perfect nourishment unto the soul, as any meat and drink do to the body; thus doth Jesus Christ *nourish* his people. Even as *Joseph* is said to have *nourished his Brethren, and all his Fathers Household*, *Gen.* 47.12. So doth this our Mediator the Lord Jesus nourish his people, *feeding* them.

He cloatheth them.

To which I might add, As he feedeth, so also he *cloatheth* them: and this he doth with a double garment; The one of *Imputed*, the other of *Inherent Righteousnesse*. This is the *fine-linnen* spoken of, *Rev.* 19.8. wherewith the *Bride*, the *Lamb's wife*, is said to be arrayed. *The fine-linnen is the Righteousnesse of Saints*; δικαιώματα, (saith the Originall) the *justifications*, the *Righteousnesses*. Such is the *Righteousnesse of Saints*, a double *Righteousnesse*. Besides the *Righteousnesse of Christ* put upon them by a gracious Imputation, they have also an *Inherent Righteousnesse*, consisting in holinesse of heart, and life; *inward Graces*, and *outward good Works*, (which

as

Τὰ δικαιώματα, *Justificationes*, i.e. *bona illa opera quæ sunt vina fidei* τεκμήρια. Beza, Gr. Annot. ad Apocal. 19. 8.

as *Beza* notes, may not unfitly be called *Justifications*, in as much as they justifie a man's faith, and the truth of grace in him.) This is the *Government* in which that *Royal Spouse* is said to be brought to her Husband, *Psal.* 45. 13. *The Kings daughter is all glorious within, her cloathing is of needle-work.*] A contexture of variety of graces and good works meeting together. And this is a Garment not of the Spouses own making, but is bestowed upon her by her Bridegroom. [*To her was granted that she should be arrayed*, &c. *Rev.* 19. 8. And so is it to all true believers, whom Jesus Christ both *feedeth* and *clotheth*. But I haſten.

5. He diſpoſeth of them.

Fifthly, Thus providing for them; now he alſo *diſpoſeth* of them. Thus did *Joſeph* diſpoſe of his Brethren, *Gen.* 47. 11. Thus doth our *Joſeph*, the *Lord Jeſus*, diſpoſe of all his people; and that both in reſpect of their *ſtations* and *ſervices*: where he will have them to be, and what he will have them to do, or to ſuffer. Thus did he diſpoſe of his ſervant *Paul*, as you may ſee *Acts* 9. Having firſt diſmounted, humbled him, and ſo fitted and prepared him for his ſervice, brought him to his Lure, inſomuch that he calleth out, *Lord, what wilt thou have me to do?* ver. 6. Now he orders him to go to *Damaſcus*, and there to repair to *Ananias*, to receive his inſtructions from him, to whom he had imparted his mind concerning him, as you find it, *ver.* 15. *Go thy way* (ſaith the Lord to *Ananias*) *for he is a choſen veſſel*

vessels unto me to bear my name before the Gentiles, and Kings, and the children of Israel.] This was Paul to do. And for his suffering with that followeth, [I will shew him what great things he must suffer for my names sake, ver. 16. Thus did Jesus Christ dispose of him; and thus did he then dispose of all his Disciples, sending them which way he pleased, Matth. 10. 16. 17. And thus doth he still dispose of all others under his Government: Calling some to one office, to one service; others to another, He gave some Apostles, and some Prophets, &c.] Ephes. 4. 11. Some, or those, not only appointing the offices, but designing the persons. Still he doth the same, though not in so immediate a way. He putteth one upon doing this, another upon suffering that: He disposeth of the persons of his subjects.

6. And lastly, disposing of them he Dispenceth to them; distributeth among them. And this he doth both *Gifts*, and *Honours*, and *Rewards*. All this doth a Vice-Roy at his pleasure dispence to those under his government: And all these doth Jesus Christ dispence unto his people. 6. He dispenceth to them.

1. *Gifts*. All kind of Gifts, whether of *Nature*, or *Grace*. Christ is the dispencer of both. Of the former speaketh Saint *John* (as he is commonly understood) *cap.* 1. *ver.* 9. *That was the true light* (of faith he speaking of Christ,) *that enlighteneth every man that cometh into the world*; *viz.* with a Natural 1. Gifts, Of Nature.

light, the light of *Reason*, and *Understanding*, which as it was at first infused into the mind of man by him, *by whom all things are made*, ver. 3. so some sparkes thereof are still preserved and continued by the same Mediator, by vertue of the generall mediation of Christ. But to let them passe.

Gifts of Grace are all of his dispensing. *To every one of us is given Grace according to the measure of the gift of Christ* (saith the Apostle) *Eph.* 4. 7. Grace, both *Common* and *Saving*.

Common grace. *Common Grace*, gifts inabling men for speciall services. Of these speaketh the Apostle there, *When he ascended up on high, he led captivity captive, and gave gifts unto men*, [] ver. 8. Meaning thereby those extraordinary gifts, the gifts of the Holy Ghost bestowed upon the Apostles and others in the infancy of the Church. The like office he still performeth unto his Church; giving *gifts* unto men, inabling his *Ministers*, and others, for the performance of those offices and services which he calleth them to in his Church: and *private Christians* for the managing of those states and conditions which he sets them in. *Everyone hath his own proper gift, one after this manner, and another after that*, 1 Cor. 7. 7. And as common, so

Saving grace. *Saving Grace*. That hath Christ for the dispencer of it: Being himselfe the fountain of Grace, full of Grace. *It pleased the Father that in him should all fulnesse dwell*, Col. 1. 19.

ness of Grace. [*He dwelt among us full of Grace*, John 1. 14.] He conveyeth of that his fulnesse unto others, even to all the subjects of his kingdome. *Of his fulnesse we have all received, and grace for grace*, Joh. 1. 16. χάριν ἀντὶ χάριτος, Grace upon Grace, one Grace after another. Even as *Joseph*s brethren and kindred received a first and a second supply from his store; so do Gods Elect receive from their *Joseph*, the Lord Jesus, a first and a second grace. First the Grace of *Justification*, then of *Sanctification*: First *reverent*, then *substantiall* Grace: First *converting*, then *confirming* grace. One grace after another, and one degree and measure after another. Thus is Christ the dispencer of *gifts*.

2. As of Gifts, so of *Honours*. *To as many as received him he gave power*, (ἐξουσίαν, dignity, priviledge) *to become the sons of God*, John 1. 12. *He hath made us Kings and Priests unto God and his Father*, Rev. 1. 6. 2. Honours.

3. And 3ly As gifts and Honours, so *Rewards*. *Behold his reward is with him, and his work before him* (saith the Prophet, speaking of the Messiah) *Isa.* 40. 10. and 62. 11. *Behold I come quickly, and my reward is with me*, Rev. 22. 12. He is that *Steward* spoken of in the Gospell, who by the appointment of the *Lord of the Vineyard* giveth to every one of the *labourers* their penny, *Mat.* 20. 8, 9. What ever services any shall here do unto God his Father, Jesus 3. Rewards.

Christ will see they shall not go un-rewarded. What lesser service then a *Cup of cold water*, (the least act of charity that may be,) yet even this given unto a *Disciple, in the name of a Disciple* (for God's sake,) *it shall not* (οὐ μὴ, in no wise) *lose his reward*, *Mat.* 10. last. This Christ hath undertaken, and this he will performe: if not here, yet hereafter, at that great day of Retributions. *The Son of man shall come in the glory of his Father with his Angels, and then shall he reward every man according to his works*, Mat. 16.27. Every man, both good and bad. Then shall be that ἀνταπόδοσις, of which the Apostle speaketh, *Rom.* 2.6. The Revelation of the *righteous judicature* of God: when the Lord Jesus (being constituted and *appointed of God to be the Judge of quick and dead*, Acts 10.42.) *shall render unto every man according to his deeds. To them who by patient continuance in well doing seek for Glory, Honour, and Immortality, Eternall Life*, Rom. 2.7,8. This is the reward which God the Father hath put into the hands of his Son Christ as Mediatour, to bestow upon all his Elect, *Thou hast given him power over all flesh, that he should give eternall life to as many as thou hast given him*, (saith our Saviour to his Father) *John* 17.2. And this he will performe. *I give unto them eternall life*, (saith he, speaking of his sheep) *John* 10.28. Thus will he crown his own *gracious* with *glory*; giving to every one of his Subjects, whom here he hath made Kings unto God

God his Father, a Crown. *When the chiefe Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away.* 1 Pet. 5.4. *Henceforth is laid up for me the crown of righteousnesse, which the Lord, the righteous Judge shall give unto me at that day: and not to me only, but to all that love his appearing,* 2 Tim. 4.8. This shall Jesus Christ then do as Mediatour betwixt God and men.

And this is the last Act of his *Mediatorship*, this act of *Judicature*; which having performed, then shal he *surrender up the Kingdom unto God his Father* (as the Apostle tells us) 1 *Cor.* 15.24. *viz.* his *Oeconomicall* Kingdom (as it is called.) As for his *Naturall*, or *Essentiall* Kingdom, which he hath as God, this he shall enjoy in common with his Father, and Spirit unto all Eternity. But his *Oeconomicall* Kingdom, which he hath as Mediatour, this as he received it from God his Father, so, having finished that last Act, he shall resigne it up unto him again.

And thus have I now at the length brought you to the top of this *mysticall Ladder*, leading you by the hand from staffe to staffe; shewing you the severall acts of *Christ's Mediatourship*; his severall transactions betwixt God and men. That which now remains, is that I should look back again, reflecting upon what hath been spoken touching this so excellent a Subject, by way of *Application*.

But before I come at that, there are yet

Two Questions resolved.

two *Questions*, which meeting us in the way call for resolution, each taking its rise from the *Text*; the one about the *Object*, and the other about the *Subject* of this Mediation. 1. Whereas it is here said, that Christ is *Mediator betwixt God and men*, it is demanded, whether only betwixt them. 2. Whereas it is said, that this Mediatour betwixt God and men, is the *man Christ Jesus*; it is questioned, whether he be his Mediatour onely according to his humane nature, as *man*. Take the Answer to both with as much brevity and clearness as may be.

Question 1. Is Christ Mediatour onely betwixt God and men?

Quest. 1. *Is Christ Mediatour onely betwixt God and men?* what say we to the *Angels*? Have they no share in, no benefit by this Mediation?

Answer. Whether Angels have no benefit by this Mediation?

Ans. To this it is answered variously, Divines not being agreed about it. Some wholly exclude them, appropriating the benefit of this Mediation only to *mankind*, that is, to the *Angels* from having any thing to do with it. In favour of which opinion, they bring in this of the Apostle in the Text, which sets forth the *Object* of this Mediation to be *mankind*, *men*, not *Angels*. And to this they add that to the *Hebrews*, chap. 2. 16. where it is said, that *Christ took upon him not the nature of Angels, but the seed of Abraham*, intimating that he took upon him the office of his Mediatorship onely for *man*, and not at all for the *Angels*.

Others more warily, they distinguish.

There

There is a two-fold *Mediation* of Christ (say they) the one of *Redemption*, or *Reconciliation* properly so called; the other of *Preservation*, or *Confirmation*. Now as for the former of these (say they) it agreeth not unto the *Angels*, Not unto the *good Angels*, they needed it not having never fallen. Nor to the *evill Angels*: They indeed stood in need of a *Mediatour* as well as *men*, but *Christ* did not undertake this for them. In so much himself insinuates, *Matth.* 25. 41. where he saith that, *Hell fire is prepared for the Devill and his Angels*. And Saint *Jude* speaking of them, tells us, that the *Angels which kept not their first estate, but left their own habitation, God hath reserved in everlasting chains under darkness unto the judgement of the great day*. *Jude* 6. Their fall being with a high hand, in a presumptuous way, without any previous Tentation, it was irreparable, irrecoverable. Christ never intended them any benefit by his *Mediation*, as *Origen* of old, and some *Anabaptists* at this day hold. In this sense Christ is a *Mediatour* onely to *mankind*, not to the *Angels*, whether *evill* or *good*, not a Mediatour of *Redemption*, or *Reconciliation* properly so called.

A twofold Mediation. *Mediatio duplex; Alia Redemptionis, alia Conservationis.* Tilen. Syntag. de officio Christi. Sec. 30.

And in this sense are we to understand the Text, *Jesus Christ* is Mediatour *betwixt God and men*, yea, and onely betwixt them, *viz.* as a *Redeemer*, a *Propitiatour*. So the verse following explains it, *Who gave himself a Ransome for all*. This he did not for the

Christ a Mediatour of Redemption onely to men.

Angels, but for *man-kind* onely. And so may that other Text alledged, (*Heb.* 2. 16.) be most fitly and properly construed, [*Christ took not upon him the nature of Angels, but he took on him the seed of Abraham.*] Where the word in the Original is, ἐπιλαμβάνεται; which properly signifieth *apprehendere*, to sieze upon a thing, to catch at it, to lay fast hold upon it, when it is going from a man. Thus you shall find it used in the proper signification of it, *Mat.* 14. 31. where it is said, that when *Peter* was ready to *sink*, *Jesus stretched forth his hand, and caught him:*] ἐπιλαβόμενος, the word is the same; Jesus took hold of him, to save him: And thus may it most aptly be rendred and construed in this place, [*Christ took not hold of the Angels, but the seed of Abraham he took hold of.*] Angels and men being fallen, they were all (like *Peter*) swimming in the same sea of misery, sinking into the bottome of hell, the gulfe of everlasting perdition. Now the Lord Jesus he *took hold* not of the *Angels*, but of *man-kind*; suffering the one to sink and perish, he redeemed and recovered the other. So the word in that place is most genuinely expounded by *Hyperius*, and *Grotius*, and others. And indeed the very Context leadeth us unto this sense. In the *verse* fore-going, it is said, that Christ took the nature of man upon him (*out flesh and blood*) *that he might deliver them who through fear of death were all their life time subject unto bondage.*] This

Heb. 2. 6. expounded.

Ἐπιλαμβάνεσθαι hic est vindicare, sive asserere in libertatem, manu iniectâ: Grotius ad loc. Hyperius ad locum. Vide Leigh. Critica Sacra ad verbum.

was

was the end of his *Incarnation*; to save lost *mankind*. And this he did; *For verily he took not hold of the Angels, but of the seed of Abraham.*] Laying a strong hand upon the one, to vindicate and recover their liberty; not so on the other. Herein *Jesus Christ* hath expressed his love unto *mankind*, more then to the *Angels*: being a Mediatour of *Redemption* to the one, not to the other.

But of *Preservation*, and *Confirmation*, without any danger that I know, he may be said to be. Thus is he a *Mediatour* to the *good Angels*; This, however they kept their first estate, yet being created mutable creatures, they were subject to fall. This some of them had done, and the rest were not to be trusted. So much we may learn from that passage, *Job* 4.18. *Behold*, (saith he) *God put no trust in his servants, and his Angels he charged with folly.*] Though not with *Actuall*, yet with *Potentiall* Folly. He well saw what they were, and how ready they might be to do what their fellowes had done, if left to themselves; though they were not as yet sinfull and miserable, yet soon they might have been, unlesse they were confirmed and upheld in that state by a power greater then their own: And what power should that be, but the power of him, who *upholdeth all things by the word of his power*, *Heb.* 1.3. The power of *Jesus Christ*: by him it was that they were *created*, *Col.* 1.16. and by him they are upheld.

Christ a Mediatour of confirmation to Angels.

Quævis creatura rationalis in puris naturalibus constituta, errare at peccare potest. Aquin. Sum: part. 1. q. 63. *Conclus.*

Que-

The good Angels have benefit by Christ.

No Question lesse, the *good Angels* have a neer, and a mysticall relation unto Jesus Christ; and are beholding to him, (though not so much, yet as well as) *man-kind*. He is a common *head* to both, both meeting together in him, so that place of the Apostle is most genuinely expounded, *Ephes.* 1. 10. *That in the dispensation of the fulnesse of time, he might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him.* Angels in heaven, and men upon earth, make one *mysticall Body*, meeting together in the same *Head*: So *Christ* is called; As the Head of *man*, 1. Cor. 11. 3. *The Head of every man is Christ*: So of the *Angels*, Colos. 2. 10. *He is the Head of Principalities and Powers*. Hence is it that the good Angels are called the *Elect Angels*, 1 Tim. 5. 21. Now Christ is the *Head of the Election*. None are elected but in him, and for him, *Ephesians*. And thus they are stiled the *Sons of God*, *Job* 1. 6. & 2. 1. & 38. 7. Sons, not by *nature*: That is Christ's Prerogative, who is the *onely begotten Son of God*, *John* 1. 14. & 3. 16. But by *grace*, the grace of *Adoption*; and that also must be by and through Jesus Christ, *Ephes.* 1. 5. And thus are they reckoned as a part of that *πανηγυρις*, the *generall Assembly*, the Catholick Church, *Heb.* 12. 23. And being so, they must have some benefit by Jesus Christ, *viz.* the benefit of *Preservation* and *Confirmation*. By and through him they come to have a more perfect union with God.

And

And thus may we understand that very obscure Text of the Apostle, which Expositors are not a little troubled about, *Coloss.* 1. 20. *It pleased the Father, &c. By him,* (viz. by Christ) *to reconcile all things to himself, whether they be things in heaven, or things in earth.* Where, granting (what generally is not, and I think well cannot be denyed) that by [*things in Heaven*] are to be understood the *Angels*; the Question is, How they are said to be *reconciled* unto God? To this it is answered: Properly they are not: Where there was no *breach*, there can be no proper *Reconciliation*. This is peculiar unto *man*; but *improperly*, and *analogically* they may be said so to be; and that by *confirming* and *establishing* them in the grace and favour of God; taking away all possibility of *Defection* from him, and *Enmity* with him. This benefit the elect Angels may be conceived to have by Christ, through his Mediation; thereby they are brought to a more *perfect Oneness* with God, to an inseparable union with him. Their peace and amity with him by this means is confirmed and strengthened. And thus you see the former of these two Questions briefly resolved. The latter followeth.

Coloss. 1. 20. expounded.

Cuicunque creaturæ beatæ venit in oblivionem non posse se habere ex gratia, non ex conditione naturæ. Aquin. Sum. par. 1. quæst. 63. Art. 1.

Christi gratiâ effectum est ut Angeli Deo adhæserint ad beatos, & lapsu immunes perstarent. Tilen. Synag. pars. 2. cap. 10. sec. 34.

Quest. 2. *Is Jesus Christ Mediator according to this Humane Nature?* Or, if you will, in large the question a little: *Jesus Christ* being both *God* and *man*, partaking of both Natures; the question now is, according to which of these his Natures, he is said to be the

Question 2. According to what nature Christ is Mediator?

the *Mediatour* betwixt *God* and *men*. Whether only according to his *Divine Nature*, as *God*; or whether onely according to his *Humane Nature*, as *man*; or according to both, as *God and man*? Here are three wayes: Which shall we take?

Answer. A threefold opinion.

Anſw. Take which we will, we shall fall with some company. And therefore it behooveth us here to take that counsell which the Lord giveth unto his people, *Jer. 6. 16* to *stand in these wayes, and see, and ask for the old path, where is the right way, that we may walk therein.*

1. Christ is Mediatour only as God: confuted from the Text.

1. In the first of these we shall find *Osiander* alone. Christ is *Mediatour* (saith he) onely according to his *Divine Nature*, as *God*. But this opinion needeth no other refutation, then that which it meeteth with in the Text, which tels us expresly, that the *Mediatour betwixt God and man*, is the *Man Christ Jesus*; so, clearly interesting the *Manhood* of Christ in this Office and Work of Mediatorship. Upon this account we leave him.

2. Onely as man: the opinion of Papists.

2. The second path is more trodden. Here we find not only *Stanſarius*, whom *Bellarmine* seemeth to undertake, as being somewhat too grosse in his opinion this way: But even *Bellarmine* himselfe, and most of the Doctours of the Church of *Rome*, in who, however they acknowledge that that person, who was and is Mediatour, is both *God* and *Man*, *Deus Homoanatur*, (to use *Bellarmine's*

lermine's words) *God made man*; yet (say they) he performeth and executeth that office of his Mediatorship not according to his *Divine*, but *Humane* Nature, onely as *man*: So the *Master of the Sentences*, so *Bonaventure*, so *Aquinas* have determined it; And therein they are followed by the generality of the *Romish* Perswasion. *Jesus Christ is Mediatour onely according to his humane Nature*; not at all as *God*, but onely as *man*. This is their Tenent, which they endeavour to make good both by *Scripture* and *Reason*.

Bellarmine's de Christo Mediatore. cap. 8.

Nullo pacto convenit Christo esse Mediatorem, in quantum Deus est, sed in quantum Homo. Thom. 3. p. q. 26. Art. 2. Concl.

For *Scripture*. They have but one Text, which they can find that seemeth to speak any thing for them in this cause; And that is this we have now in hand. [*There is one God, and one Mediatour betwixt God and men, the Man Christ Jesus.*] In this bulrush they find two knots: From hence they take up a double Argument. First, The Apostle he recalleth this *Mediatour*, the *Man Christ Jesus*: And wherefore so, but to expresse and notifie that Nature according to which he is Mediatour? And Secondly, He plainly distinguisheth here betwixt *God*, and this *Mediatour*, [*There is one God, and one Mediatour.*] And therefore Christ cannot be Mediatour as *God*, but only as *man*; Thus they argue from this Text. But how weakly will soon appear, if we come to joyne issue with them. Which I shall do with all convenient brevity, as not taking delight in controversies, or willingly medling with them, but where I am necessarily ingaged to it.

The Text cleared from countenancing this opinion.

Arg. 1.

Arg. 1. The man Christ Jesus.

Arg. 1. For the former, *The Mediator betwixt God and man, is the Man Christ Jesus.*

Answer. Not onely as man.

Anſ. True, he is ſo; but not onely as *man*, there is a broad difference betwixt theſe two, The *Man Chriſt* is Mediatour: and, He is Mediatour onely as *man*: The Apoſtle here aſſerteth the one, not ſo the other. He doth not ſay, *Jeſus Chriſtus Homo, Jeſus Chriſt the Man*; that might have ſeemed to imply what they contend for: But *Homo Jeſus Chriſtus, the Man Chriſt Jeſus*; *id eſt*, not any other man; not any meer man: but that man, who was more then man; the *Man Chriſt Jeſus*; that Perſon who was both God & man. Thus are we here to conſtrue the word [*Man*,] *Non naturaliter, ſed Perſonaliter*; not in the *Abſtract*, but in the *Conarete*; not as pointing out unto us only the humane *nature* of Chriſt, but the whole *Perſon* denominated and ſet forth unto us by and under that nature: Like phraſes we meet withall elſe where, 1 *Cor.* 2. 8. It is ſaid that *the Lord of Glory was crucified*: [] not that Chriſt was crucified in that nature; according to which he is moſt properly ſaid to be *the Lord of Glory*, viz. his divine Nature, that was impoſſible. But that Perſon, who being *God*, as well as *man*, was the Lord and *God of Glory*, (as he is ſtiled *Act.* 7. 2.) he was crucified. So in that obvious place, *Act.* 20. 28. it is ſaid that *God purchaſed the Church with his blood*. [] Not that the Godhead ſuffered and died; (that had no blood

Chamier de Mediatore. cap. 5. *ſect.* 5.

of it own to the other,) but what *Paul* saw which was truly *God*, as well as *man* in both places: there is a communication of Properties, wherein that which is proper to one nature in Christ, is attributed (not to the other nature, as ignis by some misconceived; but) to the person denominated and set forth by the other nature. And thus are we to understand that somewhat obscure Text *John* 3. 13. *No man* (saith our Saviour) *hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.* Not that Christ in his *manhood* came down from heaven, or that according to his *Godhead* he ascended up into heaven; but the same Person did both according to divers natures. He was said to *come down from heaven*, in respect of his *Godhead*, which assumed the humane nature into personall union; And he was said to *ascend up into heaven*, and to be in heaven in respect of his *manhood*, which being united to his Godhead, came to be of God's Counsell, to be acquainted with his secrets. And after the like manner are we to understand the word here in the Text, *The Man Christ Jesus*; that Person who being God before time, was also made man in time; he was Mediator between God and men.

Question. Why the word *Man* is put to these ones?

Quest. But why then doth the Apostle here add this, [*The man Christ Jesus*] is it be not for that end, to point out that nature according to which he is Mediator?

Ans.

Answer. A threefold Reason assigned for it.

Anſ. For this ſome other and better Reaſons may be aſſigned; as,

1. This he addeth to intimate that common intereſt which all the Sons of men have in this Mediatour; In as much as he alſo is the *Son of man*, their *Brother*, partaking in the ſame common nature, of their *fleſh and blood*, as the Apoſtle inlargeth it, *Heb.* 2. 11. & 14.

2. This he adds to incourage men ſo much the rather to come unto God by Chriſt, and to make uſe of his Mediation, in as much as they *have not an High Prieſt which cannot be touched with the feeling of their infirmities, but was in all points tempted like as they are*, (as the ſame Apoſtle hath it, *Heb.* 4. 15.) being a man like unto themſelves, *onely without ſin.*

Quia de traditione eras dicturus, ideò Hominem ſolummodo nominavit: Sedulius ad loc.

3. Again, he maketh mention here of Chriſt's *humane Nature*, in as much as in that nature he paid the *Ranſome* ſpoken of in the verſe following; [*He gave himſelfe a Ranſome for all.*] This he did by offering up his *humane nature* as a Sacrifice unto God. *Through the eternall Spirit he offered up himſelfe unto God* (as the Apoſtle hath it) *Heb.* 9. 14. By the power of his *Godhead* he offered up his *manhood*; which becauſe it was the *Sacrifice* offered up, the *Nature* wherein Chriſt ſuffered, and ſo paid that price, therefore the Apoſtle here maketh mention only of it; ſtiling this Mediatour, *The Man Chriſt Jeſus*. And thus you ſee that firſt Allegation cleared. More briefly of the ſecond.

a *Arg.* 2. God and Mediatour diſtinguiſhed.

Arg. 2. *Paul here diſtinguiſheth between God and this Mediatour.* And therefore Chriſt

not Mediatour as *God*, but onely as *man*.

Anſ. To this it is anſwered. 1. That the naming of *God* in the firſt place, doth not *hinder*, but that it may alſo be underſtood in the ſecond: As in that *John* 14.1. Our Saviour ſaith to his Diſciples, *Ye believe in God, believe alſo in me.*] Not but that he himſelfe alſo was God, and to be believed in as God: And ſo *John* 17.13. *This is life eternall, that they may know thee the only true God, and him whom thou haſt ſent, Jeſus Chriſt.*] Not that Chriſt is thereby denyed to be truely God, (as the *Arians* of old, and the *Socinians* at this day would couclude from that Text.) So here, *There is one God, and one Mediatour, &c.*] The mentioning of God in the firſt place doth not exclude it in the ſecond: For by this reaſon, this *Mediatour* ſhould as well be denyed to be *God* at all, as to be Mediatour *as God*.

Anſwer 1. *Chamier de Mediatore.* cap. 5. ſec. 6.

2. But (ſecondly, and more plainly) the word [*God*] there is to be taken, not *Eſſentially*, but *Perſonally*; as denoting and pointing out the firſt Perſon in the Trinity, *God the Father*: So we find it often uſed elſe-where, *John* 3.16. 2 *Cor.* 5.19. *Epheſ.* 1.3. And ſo is it moſt properly to be underſtood here; *There is one God, and one Mediatour betwixt God and men*; *id eſt*, God the Father, betwixt whom, and mankind, Chriſt the Son is ſaid to be a Mediatour. *We have an Advocate with the Father, Jeſus Chriſt the righteous*, 1 John 2.1. And being ſo underſtood, it doth not exclude Chriſt

Anſwer 2. *Chamier*, ibid. ſec. 7. D. *Prideaux. Faſciculus Controverſ. de Redemptione.* q. 3. The word *(God)* taken perſonally.

from being *God*, or from being Mediatour of *God*; *viz.* as the second person in the Trinity. Thus is the Text briefly vindicated from giving any countenance to this Doctrine of theirs.

Reason 1. Argument from Reason.

As for their *Reasons*, I will not trouble you with many of them; the chief and principall of them is that which *Bellarmine*, and others of that way, borrow from their *Aquinas*. A *Mediator* (saith he) must be a *Middle person* differing from both the *Extreames*, both from the party *offending* and *offended*. Now such a Mediator is Christ (saith he) considered as a *Righteous Man*. As *Man* he differs from *God*: as *Righteous* he differs from other men, who are all *sinners*: and so in that respect he is a fitting Mediator betwixt God and Men. But as God he is the same with God, not differing from him, wherein in *nature* or *quality*.

Aquinas p. 3. q. 26. art. 2.

Christ as God the same with God.

Answer.

Ans. To this I find divers Answers returned. To let others passe. 1. *Such a Mediator is Jesus Christ*, a middle person differing from both Extreames, both from the person offending and offended. So he doth *viz.* as *Servant* & as *God-Man*. True indeed, in respect of his *Natures*, he agreeth with both, but in respect of his *Person* he differeth from both, being not only *God*, or onely *Man*, but *God* and *Man*.

1. Christ as God man a middle person, differing from God and man.

2. But (2dly) consider him as God, yet doth he therein also differ from *God his Father*. Here a threefold difference assigned betwixt them.

2. *Chamier de Mediatore* c. 7. sec. 2.

Christ as God differeth from his Father.

A threefold difference.

1. In respect of his *Person*, which being a second

ſecond Perſon in the Trinity, is diſtinct from the firſt: The *Son* is a diſtinct Perſon from his *Father*, 1 *Joh.*5.8. 2. In regard of his *Incarnatio* : It was not the *Father* that took upon him our fleſh, but the *Son*, *The Word was made fleſh*, Joh. 1.14. And 3dly in regard of his *Humiliation* ; It was not the *Father*, but the *Son* which *tooke upon him the form of a ſervant*, &c. Which *Humbled himſelfe and became obedient unto the death*, &c. Phil.2. 6,7,8. Therein did he differ from God his Father, as we may learn from the words following, [*Wherefore God alſo hath highly exalted him: viz.* God his Father. Thus then *Chriſt* according to his *divine nature* is not every waies the ſame with *God, God his Father*. So as in this reſpect there is noe impediment but that hee may bee a fitting Mediator betwixt God and men.

Reply. But they reply. Chriſt as *God* was a *party offended*. And therefore in that reſpect he could not bee a proper Mediator.

Reply. Chriſt as God a party offended.

Anſ. To this it is anſwered that, theſe two may well ſtand together. A *party offended* may yet be a *Mediator*. Thus ſtories tell us of *Menenius Agrippa*, how he, being himſelfe a *Senatour of Rome*, was yet imployed by the Senate as an Agent to deal with ſome revolters who had made a defection from the ſtate, and therein had wronged him as well as the reſt. But wee ſhall not need to go a-

Anſwer. A party offended may be a Mediator.

Volaterranus.

broad; Scripture will furnish us with an instance. Those *Husbandmen* in the Gospel, which indeavoured to keep their *Land-lord* out of his vineyard, denying him the fruits thereof, therein they wronged not onely him, but his son also, whose *Inheritance* it was. Yet the father imployeth the son as a Mediator to deal betwixt him and them, *Mat.*21.37. Thus, however *Jesus Christ* being the Son of God, was a party offended as wel as his Father, yet hee is imployed by his Father as a Mediator to reconcile the persons offending unto himselfe; and this without any absurdity at all. Thus have you briefly seene what our adversaries of *Rome* have to say for this their Opinion: which bearing no weight, wee shall also desert them and this their way.

3.
3d Opinion orthodox.

There is yet a third and a last way; and that shall wee find to be the *old* and the *right way*: Wherin the true *Catholicks*, the Orthodox professours of all ages have walked. And that is not to *divide the natures* of Christ in the office and work of his Mediatorship, but to put them together; attributing it to his whole person. *Jesus Christ* is *Mediator* betwixt God and Men, and executes the office of his Mediatorship, not onely as *God*, nor only as *Man*, but as Θεάνθρωπος, *God Man*; So *Augustine* long since clearly and soundly determined it: *Divinitus sine Humanitate; & Humanitas sine Divinitate non est Mediatrix.* Neither the Divinity without the Humanity, nor the Humanity

Christ Mediatour as God-man.

August. de Ovibus, Homil. 12.

manity without the Divinity is Mediator betwixt God and men. How then? *Sed inter Divinitatem ſolam, & Humanitatem ſolam, Mediatrix eſt Humana Divinitas, & Divina Humanitas.* But betwixt the *Divinitie* alone, and the *Humanity* alone is Mediatour the *Humane Divinity*, and the *Divine Humanity*: that is, Jeſus Chriſt as God and man, is Mediatour betwixt God and men; not according to one, but both Natures. So runs that ancient and approved Rule, *Appellationes officii competunt Chriſto ſecundùm utrámque naturam.* Names of office which are given unto Chriſt, they agree unto him according to both natures. Thus is he ſaid to be a *Prophet*, a *Prieſt*, a *King*; all as God and man. And thus is he ſaid to be a Mediatour betwixt God and man. So much ſome of the Doctours of the Church of *Rome* have freely and ingenuouſly acknowledged. By name, *Claudius Eſpencæus* moſt fully. After him *Cornelius à Lapide*, who in expreſſe terms grants what we deſire, though afterward he would ſeem to detract and call it in again. And even *Bellarmine* himſelfe is inforced to yeild little leſſe, whileſt he confeſſeth that in ſome Acts of Chriſt's Mediatorſhip there was a concurrence of his *Divinity* with his *Humanity*. So then, by his confeſſion, he was not a Mediatour only as *man*, but as *God and man*; His Godhead concurred with his manhood in *ſome acts* of his Mediatorſhip.

Nay more (ſay we;) not in ſome onely, but in all. This we contend for, and this may

Claudius Eſpencæus de Mediatore. cap. 5.

Chriſtus eſt Mediator, non quâ Deus, nec quâ Homo, ſed quâ Deus Homo. C. Lap. ad Textum.

Bellarm. de Chriſto. lib. 5 cap. 7.

The Godhead concurred with the Manhood in all the Acts of Mediatorſhip.

easily be made good; True indeed, some Acts we shall find wherein the *Humanity* of Christ did not concurre with his *Divinity*; as *viz.* those which he wrought before his Incarnation: But none wherein his *Humanity* acted without the concurrence of his *Divinity*: So one of the Ancients (and a Bishop of *Rome* too) hath determined it. *The Godhead and manhood of Christ* (saith he) *were so nearly united from the very conception of the Virgine, as that thenceforth the one did not act without the other:* Still we find the Godhead interested in every Act which Christ did, or doth as Mediatour.

In tantam unitatem ab ipso conceptu virginis, Deitas & Humanitas connexa sunt, ut nec sine homine divina, nec sine Deo humana agerentur: Leo Epist. 81.

To make this good, look wee back a little upon that *mysticall Ladder* which I presented unto you; and see if we do not find the *Son of God* upon every staffe of it. I will passe them over briefly, begining at the bottome.

1. As Arbitratour.

1. Who was it that was an *Arbitratour* betwixt God and man? not Christ as *man*: no, this is not a work for man to undertake, to be an *Umpire* betwixt God and man: So much we may learn from that passionat Saint, *Job* 9.33. *Neither is there any Dayes-man,* (or *Umpire*) *betwixt us,* (saith he, meaning God and himselfe) *that might lay his hand upon us both.*] No, he that should undertake this work, must be more then man; no lesse then God, the *Son of God:* He it was who found out that way and means of Reconciliation betwixt God and man (which neither men nor Angels

Angels could ever have done,) even the second Person in the Blessed Trinity, the *Wisdome of the Father.*

2. Who was it that was the *Interpreter* betwixt God and man? the *Messenger of the Covenant*; that declared and made known unto man the mind and will of God touching a Reconciliation; and the way and means of this Reconciliation? who was this, or who could it be but the Son of God? *No man hath seen God at any time: the onely begotten Son which is in the bosome of the Father, he hath declared him,* John 1.18. *No man hath ascended up into heaven,* (*i.e.* to be acquainted with God's secrets,) *but he that came down from heaven;* (*i.e.* the Son of God) *John* 3.13. The gracious purpose of God towards lost mankind, it was a Secret lock'd up in the breast of the Father; And so it had been even unto this day, had not Christ the eternall Son of God, who being in the *bosome of the Father*, near and dear to him, was *a secretoribus Consiliis*, one of his *Privy Counsell*, revealed it: which he did to our first Parents in Paradise in that first born *Promise*, Gen. 3.15. and afterwards to the Fathers in succeeding ages, *Acts* 7.38. 2. As Interpreter.

3. Again (3dly) come from his *Prophetical*, to his *Priestly* Office. Here (to let passe other, which I formerly named) there are two main and principall Acts; His *Oblation*, and his *Intercession*. And in both these shall we find the Godhead of Christ interested. 3. As a Priest.

1. In his *Oblation*, In the offering up of that Sacri- In his Oblation.

Sacrifice upon the Crosse. Here indeed the *manhood* seemed to have the main stroak. That paid the *Ransome*; but yeteven here we shall find a concurrence of the *Godhead*. However, the *Godhead* could not properly *suffer* with the *Manhood*, yet it *concurred* with it in that suffering. Which concurrence, because it is a point of speciall concernment, I shall briefly show you wherein it consisted. Take it in four words; *Voluit, Quievit, Sustentavit, Efficatiam dedit.* The Godhead First, *willed* that the manhood should suffer. Secondly, It *Rested* that it might suffer. Thirdly, It *Supported* it in suffering. Fourthly, It *gave efficacy* and vertue to those sufferings. A word of each.

The Godhead concurred with the Man-hood in suffering; four wayes.

1. Willing that it should suffer.

1. *Voluit.* The Godhead of Christ willed that the Manhood should suffer. So much we may learn from the words of our Saviour, *John* 10. 17, 18. *I lay downe my life. No man taketh it from mee, but I lay it downe of my selfe. I have power to lay it downe*, &c.] So he had. And that not only a *Passive* power, which all men have; but an *Active*. Such a Power hee there speaketh of (as the next words make it out) *I have power to lay downe my life, and I have power to take it up againe.*] Men may have the the former, not so the latter. They may have power to lay downe their lives, but not to take them up againe. Christ had both, a *Passive* power, as *Man*; and

and an *Active* power, as God; a divine power. And by this power it was that he layd downe his life. His Godhead willed that his Manhood should suffer.

2. And (Secondly) *Quievit*, It *rested* that it might suffer. Which otherwise it could never have done. Wee see how it was in the *Garden*, when the Godhead of Christ did but a little put forth it selfe, presently all that were sent to apprehend him fell to the ground, *John* 18. 6. Had not that rested, it had not been in the power of men and divels to have brought him to the Crosse. The Godhead rested whilest the Manhood suffered. Even as it was with the first *Adam*, he slept while his side was opened, *Gen.* 2. 21. So was it with the *second Adam*, the Lord Jesus, whilest his side was opened, pierced upon the Crosse; his *Godhead* (as it were) slept, not putting forth that efflux of power which before it had done; which made him to cry out, *My God, my my God, why hast thou forsaken me?* Yet,

2. Resting that it might suffer.

3ly, *Sustentavit*. Though it rested that it might suffer, yet it secretly *supported* and sustained it in suffering; so as he did not sinke under that, otherwise insupportable, burthen. Such were the sins of the world charged upon him, and the wrath of God due unto those sins powred out upon him. One sin, having in

3. Sustaining it in suffering.

it

it an infinite guilt, is more then a finite creature can stand under. What were a world of sinnes layed upon one man? Had not the *Manhood* of Christ been supported by his *Godhead* in those his sufferings, it must needs have sunk under them.

4 Giving efficacy to that suffering.

4ly And lastly, *Efficaciam dedit*, The *Godhead* gave *vertue* and *efficacie* to the sufferings of the manhood. Which had they been the sufferings of the manhood alone, they could have been but like the *Manhood* it self, finite. The *stream* riseth no higher then the *fountain*. The *Humane nature* of Christ being it selfinite, the merit thereof could not have been infinite. But such must that Merit be, which maketh satisfaction to an infinite Justice: It must be an infinite merit; an Infinite price. So much *Bellarmine* cannot deny. And thereupon he is inforced to acknowledge, that here the concurrence of the God-head was requisite and necessary.

Bellarm. de Mediatore lib. 5. c. 7.

Thus doth the *Godhead* concurr with the *Manhood* of Christ all these severall wayes in that grand act of his Mediatorship, his *Oblation*. All which we may conceive comprehended by the Apostle in that one passage *Heb. 9. 14.* where he informs us, how *Christ through the Eternall spirit offered himself without spot unto God.*] the Godhead offered up the Manhood. *Willing* that it should suffer; *resting* that it might suffer; *sustaining* it in suffering, and giving

ving it the *value* and *vertue* to *satisfie* and *sanctifie*.

The other act of Christs Priesthood (the 4th act of his Mediatorship) is his *Intercession*. Now how can this be the work of Christs manhood alone? To hear, and offer up; to receive & present the prayers and other spirituall Sacrifices of all beleevers in the world, to negotiate for them all at one and the same time, according to the variety and multiplicity of their severall occasions; this is and must be the work not of a finite but an infinite Agent: Not to be effected without the concurrence of the *Divine Nature* with the *Humane*. 4. In his Intercession.

The last and highest step of the Ladder is the *Kingly office* of Jesus Christ. Now how should he execute that without the concurrence of his divine nature? Certainly, to Gather and Governe the Church, to protect and defend it against all assailants open and secret, to give the *Holy Spirit*, to *enlighten* the minds of men, to *Circumcise their hearts*, to subdue their Corruptions, to vanquish *Sathan* and all adverse powers, &c. (all which are Acts of Christs *Kingly* Office) it transcends the power of any finite creature; and so cannot be attributed unto Christ onely according to his humane nature, as *man*, but as *God and man*. In his Kingly office.

Such is the worke of Christs Mediatorship, the worke of the whole *Person*, wherein both Natures are ingaged. And thence This concurrence of both natures explained and illustrated.

is it that some of the Ancients speaking of it, call it Θεανδρικὴν ἐνέργειαν, *Deivirā, seu Deivirilis Operatio*, a *Divine-humane Operation*, the worke of *God-man*. In which worke each Nature acts its part acting *distinctly* yet jointly. A mystery which *Damascen* illustrates very aptly by a familiar similitude of a *fiery sword*, which both *cuts* and *burnes* at one and the same time. Cutting it burneth, and burning it cutteth, both together. But this it doth according to two distinct principles and properties. It is the *Iron*, or steele that *cutteth*; it is the *fire* that *burneth*; in the mean time the same *sword* doth both. Even so it is here. Such a work is the *Mediation* of Christ: wherein his two Natures act *jointly*, and yet *distinctly*; each performing its proper worke: The *Man-hood* performes that which belongeth unto it, and the *God-head* performes that which belongeth to it; both together making up the Ἀποτέλεσμα, the compleat and perfect work. Or if you will, take yet a more apt and proper illustration: As it is in *Humane Actions*, there are two principles, the one *Formall*, the other *Materiall*; the one *Inward*, the other *Outward*; the one the *Soul*, the other the *Body*: These two act together Jointly, and yet Distinctly: The one moveth, directeth, actuateth the other, the *Soul*, the *Body*: the other concurreth as an Instrument with the first Agent, the *Body* acted by the *Soul*: both together making one joint work. Even so is it here: In this worke of Christs

Dionis. Areopag. epist. 4. ad Caium. Damascenus lib 3. cap. 19. *Agit utraque quidem distinctè, sed tamen unitè*, Leo Ep. 10. *Quemadmodum unam incisam combustionem, & unam combustam incisionem igniti gladii dicimus, sed aliam actionem dicimus incisionem, & aliam ustulationem, &c. sic Christi unam Θεανδρικὴν ἐνέργειαν dicentes, &c.* Dionis. ibid.

Christ's *Mediation*, there are two *Principles*, the *God-head* and the *Man-hood*; the one (as it were) a *Formall*, the other a *Materiall* Principle: The *God-head* actuating the *Man-hood*, the *man-hood* actuated by the *God-head*, each having its own proper operation; both together compleating the work.

And thus have I with as much brevity and perspicuity, as a mystery of this high nature would admit, indeavoured to clear up unto you this second Question; According to what Nature Christ is said to bee a *Mediatour* betwixt God and men.

That which now remaines, is onely the *Application*: wherein I shall be as succinct as I may, having already glaunced at some heads thereof, as I fell with them by the way. Let that be directed onely three waies; by way of *Information*, *Consolation*, *Exhortation*. *Application.*

Use 1. By way of *Information*. Is Jesus Christ a Mediator betwixt God and men? Here then take we notice of (what I touched upon before) a *distance*, an *alienation*, nay an *Enmitie* betwixt *God* and *Men*. Were it not so, what needed a *Mediator*? were not God and men at variance, what needed a middle person to come betwixt them, to lay his hands upon both of them, as an *Arbitratour*, as an *Umpire*, as a *Reconciler*, a *Peace-maker*? Those who were agreed before need no Arbitra- *Use* 1 Information. 1. Take notice of naturall enmity.

bitrator: Those who were friends before need no Reconciler. Whenever we read or hear of this office of *Jesus Christ*, that he took up on him to be a *Mediator* betwixt God and men, from thence reflect and look back to the ground or occasion of it; even that *Enmity* which was, and which by nature is betwixt God and us. Never a man but is born an enemy to God, and hath God an enemy to him. *When we were enemies we were reconciled unto God*, Rom. 5.10. Such a distance there is betwixt God and man by Nature. To convince us hereof, wee shall neede no other Argument but this: Wherefore is Christ a *Mediatour*, if God and man were not at Enmity? So much we may learn from that very obscure Text of the Apostle, *Galat.* 3.20. *A Mediatour* (saith hee) *is not of one.* Ἑνὸς οὐκ ἔστιν, Hee is not a *Mediatour of one*, (as our Translation maketh it out;) not of one Party, but of two at the least, and those such as are at variance, and disagreement betwixt themselves. So were *God* and *Israel* at the giving of the Law (a passage to which the Apostle there relates,) there was a distance, a difference betweene them; and thereupon it was that God imployed *Moses* as a *Mediatour* betwixt him and them. And such is the condition of all men by Nature. Otherwise Jesus Christ had never undertaken this Office.

Locus obscurissimus, Pareus ad loc.

Every of us bee convinced hereof, and labour to be truely sensible of it. Which till a man

Sense of Enmity preparatory to Reconciliation.

man be, he will never look out after a Mediatour, a Peace-maker. Had not *Absalom* apprehended the deep displeasure of his Father against him, in banishing him from his presence, he would never have made means to *Joab* to be a Mediatour for him, as he did, 2 *Sam.* 14.29. Had not the men of *Tyre* and *Sidon* been deeply sensible of *Herod's* high displeasure against them, and of the dangerous consequence thereof, they would never have sought unto *Blastus* the Kings Chamberlain to intercede for them, as they did, *Acts* 12.20. Till a poor sinner come to apprehend God as an Enemy, as an offended and incensed God, ready to take vengeance upon him: till he come to see himself in *Absalom's* case, an out-cast, rejected, separated from the presence of his God and Father, from the presence of his grace here, and (without timely reconciliation) of his glory hereafter, in the case of those *Tyrians* and *Sydonians*, in an undone condition; he will never seek out after *Jesus Christ*, that he may have any benefit by his Mediation. Let this then be the first work: As many of us as have not hitherto been throughly convinced hereof, labour now to be. Behold God an Enemy to us: but withall take notice of the first *Rise* and *Ground* of this enmity, where it first took in, on which part it began. Not on God's part: no, *God is one* (saith the Apostle in that fore-named Text *Gal.* 3.20.) One, as in *Essence*, so in *Constancy*: *stilis constans, semper idem.* Always the same,

same, not subject to change, or alter, *I the Lord change not, Mal.* 3. 6. If there be a change, it begins on man's part. Had not *Israel* been changed towards their God; had not they broke the *Covenant* which he had made with their Father *Abraham*, he would have been the same to them that he was to him: he would have dealt as friendly, as familiarly with them, as he did with him: So as there should not have needed to have been a Mediatour betwixt him and them, more then there was betwixt him and their forefathers. That God was changed in this his carriage towards them, they might think themselves; the breach began on their part. So is it here; Had not *man* first turned enemy to *God*, broke covenant with him, God would never have turned enemy to man; there should never have been any need of a Mediatour betwixt them, no more then there was betwixt *Adam* and him in state of innocency. Herein then let us justifie God, charging the ground of this enmity upon our selves. We are enemies to him; otherwise he had never been at enmity to us.

That we are so, we shall need no other evidence, but what we carry about with us. Who is there but hath his conviction in his own bosome? even that principle of *Enmity* and *Rebellion* which is to be found in the heart of man by nature. *The carnall mind is enmity against God*, (saith the Apostle, *Rom.* 8. 7. speaking of a man in his unregenerate estate;) for it

is not subject to the Law of God, neither indeed can be: (*viz.* not without a work of supernaturall grace, subduing the rebellion of the will.) Thus are all men by nature enemies to God. No wonder then that *they cannot please him* (as it followeth in the next *verse*, *ver.* 8.) that he should be an enemy to them. Be we convinced of this *Enmity*, whereof this word [*Mediatour*] putteth us in mind.

2. (In the second place) Is *Jesus Christ* Mediatour betwixt God and men? Here stand we still, observing, admiring, adoring the matchlesse and unparalell'd *love*, *mercy*, and *goodnesse* of God towards poor lost mankind, in finding out a way and means of Reconciliation for them; appointing an *Arbitratour*, a *Peace-maker*, ordaining and sending a Mediatour, such a Mediatour. Herein there are divers particulars which do exceedingly commend this love of God to us: as,

2. Admire and adore God's unparalell'd love declared in this Mediatour.

1. That he being the Person *offended*, should seek Reconciliation. This we take to be great condescention in men; especially in Superiours to do this to Inferiours. What is it in the great God? That he should appoint an *Agent* to negotiate with, and for man; a Mediatour to compremize and take up the difference betwixt him and them, and to reconcile man to himselfe. Behold here an act of *Grace*, *free* grace, *rich* grace, *meer* grace. What was there in man that God should thus regard his *Enmity*, or seek

1. In seeking Reconciliation with man.

his *Amity?* Had God any need of man? nothing leſſe. He was abſolutely and infinitely happy and bleſſed from all eternity; He needed neither *man*, nor *Angel*; He was as happy before their Creation as after. It was all one to him, whether men, or no men; and thoſe, whether enemies, or friends: Their amity could add nothing to, nor their enmity detract any thing from his felicity: He ſhould have been no gainer by the one, and he could have been no loſer by the other. Hee knew which way to glorifie himſelfe as well upon man an enemy, as upon man reconciled. What was it then that moved him to ſeek this Reconciliation; and to ſend a Mediatour about this work? Surely, nothing but his *grace*, that χαρις σωτηριος, that *grace bringing ſalvation*, that χρηστοτης και φιλανθρωπια, that *kindneſſe and love of God towards mankind*, (of which the Apoſtle ſpeaketh, *Tit.* 3. 11. and 3. 4. Behold an act of meer and rich grace. Which is further commended to us,

2. Appointing a Mediatour for man, not for Angels.

Secondly, In that this Mediatour is appointed betwixt *God* and *men*, not betwixt *God* and *Angels*. As for the *Angels*, ſome of them (as I ſhewed you) ſtood in as much need of a Mediatour, as mankind; They being fallen from God, were plunged into a depth of miſery, and ſo were as proper objects of Pity and Mercy; as apt to move compaſſion as mankind: yet God

God overlooketh them, passeth them by, leaving them in that forelorne estate to bee confirmed and hardned in that their *Enmity* against him; that so he might have an occasion for the declaring and exercising the riches of his *Justice* upon them. In the mean time he appointeth a Mediatour in the behalfe of *Mankinde*; one that might take hold of them, to reconcile them, to save them.

3. And (3ly) take notice of the *person*, who it was whom he designed and appointed unto this office, whom he putteth upon this work, even the *Man Christ Jesus*; no other, but his owne, and onely Son. *God was* [*in Christ*] *Reconciling the world to himselfe.* 3 Designing his Son to this office.

Now lay these together, and see whether this *Grace* of God manifested towards us in and through this our *Mediatour*, do not deserve to be looked upon with a gratefull Admiration. I have done with the first Head. Passe we to the second.

Is Jesus Christ Mediatour betwixt God and Men in the way aforesaid? here is an overflowing spring of abundant *Consolation*. Not unlike that *Spring* which issued out of the *Rock* in the wilderness, *Exodus* 17. 6. which *followed the Israelites*, went along with them in their passage to the Earthly *Canaan*. *That Rock* (saith the Apostle) *was Christ* (viz. Sacramentally) 1 *Cor.* 10. 4 Even this *Mediator* *Use* 2 Consolation.

betwixt God and Men; In whom *it pleased the Father that all fulnesse* (both *Repletive* and *Diffusive*) *should dwell*. And beholdout of this *Spirituall Rock* a Spring of heavenly Consolation breaking forth; which followeth and goeth along with the Elect people of God in their journey through this *Wilderneſſe* to their heavenly *Canaan*. This *Spring* (as it is ſuppoſed that alſo did) divides it ſelfe into divers ſeverall ſtreames and Rivulets.

1 To ſuch as deſire Reconciliation.

Here is comfort for all poor *penitent ſinners*, ſuch as being convinced of that *Enmity* which is betwixt God and them by reaſon of *ſin*, do unfeignedly deſire *Reconciliation*. Let them looke up, and behold this great Εἰρηνοποιὸς, this *Bleſſed Peace-maker*, this *Mediator* the *Lord Jeſus*, whoſe office it is to *make peace* betwixt God and Men, to reconcile the one to the other. This office, being impoſed upon him by God his Father, he undertook: And undertaking, he hath diſcharged it, Performing what ever was required from him by his Father in order to this Reconciliation: making a full ſatisfaction unto his Juſtice by *giving himſelfe a Ranſome for all men*; all that ſhall beleeve on him: ſhedding his blood in the ſenſe of his Fathers wrath, that ſo he might appeaſe it. And hereby hath he *ſlain this Enmity* (as the Apoſtle hath it *Epheſ.* 2. 16.) Not onely Enmity betwixt *Men* and *Men*, *Jews* and *Gentiles* (which he did by breaking down that *Intergerinum parietem*, that

that middle wall of partition, ſpoken of *ver.* 14. aboliſhing the Legall worſhip and Ceremonies, which being peculiar to the Jewes, divided them from the Gentiles,) but alſo betwixt *God* and *Men*. This he ſlew by taking away the ground and cauſe of it, *viz. Sin*. This it was (as I have ſhowen you) which firſt brought this *Enmity* into the world. And this it is that continueth it in the world. Now this *Jeſus Chriſt* hath taken away by his death: *Behold the Lambe of God that taketh away the ſin of the world*. Joh. 1. 29 *viz.* the *Elect* world. Even of all that are given to him, and ſhall beleeve on him. Their ſin he hath taken away by way of *Expiation*: having made ſatisfaction unto the Juſtice of God for it, ſo as it ſhall not be charged upon them unto condemnation; it ſhall not ſeparate betwixt God and them.

This he hath merited by his death; and this he hath declared and publiſhed. So the Apoſtle there goeth on *Epheſ.* 2. 17. Having *ſlain the Enmity by his Croſſe, he came and preached peace*. This he did in his own perſon in the dayes of his fleſh, being then himſelf a *Meſſenger of peace*. And this (being himſelf gone off from the ſtage of the world) he cauſed to be done by others; ſending his *Apoſtles*, his *Miniſters* upon the ſame errand, to *preach peace*; even that peace which is revealed in the Goſpel, peace betwixt God and Men; whoſe feet in that regard are ſaid to be beutifull, *Rom.* 10. 15.

Loe here then *glad tidings of good things* (as it there followeth.) So is it to a convicted, a condemned Rebell to hear of some speciall favorite, who hath undertaken to mediate for him with his Prince, to make his peace; much more that he hath done it. Such are the tidings which the Gospel brings to all selfe-convicted, selfe-condemned sinners, who being convinced of *Enmity*, desire *Reconciliation* with God. Loe here a *Mediatour*, the great favorite of heaven, the *onely begotten Sonne of God*, he hath undertaken to make their peace; nay he hath done it. So as there wants no more to the compleating of this Reconciliation, but onely that they should come unto him, and unto God by him, (of which I shall speak more anon.) And therefore let not any in the sense of this Enmity runne away from God, as *Adam* did in the garden. If they be but willing to be Reconciled, lo here a way, a certaine way made for it. For this very end is *Jesus Christ* appointed a *Mediatour betwixt God and men*. This for those who are yet in a state of Enmity.

2 To such as are Reconciled.

2. For those who are *Reconciled* unto God; all true Beleevers, who being by faith made one with Christ, have *received the Attonement*, are at one with God by and through him, let them with comfort look up to this their Mediatour; drawing and drinking water from this well

of

of Conſolation; Which they may do divers wayes.

1. Here is comfort to them againſt their daily *ſins*, their daily *infirmities*, which deſerve to ſeparate, and threaten a breach betwixt their God and them: to diſolve that agreement which is betwixt them, and to make God an Enemy to them again. True, this they deſerve to do, and in their own nature they tend to it. Never a ſin but being a *breach of Gods Law*, tends to a breach betwixt God and the ſinner. But here is the comfort; There is one that interpoſeth betwixt God and them; even this our bleſſed *Mediator* the *Lord Jeſus*. *If any man ſin* (ſaith Saint *John*) *We have an Advocate with the Father, Jeſus Chriſt the righteous.*] 1 Joh. 2. 1. If any man ſin,] viz. of *Infirmity*, being overcome by ſome temptation, not purpoſing, not intending ſo to do, but *doth the Evill which he would not* (as the Apoſtle ſaith of himſelf *Rom.* 7. 19.) let ſuch a one know, and know it to his comfort, *He hath an Advocate with the Father*,] a Mediator, an Interceſſour, who is at hand to plead his cauſe, to anſwer what can be laid to his charge. A ſtrong conſolation. So is it to a pretended delinquent, to know that he hath a good *Advocate*, who knoweth how to anſwer the Law. Such an *Advocate* have all penitent beleeving ſinners; an incomparable Advocate, [*Jeſus Chriſt the righteous*;] one who by his own perfect obedience hath ſatisfied the Law alreadⁱ;

2. Comfort againſt daily infirmities.

dy; which being by him pleaded, ſtops all further proceedings in way of Juſtice. Such an Advocate have we; One *who is the Propitiation for all our ſins* (as it there followeth *verſe* 21.); One who by that Propitiatory ſacrifice offered up upon the altar of the Croſſe, expiated, ſatisfied for the ſinnes of his people. And having made that ſatisfaction upon earth, now he pleadeth it in heaven: Otherwiſe he ſhould loſe the fruit of his death. Having ſhed his blood upon earth, now he preſents it in heaven.

This did the *High-Prieſt* under the Law (as I have ſhewen you) *Heb.* 9. 7. Having firſt ſlain and immloated, offered up the ſacrifice in the *firſt Tabernacle* (the outward part of it,) then he preſented the *Blood* of it in the *ſecond Tabernacle*, the *holy place*, there *offering it up for the Errours of the people.* You know the myſtery. The former of theſe was a Type of Chriſt's *Oblation* upon the Croſſe, the other of his *Interceſſion* in heaven: where he continually preſents unto God his Father the merit of that blood which was ſhed upon the Croſſe, offering it up for the ſins of his people; their Ἀγνοήματα, their *Errours*, their ſins of Infirmity, which they are continually ſubject to. And by this means doth he maintain that peace, which before he had made by the blood of his Croſs, viz. by *Appearing* in heaven as a *Mediator*, an *Advocate* on the behalf

behalf of his people. A juſt ground not only of *Conſolation*, but of *Triumph* unto all beleevers; ſo the Apoſtle maketh it in that place fore-cited, *Rom.*8.33,34. where he cloſeth up that his excellent Treatiſe of *Juſtification* with this triumphant Challenge, *Who ſhall lay any thing to the charge of Gods choſen? &c. Who is he that condemneth? It is Chriſt that dyed; Yea rather that is riſen again, who is even at the right hand of God, who alſo maketh Interceſſion for us.*] So long as we have ſuch a Mediator in heaven, we ſhall not need to fear that our ſins of infirmity ſhall ever make a breach betwixt our God and us.

2. Comfort againſt feare of falling away.

2ly Upon this ground let beleevers ſtrengthen their hearts againſt the inordinate feare of *totall* and *finall Apoſtacie*, of falling away from the grace of God. True, of themſelves they are ſubject to; but this they ſhall be preſerved from by the power and care of this their bleſſed Mediatour, to whoſe cuſtody they are committed. This is a benefit which (as I have ſhown you) the *Elect Angels* are conceived to reap from *Jeſus Chriſt*, the benefit of *Confirmation*; ſo as they ſhall never fall from God, as the other did. And this benefit ſhall all true beleevers have by this their Mediator: Being once given to him, and once reconciled unto God by and through him, they ſhall never more fall from his grace and favour againe; but they ſhall now be kept *by his power through faith unto ſalvation.* So much we may learn from the Apoſtle, *Rom.*5.

10.

10. *If when we were enemies we were reconciled unto God by the death of his Son, much more being reconciled we shall be saved by his life.*] Of the two, *Reconciliation* is a greater work then *Confirmation*. To be brought into grace and favour with God, then to be kept in it. Now Christ having effected the former, hee will not faile in the later; they who have received the fruit and benefit of his *death*; let them bee assured of the benefit of his Intercession. Being *Reconciled* by the one, they shall be saved by the other.

Upon this condition it was that God the Father gave his *Elect* people unto Christ, that hee should *redeem* them, and *save* them, *This is the Fathers will which hath sent me* (saith our Saviour) *that of all which he hath given mee I should lose nothing, but should raise it up again at the last day*, John 6.39. O Christians! Can you but evidence this to your own soules, that you are *given to Christ*, given to him to *believe* on him (as the verse following explains it, *ver.* 40.)? now doubt not your *standing in the grace* of God. No, *Jesus Christ* this *good Shepherd* will not lose any of his *sheep*; He will not suffer you to perish and miscarry, totally and finally to fall away from this grace of God. But having through him (through his blood) had *access into this grace*, you shall *stand* and abide in it, till *Grace* bee swallowed up of *Glory*: He who hath made you partakers of the *first Resurrection*, will also make you partakers of the *second*; even of that *Resurrection of the Just*;

raising

raiſing you up unto that bleſſed and glorious life, which is put into the hands of this your Mediator to diſpence to all thoſe who are given unto him.

This I ſpeak not to render you *ſecure* in this your ſtanding. *Confident* you may be, you ought to bee: *We are alwaies confident* (ſaith the Apoſtle.) 2 *Corin.* 5. 8. And this all beleevers ought to bee, *Holding faſt their Confidence, and rejoycing of hope firm unto the end,* (as the Apoſtle hath it *Hebr.* 3. 6.) *Not caſting away their confidence, which hath great recompence of reward,* (as the ſame Apoſtle preſſeth it *Hebrews* 10. 35.) But not *ſecure*, not truſting to your owne ſtrength; which, if leaned upon, will be found to bee but weakneſſe; but in the ſtrength of another, even of this bleſſed *Mediatour*, who hath *prayed for you, that your faith ſhould not fail.* Thus doth a *Child* walking in ſlippery waies, it truſteth more to the hand that leadeth it, then to its own feete. Such is a Chriſtians way to Heaven, a *ſlippery way*; So *David* apprehended it, when hee put up that prayer unto God, *Pſalm.* 17. 5. *Lord, hold up my goings in thy pathes, that my foot ſteps ſlip not.*] Even *David*, if left to himſelf, is ſubject to ſlip and fall, which hee did, and that dangerouſly: And ſo are the beſt of Saints. *Peter* ſtanding upon his owne legs, being confident in his owne ſtrength, we know how he fell inſomuch that had not his Lord and Maſter ſtepped in to him, to helpe him

Chriſtians may be confident, but not ſecure.

him up, he had never risen again. Learn wee hence never to be confident in our selves, never secure. *Sola ista securitas, nunquam esse securum; This onely is a Christians security, never to be secure;* But ever fearfull: *Happy is the man that feareth alway* (saith the Wiseman) *Proverbs* 28. 14. that is ever mistrustfull, never confident of himselfe, *Selfe-confidence is carnall confidence*; And therefore away with it. In this sense, *let us have no confidence in the flesh.* Yet confident we may bee, rejoycing in Jesus Christ, from whom we have that περσαγωγὴ, that *Manuduction* spoken of by the Apostle *Ephes.* 3. 12. who holdeth, and *leadeth by the hand* all those who are given to him; so as that either they shall not fall; or falling, they shall rise again; so as not to miscarry in their journey to heaven. To passe on.

3. Comfort against Tentations.

3ly, Here is a ground of comfort against the many and manifold *Tentations* which beleevers are subject to. This they are; subject to Tentations, and that all kind of Tentations. But let them not be dismayed or discouraged by them, knowing that the *Mediatour* betwixt God and men is the [*Man Christ Jesus*;] A man like unto themselves, *In all things made like unto his Brethren*, Heb. 2.17. One who in the days of his flesh had experience of the like Temptations, *Hee was in all points tempted like as we are* (saith the Apostle *Heb.* 4.15.) *onely without sin.*] So hee was. Tempted in his *Body*, tempted in his *Soul*;

Tempted

tempted in his *life*, tempted in his *death*, tempted of *Satan*, *Mat* 4. 1. Tempted of *men*, the instruments of Satan, *Mat.* 22.18. Tempted of God his *Father*, *Luke* 22.44. So he was in the *Garden*, where in the midst of an unparalell'd agony, conflicting with the sense of his Fathers wrath, he *sweat as it were drops of blood*. And afterwards upon the *Crosse*, in the paroxysme of his Passion, we finde him in the depth of a *spirituall desertion*, the saddest of all Tentations. The light of his Fathers countenance was for a time totally eclipsed from him; the sense whereof drew from him that passionate Expostulation, *My God, my God, why hast thou forsaken me?* Mat.27.46. Such experience had this our *Mediatour* of all kind of *Temptations*; And having had so, he now sympathizeth with his people in the like condition; being both ready and able to succour them in their Temptations. *For in that he himselfe hath suffered being tempted, he is able to succour them that are tempted*, Heb.2.18.

Fourthly, Again, here is a ground of Consolation against the manifold *wants* which believers are here subject to. This they are; subject to all kind of wants, both *temporall* and *spirituall*. In regard whereof, they have daily need to become *Petitioners* and *Suppliants* at the Throne of Grace; ever wanting something. And at some times these wants may be very pressing and urgent, reducing them to great straits, great extremities, so as they know

4. Comfort against wants.

know not what to do, which way to look. Now in this case let them look up to this their *Mediatour*, through whom they have *access unto God the Father*, (as the Apostle tels them, *Ephes.*2.18.) This is a priviledge which is purchased for them by the blood of this their Mediatour. *They have liberty* (or *boldnesse*, παῤῥησίαν) *to enter into the Holiest by the Blood of Jesus*, Heb. 10.19. So as they may come into the presence of God upon all occasions, to present their wants, to pour forth their complaints, to put up their suits and supplications. This they may do; and that with an holy *Confidence* and *Boldnesse*. [*In whom* (saith the Apostle, speaking of *Christ*) *we have boldnesse and access with confidence by faith in him.*] Being assured of acceptance for their persons, audience and successe in their suits, coming in the Name of this Mediatour. So much our blessed *Saviour* maketh promise of to his Disciples, *John* 14.13. For further confirmation, repeating it in the next *verse*; and again inculcating it, *cap.*16. *ver.* 23. *What soever they should ask the Father in my name, it should be given them.* And this let all believers comfortably build upon. *This is the confidence that we have in him* (in Christ) (saith St *John*, 1 *John* 5.14) *that if we ask any thing according to his will, he heareth us.*] And hearing, he will answer, granting the desires of his people, either *ad voluntatem*, or *ad salutem*, either in what they desire, or in that which shall be as good, or better for them. So the same Apostle

there

there goeth on, *ver.* 15. *If we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him.*] Ἴσμεν τὰ αἰτήματα, we *have the requests*; have them in the *Promise*, and shall have them in *performance* as surely, as if we were already possessed of them. Yet again.

Fifthly, Here is comfort against the inordinate *fear of death*, both *first* and *second*. As for the *first* death, that is terrible to nature; much more the *second*. But this grace of God in Christ, in this Mediatour, may support the soul against both. This was *Job's* consolation, *Job* 19. 25. *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth*, (or, as some others read it,) *shall stand the last upon the ground*) like a Triumphant Conquerour, which having vanquished all his enemies, put them either to the sword, or to flight, keeps the field, standeth his ground. Thus shall the *Lord Jesus* at the last day, having vanquished all his enemies, *put them all under his feet*; even the *last enemy*, amongst the rest, *Death*, (as the Apostle hath it, 1 *Cor.* 15. 25,26.) then shall he *stand upon the earth*. And what followeth? Then, *though after my skin worms destroy this Body, yet in my flesh shall I see God.*] Such was *Job's* hope and confidence in this his *Mediatour*, his *Redeemer*, that however death might for a time bring and keep him under the power of it, not only consuming his *skin*, but his *flesh*; yet he should be raised again by his power and vertue

5. Comfort against death.

tue at the last day, and made partakers of a blessed and glorious Resurrection; so that he should both in soul and body enjoy that *beatificall vision*, the presence of his God for evermore. This benefit shall all those have by this their *Mediatour*, who are given to him. He will be to them *the Resurrection and the Life*, Joh. 11 25. *Resurrection* to their *Bodies*, and *Life eternall Life* both to *Souls* and *Bodies*. So it there followeth, *He that believeth on me, though he were dead, yet shall he live; and whosoever liveth, and believeth on me, shall never die.*] No, living the life of *grace* here, he shall live the life of *glory* hereafter. Over such a one, though the first death for a time may, yet the *second death shall never have any power*. This benefit shall all believers have by and through this their Mediatour, to whom God the Father hath committed this dispensation, that he should bestow eternall life upon them; [*Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him*, Joh. 17. 2.

6. Comfort against the last Judgement.

Sixthly, and lastly, Here is comfort against the terrors of that last and dreadful Judgment. Such shall that day be, when all men shall be brought *before the Judgment Seat of Jesus Christ, to give an account of what they have done in the flesh, whether it be good, or evil*; a dreadful Tribunall. So the Apostle looked upon it, 2 *Cor.* 5. 10. where speaking of it, he infers, *Knowing therefore the terrour of the Lord, &c:*] meaning the terrour of that day; the last and universall Judgment: which shal be a day full of terrour

to

to all wicked & ungodly men, all misbelievers; such as have rejected the yoak & Government of Jesus Christ, would not stand to the Covenant which he had made, would not have Christ to reign over them. *Then shall the Lord Jesus be revealed from heaven with his mighty Angels, in flaming fire, rendring vengeance to them that know not God, and obey not the Gospel of our Lord Jesus Christ. Then shall they be punished with everlasting destruction from the presence of the Lord, and from the glory of his power*, (as the Apostle thunders it out 2 *Thessalonians* 1. 7, 8, 9. To them shall that day be a terrible day, when they shall looke upon him whom they would not owne as their Mediatour, and behold him sitting as a Judge to passe sentence upon them. But so shall it not be to Believers; those who have an interest in this blessed *Mediatour*, let them know that *his second appearing shall be to their salvation.* They being *reconciled* unto God by him here, shall be *saved* by him there. He will not undoe what he hath done. Having satisfied for their sins, and absolved them in the Court of their own consciences here, he will then declare that satisfaction, and publish that Absolution before the whole world. Then shall they reape the *full crop* of those Benefits by this their Mediatour, whereof they have here received only the *first fruits.* Then shall the Lord Jesus perform the last Act of his Mediatorship on their behalf, bringing them into the presence of

God his Father, *presenting them faultlesse before the presence of his Glory with exceeding joy*, (as the Apostle hath it *Jude* 24. These are some of those streames of Consolation which flow from this *spiritual Rock*, this our blessed Mediatour. The third and last head of *Application* is yet behind; which is

Use 3 Exhortation. Let not this grace of God be in vain.

A word of *Exhortation*. Take it briefly. *Let not this Grace of God bee in vain to any of us.* This is *Pauls* obtestation to his Corinthians, 2. *Cor.* 1. 6. *We then as workers together with Christ, beseech you also, that ye receive not this Grace of God in vain.*] What Grace? Why the grace of the Gospel. The Grace of God in Jesus Christ, in giving him to be a *Mediatour*. Of this grace he had spoken in the close of the chapter foregoing; *God was in Christ Reconciling the world to himself*, verse 19. This he there holdeth forth as the summe and substance of all his preaching. *Hee hath committed to us the word of reconciliation.*] And concerning this grace he beseecheth them that they should not receive it in vain. And let me (in the name of God) presse the same upon every soul that heareth me this day. You have heard of the grace of God manifested unto Mankind in giving his Son to be a Mediatour betwixt him and them. O let not this Grace of God be in vain to any of you. So it is, and so it shall be to many. This grace of God is in vain to them

So it is to 1 Ignorant persons.

1. So it is (in the first place) to Ignorant persons. Such as live under the sound of the Gospel,

Gospel, where they hear the name of a *Mediatour* ring in their ears, but yet they regard not to know him; to have any acquaintance with him; to know who he was, what he was, what he hath done, how and in what way he hath discharged this office of his Mediatorship.

2. And (secondly) all persons openly profane. Such as cast off the yoke of Jesus Christ; such as refuse to come into the *Bond of the Covenant*; refuse to stand to the *Covenant*, which Jesus Christ as *Mediatour* hath drawn up betwixt God and man; which on man's part requireth *faith* and *obedience*, (Evangelical Obedience) for the conditions of it. This they reject; saying in their hearts with those rebellious ones in the *Psalm*, *Psal.* 2. 3. *Let us break their bonds asunder, and cast away their cords from us.*] As for such, better they had never heard of the name of a *Mediatour*; yea, better for them there never had been a Mediatour. This is, and will be no small aggravation of their guilt, that they should thus trample the *Blood of the Covenant*, the Blood of Jesus Christ, whereby he sealed the Covenant betwixt God and man, under their feet, by a wilfull and obstinate disobedience. 1. Profane persons.

Thirdly, And in this rank (in the third place) are all proud *Justiciaries*, who think themselves not to stand in need of such a *Mediatour*. As for *Jacob's Ladder*, they need it not; they have one of their own making, by which they hope to climb to Heaven: they have 2. Proud Justiciaries.

that of their own which they hope may sufficiently commend them unto God. So thought that proud *Pharisee* in the Gospel, who coming into the Temple to pray, begins to reckon up all his good deeds, tels God of his negative and positive Righteousnesse, *Luke* 18. 11,12. as supposing that he should need no other to speak a good word to God for him. And thus is it not only with *Remisse Perfectists*, who dote so much upon their own good works, that they fancie in some of them a *supererogation*, (sure, they have no need of another to speak for them, who can and dare speak so much for themselves,) but even many amongst our selves; meer civill persons, who stand so much upon their own *morall righteousnesse*, as that without any other Mediation they dare present themselves before God. As for such, let them never make account of any benefit by this *Mediation*. *Paul* hath laid it down for an irrefragable conclusion, *Gal.* 5.4. *Christ is become of non effect unto you; whosoever of you are justified by the Law, ye are fallen from grace;* i.e. from this grace of God in Christ; so as living and dying in this condition, you shal neither have part nor portion in it.

4. All unbelievers.

4. To these I might yet add, generally all *unbelievers*, who do not close with this *Mediatour*, laying hold of this Mediation, applying it to themselves, & complying with his designe herein; To all these is this grace of God in vain. O let it not be so to any of us. Having heard

of

of this *Mediatour*, make out after him, that we may have a share in the benefits of this his Mediation; not contenting our selves with generall notions, to know that there is such a *Mediatour* betwixt God and men, (So there may be, and yet we never the better for it;) or yet to know in what way he hath discharged his office. Let it be our care to insure our particular interest in him, that he is a Mediatour betwixt God and us. To that end,

Let it not be so to us.

1. *Be we reconciled unto God* by and through him. This is the grand work of this Mediatour (as I have shewn you) wherefore he took upon him this office of Mediatourship. Let us herein comply with this great designe of his, which is of so great concernment to every of us: *Be we reconciled unto God.* So *Paul* presseth it upon his *Corinthians* in that place, to which I have had so frequent recourse, 2 *Cor.* 5. where, having first laid down his *Doctrine*, in effect the very same with that which I have dwelt so long upon; *viz.* that *God was in Christ reconciling the world to himself*, ver. 19. Then he maketh this *use* of it, ver. 20. *Now then we are Ambassadours for Christ: as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God.* This was the sum of his message to them. And this is the sum of our message to you. This is the word which God hath put into our mouths. [*He hath given to us the Ministry of Reconciliation*, ver. 18. *He hath committed to us the word of Reconciliation*, ver. 19.

1. Be we reconciled unto God through this Mediator.

Now then we bring Ambassadours for Christ, (substituted by him, as he was by his Father) *as though God did beseech you by us; we pray you in Christs stead, be ye reconciled unto God.*

Be reconciled unto God. In this single motion there is a double request; there being two things comprehended in that word.

1. Accepting the Reconciliation purchased and offered on God's part.

1. The first is, That you will *accept of the Reconciliation*, which is purchased for you, and tendred to you. Purchased for you by Christ, and tendred to you by God his Father. This is *receiving*. This is that which *Paul* saith of himself, and his believing *Romans*, *Rom.* 5. 11. *have received the Atonement*, καταλλαγὴν ἐλάβομεν, dictum Μετωνυμικῶς, i. e. *accepimus effectum istius reconciliationis, Spiritum sanctum.* Grotius Comment. ad Rom. 5. 11. Receiving this Grace. *Not the fruit and effect of their Reconciliation, viz. the holy Spirit,* which being reconciled to God, they had received. *Grotius* in his Comment goeth about to elude that Text, which looketh so broadly on the *Socinians*, but even the *benefit of Reconciliation*, or *Atonement*, which they received upon their believing. So the same *Author* in his former and more candid thoughts explains it elsewhere. To *receive Reconciliation*, is to receive the *benefit of Reconciliation*. In effect the same with that which is elsewhere called, *Receiving of remission of sins*; Acts 10. 43. & 26. 18. And this least all of us do. This receive we this *Reconciliation*, accepting this *Grace*, by faith laying hold upon this *Mediation*. In this way is Remission of sins received. So *Peter* telleth *Cornelius*,

Quid hic est aliud, Accipere reconciliationem, quam accipere remissionem peccatorum? Grotius de Satisfact. cap. 7.

wise and his company *Act.* 10. 43. *To him* (to Christ) *give all the Prophets witnesse, that through his name* (his merit) *whosoever believeth in him shall receive remission of sins.* And in this way receive wee this Reconciliation. By faith laying hold upon the Obedience and satisfaction of this our Mediatour, applying the merit thereof unto our selves; resting thereupon for the great obtaining of this great benefit. Thus receive we *this Grace of God, and this gift by grace, which is by this one man Jesus Christ* (as the Apostle describeth this benefit of *Reconciliation*, or *Justification*, *Rom.* 5. 15.

And thus having received this Grace, now persevere in it; and that by holding fast this our *Mediatour*, our *Peace-maker* in the armes of our faith. Continually interposing him as a skreene betwixt the fire of Gods wrath, and our poor sinfull soules; presenting him, with the merit of his Obedience unto God his Father, that so our peace being made, it may also be maintained by the means of this our blessed Mediatour. Thus be we reconciled unto God by accepting of this Reconciliation.

Persevering in it.

2. And 2ly, *By laying aside that Enmity* which is in our soules against him. Laying down all the weapons of our Rebellion; all our sinfull lusts; Every of which (as Saint *James* saith of one of them, the *Love of the world*, *James* 4. 4. is *Enmity with God.* Every one, for *Enmity against God*; though not *Directly*

2. Laying aside Enmity on our parts.

rectly, yet *Interpretatively*, in as much as they alienate the soul from God. And therefore lay them aside. This is the *Condition* of the *Covenant* on our parts, for which this our blessed *Mediatour*, as our surety hath undertaken; viz. that we shall *deny ungodliness and worldly lusts*, &c. As ever we desire then to be made partakers of the benefit of this his Mediation, see that we performe this Condition. *Non-performance of the Condition nullifies the Covenant.* The non-performance of this Condition will make the death of Christ to be of none effect to us. So long as a *Rebell* continues in actual Rebellion against his *Prince*, whatever Treaties or overtures of Reconciliation there have been, it maketh them all voide, rendring him uncapable of his Soveraigns grace and favour. So long as a poor sinner standeth out against God, and will not be reconciled with him, he cannot expect that God should be reconciled to him. Men must first be *turned from the power of Sathan unto God*, before they can *receive remission of sinnes*, Acts 26. 18. See then that in this way we be all of us reconciled unto God, that our hearts be reconciled to him so as not willingly to offend or provoke him, but to love him and to cleave unto him with full purpose of heart, desiring to walke before him in all well pleasing. This is that (I said) which this our Mediatour, in our

our Reconciliation with God, hath undertaken that we shall do. Let not us offer this wrong to our Surety, as to violate the Covenant, for performance whereof he stands ingaged. Thus he was reconciled unto God.

And being thus Reconciled, now *come we unto him. Seeing we have an High Priest, let us come boldly to the throne of grace.* Hebrews 4. 14, 16. Seeing that we have such a Mediatour, make use of his Mediation, coming unto God by him. *Such a Mediator* (I say) which can be required in a Mediator, and that is not to be found in him.

2. Come unto God by and through this Mediator, who is

1 A faithfull Mediatour.

He is a *faithfull Mediatour*. He that *sate upon the white horse*, Revelations 19. 11. *was called faithfull and true*. Such is *Jesus Christ* (the righteous Judge, and triumphant Conqueror) in all his Relations. *A faithfull witness*, Revelations 1. 5. and 3. 14. *A faithfull High Priest*, Hebrews 2. 17. And so, *a faithfull Mediator*, dealing faithfully betwixt both parties, God and Man; being *faithfull in things pertaining to God* (as the Apostle there hath it, Hebrews 2. 17.) and that in executing this will, and satisfying his Justice. And faithfull in things pertaining to men, dealing effectually with his Father on their behalf, not *seeking himself*. Thus do false and faithlesse Mediatours sometimes, by being entrusted to intercede for others, only speak one word for them, and

and two for themselves; seeking themselves in their Mediations. But so did not, so doth not this our Mediatour. In this his Mediation, *denying himself*, and laying aside his own interest, he sought the good and benefit of his Elect. As *Paul* saith of himself that in his Ministeriall transactions amongst the Churches, he sought not *theirs*, but *them*, 2 Corinthians 12. 14. (a true patterne for all the *Ministers* of the Gospel, who are not to seek the *goods*, but the *soul* of the people committed to them;) So did the *Lord Jesus* in all his transactions as *Mediator*, he seeketh not ours, but *us*, not any benefit to himselfe (*Papists* whil'st they contend so eagerly for Christs *meriting for himself*, they do therein seem now a little to disparage this work of his Mediatorship;) but our *Reconciliation* and *salvation*.

a A Mercifull Mediatour.

And (2) (a *Mercifull Mediatour*) So the Apostle putteth them together in the place forenamed, *Hebrews* 2. 17. *A merciful and faithfull High-Priest.* A mercifull and pitifull Mediatour. One that living in his humane nature had experience of our *afflictions*, our *temptations* is ready to succour those which are tempted. One that is soon *touched with the feeling of our infirmities*. Such a *Mercifull Mediatour* he shewed himself in the dayes of his flesh, when he wept over *Jerusalem*, upon which he had bestowed so much fruitlesse paines, in attempting to gather the inhabitants thereof under the wings of his

his gracious government and mercifull protection, *Luk.* 1. 71. And such a Mediator he still is, having carried the same bowels to heaven with him. A Mercifull Mediatour.

3. A potent and prevalent Mediatour, able to do much *with his Father, for his people.* With his *Father.* Being *graciously with him* (for he is, *This is my beloved Sonne, in whom I am well pleased*) he can impetrate any thing at his hand (*Father, I know that thou hearest me alwayes*, John 11. 42.) For his *People.* He is *able perfectly to save them which come unto God by him*, (as the former Translation reads that Text *Hebrews* 7. 25.) To save them from the *wrath of God*, to save them from their *sinnes*, from the *Guilt, Terrour, Power* of them; to supply all their wants, *to do for them above what they are able to ask or think.* A *potent Mediatour*, able to performe what ever he hath undertaken, whether *for Man, a God, or for God to Man*, but Thus hath the Lord herein *laid help upon one that is Mighty*, (as the Psalmist speaketh, *Psalme* 89. 19.) putting this office of Mediatorship upon one that was able to go through with it. A potent Mediatour, being *El Gibbor*, the *mighty God*, *Isa.* 9. 6. 3 A potent and prevalent Mediatour.

4. And (4th) a *Perpetuall Mediatour.* *This Man* (the Man Christ Jesus) *continueth ever*, Heb. 7. 24. an Ever a Mediatour. And so continuing, how he is able *to save them to the uttermost* (εἰς τὸ παντελὲς, *for ever*) *that come unto God by him*; *seeing he ever liveth to make intercession for them*, ver. 25. It is not with this 4 A perpetuall Mediatour.

this our *Mediator* is with that Typicall Mediatour *Joseph*. So long as he lived to intercede for his kindred, it went well with them; but when he was dead and there arose a new king which knew not *Joseph*, then they went to wreck in their liberties, estates, lives. It is otherwise with our *Joseph*, our *Jesus*. *He liveth ever*, sitting continually at the right hand of God, making Intercession for his people. Hee is a permanent Mediator.

15. And lastly, a *Present* Mediator, alwayes at hand. *Absolom*, when he had a desire to be brought into his fathers presence, his Mediator (*Joab*) was to seek; and though sent for, would not come at him, 2 *Sam.* 14. 29. It is not so with our *Mediator* the *Lord Jesus*, he is ever at hand, at the right hand of God; so as they who would make use of him, may know where to find him. An *Agent* who keeth *Lodger* in heaven, ready to receive, and present the suites, the Petitions which his people shall at any time put into his hand. So by his means they may *obtaine mercy, and find grace to help in time of need*, Heb. 4. 16. Even *seasonable Succour*, suitable to their present necessities.

Now put all these together. Such is this our Mediator, a *Faithfull*, *Mercifull*, *Potent*, *Permanent*, *Present* Mediatour; what remains then, but that having so many and great incouragements, we make use of his mediation, coming unto God by him.

And that *Boldly*: *viz.* with an awfull boldnesse. Thus doe *Suppliants* come unto their

their *Prince*, having some special favourite to their friend, standing at his right hand, they come with an *awfull confidence*, awed with the *Majesty* of the Prince, but confident in the presence and prevalency of that their *Mediatour*. And thus come wee to the throne of grace, in an holy aw of the Majesty of God, but with an holy confidence of this our Mediator. Thus make we use of his mediation. And this doe wee both for our selves and others.

Come boldly to God through him; making use of his Mediation.

For our selves, begging renewed pardons for our daily sinnes, suing them out in his name, presenting our daily wants, begging that *παράκλητον ἄνωθεν*, that *continuall supply of the Spirit*, with all other blessings requisite and convenient; the dispencing wherof is committed to this our Mediator. Thus make suit for our selves.

For our selves.

2.

And in like manner for *others*. For the *Church* of God: for all who desire to stand in need of our prayers. This the Apostle presseth in the entrance into this chapter. *I exhort that supplications, prayers, intercessions, &c. be made for all men.* And this he exciteth to upon this ground, among others, *For there is one Mediatour betwixt God and men, the Man Christ Jesus*; one who Intercedeth in the behalfe of such Intercessours; ready to receive and present their Petitions, on whose behalfe soever presented unto God his Father.

For others.

And thus have I at length, through a gracious conduct, finished the former of these conclusions, which informs us that *Jesus Christ is Medi-*

Mediator betwixt God and men. Come we now to the later; in the handling whereof I shall be very concise; having already dispatched what I aimed at when I took this Text in hand.

Doctrine 2. *The Man Christ Jesus is the onely Mediator betwixt God and men.*

Christ the only Mediator.

So much is clearly insinuated by the Apostle here in the Text, *There is* [*One*] *Mediator.* One and but one. So are we to understand this Particle here, *Exclusively.* As in the former part of the verse, [*There is one God.*] *One*, and but *One*. So in this later, [*There is one Mediator*] *one*, and but *one*: Pointing out Jesus Christ, but excluding all others from sharing with him in this office. So it is looked upon not onely by Protestant, but also by some of the most ingenuous of the *Romish* Expositours. And thus it is; Εἷς μεσίτης. There is *One* and onely one Mediator betwixt God and men, the man Christ Jesus.

Calvin ad loc.

Estius ad loc.

Typified by Moses and Aaron. Exod. 14.2.

So much was not obscurely shadowed out in that pair of *typical mediators* under the law, *Moses* and *Aaron*. At the giving of the Law, *Moses* was alone with God in the mount. The Prohibition was expresse, [*No man shall come up with thee*, Ex. 34.2,3. Then there was no Mediator betwixt God and the people but he. [*The Law was given*, ἐν χειρὶ μεσίτου, *in the hand of a Mediatour*, (viz. *Moses*,) *Gal.* 3.19. In like manner *Aaron*, and the *High Priests* successively after him, when they went into the *holy Place* to present the blood of the Sacrifice before the Lord for the *errours* of the people, (which they

they did once every year) they went in *alone*. (Heb 9.7. *Into the second tabernacle went the High Priest alone.*] Herein both shadowing out this great and *Archetypall Mediatour*, the *Lord Jesus*; who is the *alone Mediatour betwixt* God and men.

A truth sufficiently confirmed by Christ's own attestation, *John* 14.6. *I am the way* (saith he) *the truth, and the life.*] Jesus Christ is the way whereby men come unto God, to have union and communion with him, here and hereafter. So he is, and that not only *Exemplariter*, (as *Grotius* blancheth it,) in regard of his *Example*, by the imitation whereof men come to heaven; but also *Efficienter*, in regard of his *Mediation*, his *Satisfaction*, and *Intercession*. He it is who hath laid out unto us, and paved for us *a new and living way to God*, by his own meritorious blood, *Heb.* 10.20. which he keepeth open by his continued *Intercession*. Thus is he the *way*, and the *only way*: So it followeth, *No man cometh unto the Father but by me*, *John* 14.6. Into the *Holy of holies*, there was but one way; no more is there into the *Heaven of Heavens*. And that is by *Jesus Christ*, his Mediation, his Satisfaction, his Advocation.

Confirmed by Scripture.

Grotius Com. in John 14.6.

To the same purpose is that other Text, *John* 10.9. where our Saviour seteth forth the same Truth, though under a different similitude. [*I am the door, by me if any man enter he shall be saved.*] Men enter into a *house* by the door, and thus do we enter into *Heaven*, by our *prayers* now, and *person* hereafter; even by

by and through Jesus Christ, and only through him, who is the *alone Mediatour* betwixt God and man.

By Arguments.

That he is so, may further be confirmed by divers Arguments which evince this Truth.

Arg. 1. This Mediatour must be a middle person betwixt both.

Arg. 1. The Mediatour betwixt God and men must be a *middle Person*, having an interest in both parties, partaking of both natures: He must be Θεάνθρωπος, both *God and man*: otherwise he cannot be capable of doing and performing all mutuall offices betwixt them. But this is proper and peculiar onely to Jesus Christ.

Arg. 2. He must be a righteous person. *Aug.* l. 2. *contra Epist. Parmen.* cap. 8.

Arg. 2. The Mediatour betwixt God and men, must be an *innocent*, a *righteous* person, one that needeth none to mediate or intercede for himselfe. So *Augustine* hath rightly determined it, *Pro quo nullus interpellat, ipse pro omnibus, hic unus verúsque Mediator est. He that intercedes for all, but needeth none to intercede for him, he is the true and only Mediatour.* Now such a one is *Jesus Christ*, and onely he: As for all other of the Sons of men, being sinners by nature, they stand in need of a Mediatour to reconcile them to God, and to intercede for them. Only Christ is such an *High Priest* as the Apostle speaketh of, *Heb.* 7. 25. One that is ὅσιος ἄκακος, ἀμίαντος, *Holy, harmless, undefiled, separated from sinners.* And therefore the only true Mediatour.

Arg. 3. Christ onely able to perform the Office of a Mediatour.

Arg. 3. Again, He onely is able to *perform the office*, do the work of a Mediatour betwixt God and men. None able to satisfie the Justice of God but he; none able to pay

an infinite price, for an infinite guilt, to an infinite Justice, but that infinite person, who being man, was more then man, *God and man*. None able to restore the *Image* of God in man, but he who was the *Image*, the *essential* and *substantial* Image of God, χαρακτὴρ τῆς ὑποστάσεως, *the expresse Image of his Father's Person*; as Christ is called, *Heb.* 1. 3. None able to reveal and make known the whole mind and will of God unto man, but he, he who was in the *bosome of the Father*, and is *the Word* of the Father. None able to ingratiate poor sinners with God his Father, but he; he, who was the *well beloved Son of God, in whom the Father was well pleased*. None able to make others Sons by *grace*, the grace of *Adoption*, but he that was the Son of God by *nature*, by an eternall generation: none able to performe that threefold office of a *King*, *Priest*, and *Prophet* to his Church, but he. In a word, none able to effect the salvation of lost mankind but he, [*Neither is there salvation in any other, for there is no other name under heaven given among men, whereby we must be saved*, Acts 4. 12. No *name*, no other *Person*, or *Power*, whereby salvation can be expected, but only by and through the merit and Mediation of Jesus Christ. He onely is able to performe the office of a Mediatour.

Arg. 4. Again, Other Mediator there needeth not; He being so every wayes sufficient for all those services which belong to that office; Able to satisfie for his people, to pay all their debts; to receive and present all their prayers and wants; to reveal the whole mind

Arg. 4. There needeth no other Mediatour.

of God to them. In a word, *Able perfectly to save those who come unto God by him*, Heb. 7.25.

You see that it is so, why it must be so. For further illustration, give me leave to clear an *Objection* or two.

Object. 1. Moses is called a Mediatour.

Object. 1. Is Christ the only Mediatour? How then is this attributed to others; in particular to *Moses* in that place fore-alledged, *Gal.* 3.19. *The Law was given in the hand of a Mediator*, meaning *Moses*.

Answer. Others may be Ministers of the Word, but not Authours of the Work of Reconciliation.

Answ. To this is it answered. Others may be *Ministers* of the *word*, but not *Authours* of the work of Reconciliation. Such was *Moses*, an *Internuncius*, an *Intermessenger* betwixt God & the people. And such are the *Ministers* of the Gospel, whose office the Apostle sets forth, 2 *Cor.* 5.18, 19. *They* have the *ministry*, the *word of Reconciliation* committed and given unto them. Thus are they *Ministers* of the *word*, but not *Authours* of the *work*. This is Christ's peculiar. But *one* Mediatour.

Object. 2. Are not Saints and Angels Mediatours?

Object. 2. But what say we to *Saints* and *Angels*? Are not they Mediators betwixt God and men? though not of *Redemption*, yet of *Intercession*. They being in Heaven pray for the Church upon Earth. Do they not?

Answer. Not Properly; no, not of Intercession.

Answ. To grant this, which in the general may not be denyed; *Saints* and *Angels* in Heaven sympathizing with the Church upon Earth (being members of the same mysticall Body) they do earnestly desire the welfare of it. Those blessed *souls*, which being separated from their bodies, have as yet received but a part of their glory and happiness, they wait for the

compl-

demption of their own *Bodies*. And whileſt they wiſh well to themſelves, they are not unmindfull of others, who are yet in that militant ſtate and condition upon earth, through which themſelves have paſſed: being themſelves come ſafe to ſhore, they are not unmindful of thoſe who are yet floating amidſt the waves of this troubleſome world. Both *Saints* and *Angels* (queſtionleſſe) do deſire the welfare of all God's *Elect*; the perfecting of his *Kingdom of Grace* here, and the haſtening of his *Kingdom of Glory* hereafter. And theſe deſires they may in their way repreſent unto God. About this we will not contend with any adverſary: But what then? ſhall we hereupon ſtile them, and own them for *Mediators*? Not ſo; no, not ſo much as Mediators of *Interceſſion*. This I ſhal clear up unto you anon in the Application: To which I ſhall adjourn it.

Obj. 3. But what ſay we to *Saints upon Earth*? Are not they *Mediators*? Do not they intercede for others? Is not this both their *liberty*, & their *Duty*? Surely they both may do it, and muſt do it. *Moſes* in his time interceded for *Iſrael*, yea for *Pharaoh*, *Samuel* for *Saul*; *Job* for his *friends*; And *Paul* here in the entrance of this Chapter requires it from all. [*I Exhort that Interceſſions be made for all men.* v. 1. How then do we ſay that there is but one Mediatour betwixt God and Men?

Obj. 3. Are not Saints upon Earth Interceſſors?

Anſ. To this it is anſwered. There is a broad difference betwixt *Chriſts Mediation*, his *Interceſſion*, and theirs. They are indeed mutuall and humble ſuppliants one for another at the

Anſ. A Broad difference betwixt Chriſts Mediation and theirs.

throne of grace. Not presenting the prayers of others. Not suing for any thing in their own names, but in the name of Christ; not in way of *Merit*, but of *Mercy*. All their confidence of obtaining their desires at the hands of God, whether for others or themselves, being in the alone Merit and Mediation of Christ; as the Priests interceding was by the *blood of the sacrifice* which he offered up. But now Christ in his Intercession for his people presents and tenders his *own blood*, his own *Merit* unto God his Father; by vertue whereof he impetrateth and obtaineth whatever he maketh suit for. So as still he is the alone Mediatour, properly so called.

Obj. 4. Is not the Holy ghost an Advocate?

Obj. 4. But yet (in the last place,) Is this office peculiar unto *Christ*? What say we then to the *Holy Ghost*? doth not he come in as a partner with Christ in this his Mediatorship? How else is it that each is stiled a *Paraclete*, an *Advocate*? So Christ is called 1 *Joh.* 2. 1. *We have an Advocate with the Father, Jesus Christ the righteous.* And the same stile is given by Christ himself unto the Holy Ghost, *Joh.* 14. 16. *I will pray the Father, and he will give you another Advocate.* So again *v.* 26. & *cap.* 15. 26. & 16. 7. In all which places the word in the Original is one and the same, παράκλητος, a *Paraclete*, an *Advocate*.

An. The Holy ghost properly a Comforter.

An. For Answer to this; know we that our word signifieth both an *Advocate*, and a *Comforter*. In the former sense it agreeth properly unto *Christ*; in the later to the *Holy Ghost*, whose office it is to comfort the hearts of God's people. So our Translation there most fitly renders it, a *Comforter*; &

Rep. But the Holyghoſt is ſaid to *intercede* for us. So we have it expreſly *Rom.* 8. 26. *The Spirit it ſelf maketh Interceſsion for us.*] Improperly an Interceſſour.

A. True, it doth ſo, but how? why, by teaching the faithfull how to make their requeſts; provoking them to the duty of *Prayer*, ſuggeſting, prompting, dictating unto them *what* to pray; & directing them *how* to pray, ſo as their prayers may be acceptable and prevalent; ſtirring up ſecret and unexpreſſable grones, affectionate deſires in their hearts. So the Apoſtle there explaineth himſelf. *The Spirit alſo helpeth our Infirmities, for we know not what to pray as we ought, but the Spirit maketh interceſsion* (or *Requeſt*) *for us.*] This doth the *ſpirit* not properly by *Interceding for* us, but *in* us. [*Becauſe ye are Sonnes, God hath ſent forth the Spirit of his Son into your hearts, crying Abba, Father*, Gal. 4. 6. This is the work of the Spirit, thus as it were to form the prayers of the faithfull for them, and in them; Which are *Spiritual Conceptions*, conceived in the hearts of Chriſtians, after a ſort as the *humane nature of Chriſt* was in the womb of the *Virgin*, by a ſupernaturall Operation of the Holy ghoſt. Thus it (as it were) prayeth in them. In the mean time, Chriſt is the alone *Mediator*, to whom the Spirit directeth them, that ſo by and through him their prayers may find audience and acceptance. Theſe are obvious & familiar truths; and therfore I ſhal not any longer inſiſt upon them. That which now remains is only a word of *Application*; which I ſhall direct only two wayes: by way of *Conſutation*, *Exhortation*.

Use 4. Confutation. Of Primitive Angel-Worshippers.

By way of *Confutation.* Censured and condemned be that Doctrine by whomsoever held forth, which setteth up any other *Mediatours* besides Christ, whether in stead of him, or with him; so as to make them either *Corrivals*, or *partners* in this office. This did some in the Apostles time; In the very infancy of the Church, they brought in *Angels* to be Mediatours. So much we may take notice of from the *Apostle*, who gives his *Colossians* an express Caveat concerning it, that they should beware of them, and their Doctrine, Col. 2. 18. *Let no man beguile you of your reward, in a voluntary humility, and worshipping of Angels.*](or consisting in *Angel worship*; for so that later clause is fitly looked upon, as being only *exegiticall* to the former, added by way of explanation;)So it was. Under a colour and pretext of *Humility*, [& awful modesty, as deeming it too high presumption for us to make their immediate addresses unto God, they made use of *Angels* for their *Mediatours*, presenting their prayers and services unto them, that they might present them unto God. Thus did they *intrude into those things which they had not seen*, (as it there followeth:) rashly undertaking to set up & establish new Doctrines & Laws concerning the Service of God, beyond what is revealed in the Word. And (as is most probable) adventuring upon curious speculations, & bold assertions, touching the *Orders & Offices* of Angels; designing some to one imployment, others to another; giving them names accordingly. Thus did they set up nother *Mediators* in stead of Christ; so *not holding the Head*, (as the Apo-

ſtle there goeth on;) not holding themſelves unto Chriſt this one and only Mediator.

And the like hath the Church of *Rome* in ſucceeding ages done; bringing in a numberleſſe number of Mediators. So many *Saints* or *Angels* as there are in heaven, ſo many Mediators ſay they. True indeed, thus far *Chriſt* is beholding to them, they will allow him to be the head of that order, the chief and principall Mediator, but not the *onely*. So ſome of them go about to elude this of the Apoſtle in the text, [*There is one Mediator*]: True (ſay they) *Unus, ſed non ſolus*, *One*, but not *only one*. An ill gloſſe corrupting a good text. So it will ſoon appear to be, ſhall we but apply it to the former part of the verſe [*There is one God.*] What, *One*, but not *Only one*? This they themſelves will be aſhamed of: and may as well bee of the other.

Of the Church of *Rome* which ſetteth up Saints & Angels for Mediators.

Vide Calvin. ad Textum. *Obſerva, quod ſicut unum Deum intelligis cum excluſione plurium, ſic & unum Mediatorem Dei & Hominum, qui eſt Chriſtus Jeſus.* Eſtius Com. ad Text.

Others of them, and that the greateſt part, not daring to own ſo groſſe an error, think to ſalve the matter by a diſtinction. There is *one*, and but *one* Mediator (ſay they) *viz.* of *Redemption*; but others may bee and are Mediators of *Interceſſion*. But neither will this ſubterfuge ought avail them, as will appear from this text, which if we look about it, duly conſidering the circumſtances, will be found to ſpeak of Chriſt in both theſe reſpects; as a Mediator both of *Redemption* and *Interceſſion*. The former is made good from the verſe next following, where the Apoſtle maketh mention of Chriſts *giving himſelfe a Ranſome for all men*; In that a Mediator of Redemption. And the later from the verſes

The diſtinctiō of Mediators of Redemption and Interceſſion.

preceding, where the Apostle exhorting Christians to the duty of prayer, to *pray for all men*, he presseth it upon this ground; [*For there is one Mediator*,] one who is ready to receive and present the prayers of those who make their addresses unto God by him: One Mediator of *Intercession*. So as in both respects he is said to be *one*, and *but one*: But *one Mediator, the Man Christ Jesus*; who is Mediator both of *Redemption* and *Intercession*.

Other Romish distinctions. *Estius ad loc. Corn. à Lapide ad Text. Vide & Cham. Panstrat. de Mediatore lib. 8. cap. 6. sec. 9.*

Others who would be thought more acute, they seek relief from other distinctions. Christ is Mediator (say they) *Excellenti ratione*, by way of eminency, after a more excellent manner: Others are so only *Participatione, imperfectâ ratione*, by way of *participation*, in a more *imperfect way*. He the *principal* Mediator, they *ministeriall*; he *primarie*, they *secondary*; he *Immediate*, they *Mediate*: He as an *Advocate*, they only as *solicitors*. He onely cometh unto the Father *Immediately* by himself; Interceding for all, and impetrating grace by vertue of his own merits. As for Saints, they intercede for us not by any right or merit of their own, as claiming ought in their own names; but in the name, through the *merit* and *mediation* of Christ. To this purpose they bring in their devout *Bernard*, who in one of his *Sermons* insinuates, that *Saints* are not to be called *Mediators*, between *God and men*; but rather *Mediators to the Mediator*, viz. unto Christ. This (saith he) do we stand in need of, *Opus est Mediatore ad Mediatorem*; We have need of a Mediator to make way for us to our Mediator, *viz.* Christ. Upon

Bernard Serm. de B. Mariâ, citat. per C. Lap. ad Text.

which

which account it is (saith *Lapide*) that some of their own *Doctours* have been so scrupulously cautious as that they would not have the name *Mediator* to be given to any, save only to Christ. And hereabout he professeth he will not contend with us. Neither shall I at the present here enter the lists with him, or any other about this subject, whether the *Name* or *thing*. This being a beaten controversie betwixt us and the Church of *Rome*, which many having dealt fully with, I may well spare my labour.

Atque hâc de causâ Catholici nonnulli satis scrupulosè ser vent, ne Mediatoris nomen alteri tribuant, quàm Christo. C. Lap. in 1 Tim. 2.

As for us, hold we fast this truth of God, which this text so clearly holdeth forth unto us: [*There is one Mediator betwixt God and men, the man Christ Jesus.*] One *Exclusively*: one and but one. In this office Christ hath no partners.

One Mediator Exclusively.

As for the word [*Mediator*] we will not much contend about it, whether it may in a qualified sense be given to some others. As it was to *Moses* at the giving of the Law, so in a like sense it may be given to the *ministers* of Christ under the Gospel, whose office it is to go and deal betwixt God and his people. And possibly, taking the word in a large sense, it may be given to private christians, who by way of charity intercede for others in their prayers to God on their behalfe. But seeing the Spirit of God in the Scripture is not acquainted with this language, therefore we own it not, wee approve it not: Rather chusing to reserve this as a Title of Honour peculiar unto *Jesus Christ*: He is the *One and Only Mediator*.

As for *Angels*, or *Saints* departed, we cannot

Angels and Saints no Mediators of Intercession.

and not allow them either name, or thing. As for those foresaid distinctions, in as much as they find no footing in Scripture, we acknowledge them not. Sure we are (which our adversaries will not deny) properly *Mediators betwixt God and men* they neither are, nor can be; no not of *Intercession*.

Two requisites in such a Mediator, both wanting in them.

In a *Mediator of Intercession* there are at least these two things requisite. Hee must be designed and appointed by God unto this office or service; And he must be acquainted with the condition of those for whom hee is to intercede. But neither of these shall wee find agreeing, whether to *Saints* or *Angels*.

1. Their Deputation.

1. For their *Deputation*, we know no such office or service designed to either. *Angels* indeed, they are appointed to be *Guardians* unto the Saints upon earth, (*ἐγγυηταὶ σωτηρίας*, *They are ministring Spirits sent forth to minister for the good of them which shall be heirs of salvation*, Heb. 1. last.) But as for *Mediators*, *Intercessors* betwixt God and men, we know no such office conferred upon them. As for *Saints upon earth*, they have indeed a general commission to intercede one for another. But what commission the *Saints in heaven* have to intercede for their Brethren upon earth, that we know not: which if they had, they are not capable of executing and discharging it, In as much as, (in the 2d place)

2. They are not privie to the estates of men upon earth.

2. They are not privie to the states and conditions of men here below. Whatever *Angels* are, sure they are not. That of the *Preacher* seemeth to speak so much, *Eccles.* 9. 5, 6.

The

The living know that they shall dye, but the dead know not any thing.] Not any thing which is done here below. So the next verse explains it, [*Neither have they any more portion for ever in any thing which is done under the Sun.*] No, their tranſactions and negotiations are above the Sun. As for occurrences here below, they are not in an ordinary way privie to them. A truth more then probable: which if any ſhall queſtion, it may be extorted and made good by way of Argumentation.

Arg. If Saints departed be acquainted with humane affairs upon earth, they muſt have this knowledge either in an *Immediate* or *mediate* way: Either Immediately by themſelves; or Mediately from ſome other. But not the former. They do not of themſelves take immediate cognizance of things here below. So much is rightly concluded from that paſſage, 2 *Kin.* 22. *laſt.* where the Lord promiſeth *Joſia*, that hee would *gather him unto his fathers in peace, and his eyes ſhould not ſee all the evill which he would bring upon Jeruſalem.* Saints in heaven are neither eye, nor eare witneſſes of what happeneth upon earth. However, ſure we are, they cannot take notice of all perſons, and all occurrences, in all places of the world, at the ſame time. This is an infinite perfection, which neither Man nor Angell is capable of. Nor yet the later. They do not attaine this knowledge at the ſecond hand, by way of *Revelation*, or *Information*. For if ſo, then they muſt have it either from *God*, or from *Angels*, or from *ſoules de-*

Evinced by Argument.

parted

parted. But all these are no lesse then ridiculous.

1. Such is the first. To imagine that God should first reveal our necessities and our prayers to the Saints, to the end that they should intercede with him for us; How absurd is this circulation? what were this but to make God an Intercessour for us to the Saints, who are pretended to be Intercessours for us to him?

2. And such is the second. In as much as *Angels* themselves neither do, nor can take notice of all things which are done here below. Besides, that in this way they should be our *Mediatours* to the Saints.

3. And such is the third; In as much as souls departing do not themselves know all things. How should they inform the Saints in heaven of what themselves were ignorant of upon Earth?

Upon these reasons and grounds, we must conclude Saints in Heaven in an ordinary way ignorant of humane affairs here below. *Doubtlesse thou art our Father* (saith the Prophet) *though Abraham be ignorant of us, and Israel acknowledge us not*, Isai. 63. 16.

The Schoolmen's *Speculum Divinum*, a fancie.

I am not ignorant of what *Bellarmine*, and others of the School-men here dream of; viz. of a *Speculum divinum*, how that Saints and Angels behold all things in God as in a *looking Glass*, which being set before one, representeth unto him what is behind him; so as he therein beholdeth at once whatever is in the room: But this is but a fancie, a groundlesse speculation, where-

wherewith I shall not trouble you, or my selfe.

Sure we are, some things there are which neither Saints nor Angels know, as *viz.* the *hearts* of men. This they cannot do, but they must do if they be *Intercessours* for others; How else shall they know the *mentall prayers* and sutes of their Clients? How shal they know them to be in the number of true believers, such whose prayers shal find *audience* in heaven? surely they wil not (as too many *Advocates* upon earth do) undertake a promiscuous solicitation and intercession for all comers: for *Judas* as well as *Peter*, *Hypocrites* as well as *Saints*; And if not so, then they must be able to discern the spirits, and to *search the hearts* of men; which being God's peculiar, (as Scripture appropriats it, [*Thou even thou onely knowest the hearts of the children of men*, 1 King. 8. 39. *I the Lord search the heart*, *Jer.* 17. 10.) cannot be communicated to any creature in earth or heaven.

Neither Saints nor Angels know the hearts of men.

Upon this account we receive this Doctrine of the Church of *Rome*, which directs us to other Mediatours besides this one, the *Lord Jesus*: which they do (even as those *Heresiarks* in the Apostles time did) under a shew of *humility*. It is too high presumption (say they) to come unto Christ immediately, without the intervention of some other *intermediate Mediatours*. Not so, say we, seeing Christ inviteth, nay, commandeth us to come unto himself upon all occasions, [*Come unto me ye that are weary and heavy laden*, Mat. 11. 28. So again, Joh. 7. 37. *If any man thirst, let him come unto me.*] not go to the streams and rivulets, but to the fountain

tain, Now to hearken to this Invitation, and to obey this command, can be no presumption; nay, not to do it, (out of what principle soever it be,) will be found not a little derogatory unto Christ, and this office of his; as if he were not a compleat and sufficient Mediatour; or as if there were not by this *new and living way* a free accesse unto him, and unto God by him.

Use 2. Instruction. Know we no other Mediatours. Not of Redemption. *Vide Chamier: Panstrat. de Mediatore.* lib. 8. cap. 1. sec. 6.

Away then with all these dreams and fancies. As for us (to close up all with a word of *Instruction*, or *Exhortation*) Know we this *Mediatour*, and no other but him: no other Mediatour of *Redemption*. This also *Papists* may be charged to do, whilest they cry up the *merits of Saints*, daring to present them unto God; begging remission of sins, grace and mercy for, by and through them. What is this but to make them *Mediatours of Redemption?* as sharing with Christ in the work of *Satisfaction*. For us, take we up the resolution of that dying *Cardinall*, (*Bellarmine*, I mean,) who (not daring to dye in that faith, wherein he had lived, and for which he had so eagerly contended,) professed to *repose his confidence*, (*Totam in solâ*,) *wholly and alonely in the mercy of God, and merits of Jesus Christ*. As for our own merits, or the merits of any other, renounce them, disclaime them, trample upon them: Knowing who it is whom God hath designed and appointed to be our Mediatour, even the *Man Christ Jesus*; know we none but him. [*To him give all the Prophets witnesse, that through his Name, whosoever believeth on him, shall receive remission of sins,*

sins, Acts 10.43. And to him let every of us give a reall Testimony, by receiving him, and resting upon him, as our alone *Saviour*, and *Redeemer*; that so through the All-sufficiency of his merit applied unto us, by and through faith, we may obtain Remission of sins, and Reconciliation with God. This is an honour which is peculiar unto *Jesus Christ*; let not us go about to rob him of it, by making others sharers and partakers with him in it. Know we no other *Mediatour of Redemption*.

Nor yet of *Intercession*. As for *Saints* and *Angels*, let *Papists* cry up them, and pray unto them. For us, let us in this case say of them, as the *Heathen* once did of his *Penates*; *Contemno minutos istos Deos, modo Jovem propitium habeam*. So long as he had his *Jupiter* to friend, as for them, he regarded them not. Thus, so long as we may have our *Jesus* propitious to us, let others make use of Saints and Angels that will; Let us ever have recourse to him, and to God by him. As for other Mediatours, we may cry unto them, and they not hear; as it was with that man in the *Gospel*, who came at midnight to his neighbours house to borrow bread for the entertaining of his unexpected guest, (it is *Augustines* observation, and it is a witty one) he found the whole Family asleep, *Nullus de janitoribus respondet*; None of the *Porters*, none of the *Servants*, none of the *Children* make him any answer; Onely the *Master of the*

Nor yet of Intercession.

August de temp.

the house: he heareth, he openeth, and gave him that which he came for. Thus men may knock long enough at the gates of heaven, before they receive any answer, whether from *Angels* or *Saints*, Gods *Servants* or *Children*. Onely the *Lord Jesus*, the Master of the family, he neither slumbers nor sleepes; And therefore to him direct we our prayers, Ever making use of the Mediation of this our Mediator: Coming unto him, and to God by him. In both making use of that παῤῥησία, that *holy confidence* and *boldnesse*, which he hath purchased for us by his blood. So coming, now shal our persons, prayers, prayses, all other our Services find a gracious acceptance with *God* his *Father*, and our Father; To whom, with *Son*, and *Holy Ghost*, be Praise, Honour, and Glory, now and for ever. *Amen*.

FINIS.

Mystical Implantation:

OR,

The great Gospel Mystery of the

Christian's UNION, and COMMUNION with, and CONFORMITY TO

JESUS CHRIST,

Both

In His DEATH

And

RESURRECTION,

Opened and Applyed.

As it was lately delivered to the Church of God at great *Yarmouth*,

By *JOHN BRINSLEY*,
Minister of the Gospel, and Preacher to that Incorporation.

1 COR. 2, 2. *I determined not to know any thing among you, save Jesus Christ, and him crucified.*
PHIL. 3. 10. *That I may know him, and the vertue of his Resurrection, &c.*

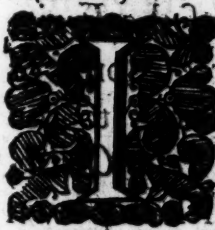
LONDON,
Printed by *T. Maxey* for *Ralph Smith*, at the Bible in Cornhil, neer the Royal Exchange. 1652.

To all that love the Lord Jesus Christ in sincerity:

Specially, Those in the Town of *Great* YARMOUTH,

GRACE and PEACE.

(Much esteemed in the Lord,)



Have heretofore put into Your Hands some few and small *Treatises*; the *leaves* whereof were of like use with those of the *Tree of Life* in the midst of the *New Jerusalem*, Revel.

22. 2. ſerving to *heale the Nations*, to cure ſome of thoſe *ſpirituall Diſtempers*, which in theſe times of *common contagion*, have broke in upon the *Body* of this *Church* in many parts of it, both infecting and indangering of it. Here I preſent you with a taſte of ſome of the *Fruits* of the ſame *Tree*, ſome of the *Benefits* iſſuing to the Beleever from *Jeſus Chriſt*; A Subject which my own ſoul hath fed upon not without inward Complacencie and contentment. My hopes are, you ſhall finde the like

in the perusall of this Tractate; which is now made publick, as for the furtherance of the work of Grace in you, so to let the World know, that in the course of my Ministry I have not made *Controversie* my *Work*. Onely I have now and then dealt with it, as the *Physician* doth with his *Medicines*, and *God* with his *Tryals*, which they make use of, *when* and *where need* is. 1 Pet. 1. 6. Well had it been for the Church of God in this Nation, had there never been occasion for me or any

other to have entred those lists. But there is a *fatal* (yet *Providential*) *necessitie* in it:
1 Cor. 11.16. *There must be Heresies*: such is *Satan's malice*, and *Man's corruption*, that in an ordinary way it cannot be expected that *God's Field* should be free from these *tares*. And such is Gods *just* and *wise dispensation*, to permit it to be so, knowing how to extract *good* out of *evill*. And seeing it must be so, there is a like necessity incumbent upon the *Ministers* of God, (servants of that great *Husbandman*) that they should
John 15.1. 1 Cor. 3.9.

an eye to them, that they do not over-grow the good corn. Upon this account it is, that I have, as occasion hath been offered, undertaken that work, which our great *Apostle*, the *Dr. of the Gentiles* reckons amongst those ἔργα ἀγαθὰ, those *good works, unto which the man of God should be throughly furnished*: Applying my self sometimes πρὸς ἔλεγχον, to *Reproof*, viz. of Errors and false Doctrines; which the Verse foregoing reckoneth as one of those four *Cardinal uses* for which the *Scripture* is *profitable*: yet

2 Tim. 3. 17.

Engl. new Annot. ver. 16.

so as I have ever mainly intended those other Ministeriall services there mentioned, of *Doctrine, Correction, Instruction in Righteousnesse*. And to that end, I have made choice of such portions of Scripture as I apprehended properly usefull for those purposes. Among other, I have singled out, and now, through a divine manuduction, almost passed thorow this Chapter, whereof the Text is a part, with
Rom. 5. & 6. that fore-going: The one of which professedly handles the Doctrine of *Justification*,

the other of *Sanctification*, two main *Pillars* in the House of the Lord (not unlike those in the *Temple of Dagon*, Judg. 19.26.) whereon the whole building stands. The sum of the later of these you meet with in the *Text*, held forth under a familiar, but apt and elegant *Metaphor*, serving as a *vehiculum* to convey this divine *Mystery* into the soul with greater both *facility*, & *perspicuity*. In prosecuting of this *Allegory*, I have endeavoured to follow it home to the head; yet so, as not willing to do, what in like cases

is too

too often done, viz. to *overdo*; by extorting that from the *Metaphor*, which it would not genuinely and naturally yeeld. My service which I have herein desired to do to *God* and his *Church*, as I wish it *may*, so I hope it *shall* be *accepted of the Saints*, and of *You* in speciall, over whom God hath made me (though most unworthy) an *Overseer*. To his *grace* and *blessing* I cõmend it and you, resting

Yours, in the service of Christ desirous to be found faithful,

Yarmouth, Sept. 6. 1651.

JOHN BRINSLEY.

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Mystical

Mysticall Implantation;

OR

The great Gospel Mystery of the Christians Union and Communion with, and Conformity to Jesus Christ, both in his Death and Resurrection.

Rom. 6. Ver. 5.

For if wee have been planted together in the likenesse of his death, wee shall bee also in the likenesse of his Resurrection

IN the verse foregoing, the Apostle setteth forth the Christians *Communion* with, and *Conformity* to *Jesus Christ*. Communion and Conformity both in his *Death*, and *Resurrection*; both Represented, sealed and conveyed *Context.*

veyed unto the beleever in, by, and through the Sacrament of *Baptism*, [*Therefore we are buried with him by Baptism into Death, that like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newnesse of life.*] What he there plainly and simply *propounds*, in this 5th verse he *prosecutes* and *illustrates*; which he doth by an apt and elegant *Similitude*, or *Comparison*. A Similitude taken from *planting* or *grafting*, where the *Graft* and the *Stock* being made *one*, partake in *Life* and *Death*; dying together in the *Winter* (seeming so to do,) Reviving, and living together in the *Spring*. Even thus (saith the Apostle) fareth it with *Christ* and the *Beleever*. The *Beleever* being *implanted* and ingrafted into Christ, made one with him, from that *union* floweth the like *Communion*, and that both in his *Death* and *Resurrection*, [*For if we have been planted together in the likenesse of his death, we shall be also in the likenesse of his Resurrection.*]

Division. In which passage we may take notice of two things, a *Supposition*, and a *Position*. The *Supposition* or Ground-work in the former words, [*If we have been planted together in the likenesse of his Death.*] The *Position* or Inference deduced from, and built upon that ground in the later, [*we shall be also in the likenesse of his Resurrection.*]

A { *Supposition.* / *Position.* }

Begin with the former, the *Supposition*, [*If we have been, &c.*] This the Apostle here supposeth, laying it down for a ground-work that

that *All Beleevers are planted together with Christ in the likenesse of his Death*, which we may (for the better handling of it) breake, or resolve into two distinct *Propositions* or *Conclusions*. The Supposition resolved into two Propositions.

1. *Beleevers are planted together with Christ.*

2. *They are planted together with Christ in the likenesse of his Death.*

The former more generall, the later more particular. I shal insist upon them severally, beginning with the former.

Propos. 1. All beleevers are planted together with Christ.

All Beleevers are planted together with Christ. Σύμφυτοι, saith the Originall: where the Preposition (Συν, together) may admit of a twofold reference. Either it may be referred to *Christians* themselves, or to *Christ and them.* A double reference of the word (together.)

1. To *Beleevers* themselves. [*We have been planted together*] *i.e.* (saith *Erasmus*) wee *Jews* and *Gentiles*, both which are now planted together in the same stock: or, *wee, viz. Paul* himself and all other beleevers, even the whole company of the faithfull, who are Σύμφυτοι, *planted together*, like so many branches growing upon the same stock, making up one mysticall body. A truth, which the Apostle elsewhere setteth forth under another Allegory, of a *Building*, *Ephes.* 2. 20, 21. where resembling Christ unto a *Foundation-stone*, hee compares other beleevers to so many *stones* laid upon that foundation, *all fitly framed together, and buitded together for an habitation*

1. To beleevers themselves.

of God through the Spirit.] Thus some conceive the Apostle here to speake the same thing under another Metaphor.

Applie. Being planted together, let them agree together.

A truth, and an usefull one, did I list to improve it. Usefull, as to other ends, so especially to minde Christians of that holy *concord*, *unity* and *agreement* which ought to be betwixt and amongst them. They are planted together like branches of the same tree. Now how do we see such branches growing up together quietly, peaceably? Happily in a *storm* there may be some clashing, but that being over, they agree again, imbracing each other with mutuall complications. Thus in stormes of Satans raising, there may and will bee sometimes animosities and unbrotherly contentions amongst Christians (as there was betwixt *Paul* and *Barnabas*;) but the violence of the Tentation being over, now they ought to affect a holy agreement, being knit together, and growing up together in *Love*. But I shall not dwell upon this.

3 The second Reference more proper with Christ.

The later Reference I look upon as more proper and geinune [*Planted together*,] *viz.* with *Christ*. So it will appear to bee, if we paralell and compare the phrase here with others of like nature. Elsewhere we read of Christians *suffering together*, and *being Glorified together*, Rom. 8. 17. So of *Dying together*, and *living together*, and *reigning together*, 2 Tim. 2. 11, 12. In this chapter (this 6th of the *Romans*) wee read of being *buried together*, verse before

(Συμπάσχομεν, συνδοξαζώμεθα, συναποθνήσκομεν, συζήσομεν, συμβασιλεύσομεν,)

before the text; and *Crucified together* in the verse after it; and *living together*, ver. 8. In all which places the particle (Συν, *Together*) must be looked upon as relating to *Jesus Christ*: So here in the Text, Εἰ γὰρ σύμφυτοι, *If we have been planted together*] *i. e.* together with *Christ*. σωνεσταυρωθη. σωνεζωοποιησε. *Vide* Bezam Gr Annot. & C. A. Lapid. de ad Tit. tum.

All true Beleevers are planted together with Christ.

So are all true beleevers, they are *planted together with Christ.*] *Planted together.* The word in the Originall (σύμφυτοι) is very Emphaticall: having no one word either in the English or Latine tongue that will fully answer and expresse it. It is a Metaphor (as I said) taken from *plants*, which doe *in unum concrescere*, or *coalescere*, grow up together; so as they become one body, and partake of the same common juice; these are properly Σύμφυτα.

The word Σύμφυτοι explained.

Now (to follow the Metaphor) of these there are two sorts, or kinds. Some plants grow together by *Adhesion*; others by *Insition*. 1. By *Adhesion*; the one only cleaving and clinging to the other. Thus doth the *Ivie* grow up by and with the *Oake*, or some other tree. 2. By *Insition*, by ingrafting, inoculating the one in to the other, as grafts and cions which are put into a stock, and so made one with it, beeing nourished by the juice of it. Both these are Σύμφυτα, Plants *Planted together.*

Two sorts of Σύμφυτα, viz. by { Adhesion / Insition.

Two very apt and elegant similitudes, most lively and clearly representing unto us the na-

Two apt and elegant similitudes.

ture of that spirituall *Union* and *Communion* which is betwixt Christ and all true beleevers. Even thus are they planted together with Christ, both by way of *Adhesion* and *Insition*. I shall take liberty to prosecute them severally. More briefly of the former.

Simil. 1. Believers planted with Christ by way of adhesion. As the Ivie and the Oake.

Beleevers are planted together with Christ by way of Adhesion, as the *Ivie* and the *Oake*: Follow we the similitude a little, it will lead us to divers particulars of a very useful consideration. I shall name but three or four of them.

The five Resemblances. *Resembl.* 1. Of themselves weak and feeble.

1. The *Ivie* is of it selfe *weak* and *feeble*, creeping along upon the ground, not able to raise it self above the Earth without the help of some tree or wall which it groweth by. And even such is the condition of every man by nature. All weak and impotent. [*When wee were yet without strength, Christ died for us*, (saith the Apostle) *Romans* 5. 6. Not able to do any thing in their own strength: Not able to raise themselves above the *Earth*. We know what the Apostle saith of the *first Adam*, 1 *Cor.* 15. 47. *The first man is of the Earth, Earthy.*] And such are all the branches of that stock, all risen by nature; all *of the Earth, Earthy*. Having their Originall from the *Earth*, they as it were creep along upon the *Earth*, savouring of nothing but the *Earth*. *He that cometh from the Earth*, (saith our Saviour, speaking of the naturall man) *he is earthly, and speaketh of the Earth.* [

Joh. 3. 31.

Mind-

Minding nothing but Earthly things, (as the Apostle hath it) *Philip.* 3. 19. Their best *wisdome* is no better then that which Saint *James* speaks of, *Jam.* 3. 15. Ἐπίγειος, *Earthly*. Of themselves higher they cannot rise.

Applic. A prick to let out the wind of spirituall pride.

Which (by the way) may serve as a prick to let out that wind of spirituall *Pride*, wherewith the hearts of many are blown up. The selfe-conceited *Romanist* he setteth up a *Ladder of his own works* (as the Father bad *Asceticus* do) and hopes to climb to heaven by it. And little lesse do many *ignorant* (*poor* and *proud*) souls amongst our selves, who presume much upon their own naturall abilities. Even Gods own people are not wholly free from this spirituall *Pride*. *Peter* dreamed he could stand upon his own bottom, and that made him take up that Resolution in his own strength; *Though all should be offended at his Master, yet so would not he.* Mar. 26. 33. Proud spirits: Goe to the *Ivie* of the field, and let that read us a lecture of our no strength, no ability to do ought of our selves. The *Ivie* of it self riseth not above the Earth, no more can the naturall man by the power of nature. If we be raised up the least degree heaven-ward, thanks to the *Oake*, thanks to *Jesus Christ*, by, and with whom it is that we are raised; as (God willing) I shall show you hereafter. I passe to a second Resemblance.

2. The *Ivie* being so feeble of it selfe, by *Resembl.* 2.

Closing with Jesus Christ.

a kinde of naturall instinct it reacheth forth to, and taketh hold upon the *Oake*, clasping and grasping that, twisting about it, and clinging to it. And the like doth the true beleever unto *Jesus Christ*. Being convinced of his own weakneſſe, inability to do ought in his owne ſtrength, he betaketh himſelfe unto Chriſt, reaching forth unto him in the earneſt deſires of his ſoul after Union and Communion with him; then claſping, imbracing him in the *Armes of his faith*. Even as *Simeon* imbraced him in the Armes of his body; ſo doth the beleever in the armes of his faith. As *Jacob* did the *Angel*, whom he took hold of, and would not let go till he had bleſſed him. Thus the ſpouſe took hold of her welbeloved, *Cant.* 3.4. *I found him whom my ſoul loved, I held him, and would not let him go.*

Luk. 2. 28.

Gen. 32. 26.

Learn how to claſpe Jeſus Chriſt.

Applic. Like courſe let all of us take, being conſcious of our own impotency, let us lay hold upon *Jeſus Chriſt*; claſping him, adhering to him, reſting upon him as our alone all-ſufficient Saviour; reſolving not to let him go. How cloſely, how tenaciouſly doth the *Ivie* cleave to the Oake? No wind can part them: No ſmall matter can ſever them. Thus ſhould the *Chriſtian* hold the hold which he hath of *Jeſus Chriſt*. Whatever winds or ſtormes of *Tentations*, or *Perſecutions* come down upon us, yet let not him go. No, though God himſelfe ſhould ſeeme to *write bitter things againſt us* (as *Job* ſpeaks;) yet let not that hold

Job. 13. 15.

go.

go. *Though he kill me, yet will I trust in him.*

From this second ariseth a third and fourth Resemblances. The *Ivie* thus clasping the *Oake*, it receiveth a double benefit from it; viz. *Sustentation* and *Nutrition*; Support and Nourishment. And the like double benefit doth the beleever receive by this his imbracing Christ in the armes of his faith. The Beleever receiving a double benefit from Christ, by closing with him.

1. *Sustentation* and *Support*. This benefit hath the *Ivie* from the *Oake*. Though weak in it self, not able to stand alone, yet being joyned to the Oake, now it stands sure, bids defiance to all stormes and tempests. As long as the *Oak* standeth, that cannot fall. The like benefit hath the christian from his *Christ*. Though weak in himself not able to stand by himself, not able to resist the least blast of *Tentation*, yet being united unto *Christ*, he is now supported in all estates, borne up in all Conditions; made able both to do and to suffer. *I am able to do all things* (saith this Apostle,) but how? *Through Christ that strengtheneth mee*, Phil. 4 13. Here was *Pauls* strength; not in himselfe, but in *Christ*. So much some conceive that Enigmaticall expression of his to import, 2 *Corinthians* 12. 10. *When I am weak, then am I strong.* When weak in himselfe, then strong in *Christ*. He it was that strengthned him. *The Lord stood by me, and strengthned me*: so he tels *Timothy* 2 *Tim.* 4. 17. And the like will be *Resemb.* 3. 1. Sustentation

do

do to every ſoul that cleaveth to him, and reſts upon him.

Applic. Which ſpeaks abundant conſolation to all *ſelf-deſpairing* ſouls, which are made apprehenſive of their own impotency, their own inability to ſtand of themſelves. Let them know, that being made *one* with *Jeſus Chriſt*, he is able to ſupport them, to make them ſtand. As the Apoſtle ſaith of the *weak brother*, Rom. 14.4. *He ſhall be holden up*, (or *eſtabliſhed*,) *for God is able to make him ſtand*: So ſay I of, and to the weak Chriſtian; who deſpairing of his own ſtrength, relyeth wholly upon Jeſus Chriſt; he ſhall be holden up; for *Chriſt* is able to make him ſtand. Of all plants, none weaker then the *Ivie*; yet being joyned to the *Oak*, none ſtand ſurer. The Chriſtian is weak in himſelfe, of himſelfe ſubject every day to fall from the grace of God: but being once united unto Chriſt, he *ſtandeth ſure*. Rom. 5.2.

Applic. Conſolation to ſelf-deſpairing ſouls.

Obiect. True, (may the *Arminian* ſay,) ſo long as that union continues, he doth ſo. But what if that be diſſolved? So long as the *Ivie* holdeth cloſe to the *Oak*, it is ſure; but what if it be ſeparated, ſevered from it?

An *Arminian* Cavill refuted.

Anſ. To this let the Apoſtle himſelfe return the anſwer, *Rom.* 8.38,39. *I am perſwaded that neither life nor death, &c. ſhall be able to ſeparate us from the love of God in Jeſus Chriſt our Lord.* Death it ſelfe which maketh a ſeparation betwixt the *ſoule* and the *body*, yet cannot make a ſeparation betwixt

No ſeparation of the Believer from Chriſt.

twixt *Christ* and the *believer*. If the *Ivie* may be plucked and parted from the *Oake*, there I leave the Similitude. Sure I am, the believer cannot be separated from Christ: and consequently not fall away *finally*, or *totally* from the grace of God.

And therefore how weak so ever in our selves, yet *be we strong in the Lord*. So the Apostle expresseth it, *Ephes.*6.10. *Finally, my brethren, be strong in the Lord, and in the power of his might.* The *Ivie* is *weak*, but the *Oak* is *strong*. We are weak, but Christ is strong. *El Gibbor*, the *Mighty God*, *Isai.* 9.7. Be we strong in the power of his might; so shall his might be our might: *his* 2 Cor. 12. 9. *power shall be made perfect in our weakness*; supporting, sustaining, strengthening us.

2. And as supporting, so *nourishing*. There 4. *Resemb.* is the fourth Resemblance. The *Ivie* clasping 2. Nutrition. about the *Oake*, it receiveth *nourishment* from it, which it sucketh and draweth from it after a secret and hidden manner. And the like benefit doth *Christ* afford unto the *believer*; The believer being united unto Christ, he now *liveth upon him*, as the *Ivie* upon the *Oak*. *The life which I now live in the flesh*, (saith the Apostle) *I live by the faith of the Son of God*, Gal. 2. 20. From him the believer by the power of his *faith*, (an effectuall grace) sucketh and draweth a spirituall vertue after an hidden manner. Even as that poor woman in the Gospel by the touch of her *finger*, (or rather her *faith*,) drew from him

him a *sanative vertue*, for the cure of her bodily infirmitie. So doth the believer by the like touch of faith draw from him a *nutritive vertue*, for the nourishing up of his soul unto eternall life. Of which vertue all true believers are in their measure made partakers. Being made one with Christ, they *live upon him. His flesh is to them meat indeed, and his blood is drink indeed*, John 6.55. He giveth unto them that *water of life*, which *whosoever drinketh, shal never thirst any more*: viz. *Siti totalis Indigentiæ*; with a thrist of *totall indigencie*; such a thirst as ariseth from a totall privation of God's grace; thus is *nourishment* conveyed from Christ unto all true believers. But of this I shall have occasion to insist more largely and fully, when I come to handle the other similitude of *Ingrafting*, where it will fall in more properly, and naturally.

John 4.14.

5. *Resemb.* Living and dying with Christ.

5. To this I might add, in the fifth place, that which followeth from the two former put together; *viz.* that which the Apostle himselfe here specifieth and instanceth in. The *Ivie* being supported and nourished by the *Oak*, now it *liveth* and *dieth* with it. Thus the *believer* that is united unto *Jesus Christ*, he partaketh with him both in his *death* and *life*. In his *death*, dying *in him*, in regard of the *merit* of his death, which redoundeth unto the believer no lesse then if he himselfe had died; dying *with him*, dying *unto sin*, as he died *for sin*; and that by a vertue issuing from his death. In his *life*, quick-

quickned, and raised up *by* him, and *with* him; quickned from the death of *sin*, raised from the grave of sin, to a new spirituall and heavenly life; the life of *grace* here, and *glory* hereafter. But both these I shall have occasion to deal with more fully in opening the Sequell of the Text; to which place I shall refer them.

Thus you see the former of these Allegories in measure made out. Come we to the later, which my eye is principally upon, as conceiving it here more properly intended by the Apostle.

Similit. 2. Believers planted with Christ by way of Insition.

Believers are planted together with Christ by way of Insition: not only *Complantati*, but *Implantati*; not only planted together *with* him, but *in* him. Even as the *graft* and the *stock* are planted together; so is Christ and the believer; they are Σύμφυτοι, *Insitivi*, (as *Erasmus* renders it,) *Grafted* with him, (as the former Translation hath it,) A Metaphor which this Apostle seemeth to be much delighted in, and taken with. In that 11th *Chap.* to the *Romans*, we may see him prosecuting it at large: where, speaking of the bringing in of the *Gentiles* to the participation of the Covenant of grace, to have union and communion with Christ and his Church, he sets it forth under this Met phor of (*ingrafting*;) using the word no lesse then six severall times in that *Chapter*. And indeed, of all Metaphors, expressing and setting forth unto us the spirituall *union* and *communion* betwixt Christ and the believer, I know none more apt, more elegant, more lively then this. And therefore

Grafted with him.

I shall

I shall spend a little more time then ordinary in the prosecution of it.

The Similitude prosecuted.

Christ and the believer are grafted together as the graft and the stock. In prosecuting hereof, I shal shew you these four particulars: 1. Who is the *Stock*. 2. Who the *Branches*. 3. How these two come to be *ingrafted* the one into the other. 4. And lastly, The *Resemblances* betwixt the *naturall* and *spirituall* Implantation. In the three former I shall be brief, intending to insist more largely upon the last.

1. The Stock, Christ.

1. In the naturall Implantation, there must be a *Stock* to graft upon; So in this spirituall Implantation, here is a *Stock*. Who that is, the Text it self points it out: *viz. Christ* himself, [*We are planted together with him.*] Elsewhere our Saviour himself giveth it us more expresly, *John* 15.5. *I am the Vine.*] He is the *Stock*.

Christ according to his two natures, putteth on a two-fold Relation: and is sometimes called a *Branch*, sometimes a *Stock* or *Root*; the former we meet with, *Isai.* 11.1. where Christ is called a *Rod*, or *Branch*, [*There shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots.*] *Jesse*, (or *Ishai*,) the father of *David*, he was that *Root*; Christ according to his *humanity*, he was a *Rod*, a *Branch*, springing from the Root. So some conceive him elsewhere called, *Isai.* 4.2. *In that day shall the Branch of the Lord be beautifull and glorious.*] Which most take as spoken of *Christ*, though others (more genuinely, as I conceive) understand it of the *Remnant*

of Israel:

of Israel, escaping out of *Babylonish* Captivity, as the later part of the *verse* seemeth to expound it. More plainly, *Zach.* 3. 8. *Behold, I will bring forth my Servant the Branch*]: A Text clearly pointing at *Christ*.

The later we meet with, *Isai.* 11. 10. [*There shall be a Root of Jesse.*] There the Relation is changed. He that was a *Branch* before, *ver.* 1. is here called the *Root*. Christ, both *Root* and *Branch* to the same *Stock*. According to that, *Rev.* 22. 16. *I am the Root and Off-spring of David.*] The *Off-spring* of *David* according to his *Humanity*, as *man*. The *Root* of *David*, according to his *Divinity*, as *God*.

Quest. But how is he the *Root* or *Stock* into which believers are implanted? whether as *God*, or *man*?

Ans. I answer, as both; as *Mediatour*; as God and man. So is he the *Stock*.

2. From whence we may collect in answer to the second Proposall, Who are the *Branches*: *viz.* All true *believers*, who are given to him, not only by *Election*, but also by effectuall *Vocation*, given actually to believe on him. *I am the Vine, ye are the Branches*, saith our Saviour to his Disciples in the place fore-named, *John* 15. 5. Such are all true believers. All plants of God's planting. *Such as be planted in the House of the Lord, Psal.* 92. 13. All plants ingrafted into this Stock. 2. The Branches, Believers.

3. And *how come they so to be?* There is the particular. In answer whereunto (following the trail of the Metaphor) I might here shew you both 3. How they come to be implanted.

who

who is the *Planter*, & what are the *Instruments*.

1. The Planter.

1. The *Planter* here is two-fold. *Principall*; *Ministeriall*.

1. Principall, God.

1. The Principall is *God* himselfe, *My Father is the Husbandman*, saith our Saviour, *Joh.*15.1.

2. Ministeriall, the Ministers of the Gospel.

2. *Ministeriall*, the *Ministers of the Gospel*, who are God's *Servants*, his *Labourers* in this plantation, [*We are labourers together with God*, (saith the Apostle,) 1 *Cor.*3.9. Συνεργοὶ Θεοῦ. Labourers in this planting work. The Minister of God is ὁ φυτεύων, *He that planteth*,] [*I have planted*: (saith *Paul*) *ver.*6.

2. The Instrument double.

2. The *Instrument* in this work is two-fold, according to a two-fold Implantation. There is an *outward* and *visible*, and there is an *inward* and *invisible* Implantation. And each of these hath its severall *Instrument*.

1. Of the outward Implantation, the Sacrament of Baptisme.

1. In the former of them, the Instrument made use of, is that which the Apostle himself here points at, *viz.* the *Sacrament of Baptisme*. Christians are *baptized into Christ*, ver. 3. and so *ingrafted* into him. The one answers the other. So they are *outwardly*, visibly. And thus are little children, *Infants*, like young and tender twigs, they are grafted into this Stock, into Christ by an outward visible Implantation: Ingrafted into him *Sacramentally*.

2. Of the inward Implantation.

2. Besides this, there is an *inward*, spirituall, invisible Implantation, and ingrafting into Christ. And in effecting of this, there are two sorts of Instruments. The one *Mediate*, the other *Immediate*.

1. The

The Mediate instrument is the word, in the Ministry of it. Paul planteth; but how? By preaching of the Gospel. *The spirit of the Lord is upon me* (saith the Prophet *Isaiah*, speaking of Christ, *Isaiah* 61. verse 1.) *and hath sent me to preach glad tidings*, (viz. to preach the Gospel, as Saint *Luke* explaines it *Luke* 4. 18.) And to what end? why, (amongst other,) that those which *mourne in Sion* (poore penitent sinners,) *might be called Trees of Righteousnesse, the planting of the Lord.* So you have it verse 3. Thus is the ordinary *Instrument* which God is pleased to make use of in his planting work, viz. the preaching of the *Word*, the *Law*, and *Gospell*. By the one he *ruinates* men *from the old stock*, the stock of *Adam*. By the other he *implanteth them into his mystick stock*, grafteth them into *Christ*, as we shall shew you more fully anon. Here is the Mediate Instrument. 1. Mediate, the word.

The Immediate instrument is his *Spirit*, which giveth efficacie to both the aforesaid Ordinances, *Baptisme* and the *Word*, making them effectuall for those ends to which they are ordained. On *Gods* part, *faith* (or Faith applying Christ unto the soul, and the soul unto Christ. Thus in the *natural* ingrafting or implanting there is a *mutuall application* of the *Graft* unto the *Stock*, and the *Stock* to the *Graft*. The like mutuall application is there betwixt *Christ* and the *beleever*. The beleever *apprehendeth Christ*, and is *apprehended* 2. Immediate: Spirit Faith Phil. 3. 12.

ded of him. This on mans part is done by *faith*, laying hold upon him; applying him with all his merits and benefits unto himself, and giving up himself wholly unto him. Herby Christ and the beleever are made one: the one *ingrafted* into the other.

Thus have I briefly dispatched the three first particulars: which make way for the fourth and last, which my eye is chiefly upon; *viz.* The *Resemblance* betwixt the *Naturall* and *Spirituall Implantation*: The Ingrafting of the *Branch* into the *Stocke*, and the Incorporating the *beleever* into Christ. Wherein the one of these representeth the other.

4 The Resemblance betwixt naturall and Spirituall Ingrafting.

But before I come to this, give me leave first to mind you of that vulgar and trite Maxime. *Omne simile est dissimile*: *No two are so like, but in something they are unlike*: *Similitude* supposeth a *Dissimilitude*. And so is it here. Though the Naturall and Spirituall ingrafting doe in many things one resemble the other; yet not so in all.

Not in all things.

5 The dissimilitude in three particulars.

Question. Wherein are they unlike? *Answer.* See the *Dissimilitude* in these three particulars, each usefully observable.

1 Ill branches put into a good Stock.

In *naturall ingrafting* there is a *good plant* put into a *worse Stock*; as the branch of an *Apple tree* put into a *Crab-stock*. In this *Spirituall ingrafting* is it clean otherwise? Here *ill branches*, are put into a good *Stock*.

This

This dissimilitude the Apostle may seem to glance at, *Romans* 11. 24. Where speaking of the incorporating of the Gentiles into the *Stock of Abraham*, he saith, they were grafted *contrary to Nature*. [*If thou wast cut out of the Olive tree which was wilde by Nature, and wast grafted contrary to Nature into a true Olive tree.*] For the *wild* Olive to be ingrafted into the *true*, is *unco plain*, besides or contrary to Nature. As for the *Crab* to be grafted into the *Appletree*. Now so is it here in this *Spirituall ingrafting*. Here is a branch of a *wilde Olive* ingrafted into the True. Men who by nature are branches of the *old Corrupted Adam*, they are taken out of that degenerous stock, and grafted into the *second Adam*, a generous and noble stock. A *Crab* grafted into an *Appletree*.

Ambros. & Hierom. in Rom. 11. Vide H. Grotium in Rom. 11. v. 17. & Beram Gr. Annot. ibid.

A *Crab*. Such are all men by nature, like wildings of the wood; bringing forth nothing but sowre and bitter fruit. So the Lord complains of his vine *Isa.* 5. 2. *I looked that it should bring forth grapes, and it brought forth wilde grapes.* [*Uvas putidas*] (saith *Montanus*) *vile rotten putrid stinking grapes*. Such are the fruits which the naturall man yeildeth; *Sowre grapes*. [*The fathers have eaten Sowre grapes*. Ezek. 18. 2. [As sowre grapes are to the pallate of *man*, setting his teeth on edg; so are these fruits of the naturall man unto *God*. And how should they be otherwise seeing the *stock* is naught? The first *A-*

All men by nature Wildings.

dam, through degeneration, a *Crabb-stocke*, a wilding.

Christ an Apple-tree a generous stock.

But the second *Adam Christ* is an *Apple-tree*, so called, or compared by the *Spouse*, *Cant.* 2.3. *As the Appletree among the trees of the wood, so is my beloved among the sons.* All other the sons of men are *trees of the wood*, wildings: Christ is the *Appletree*, a generous fruit-bearing tree. A *tree of Righteousnesse*? Like that *tree of life*, in the midst of the Paradise of God, spoken of *Rev.* 22.2. which *bare twelve manner of fruits*, and *the very leaves thereof are* sanative, and soveraigne *for the healing of the Nations*. And into this tree are these degenerous branches grafted. Branches of the *wilde Olive* grafted into the *true*. Sinners by nature taken out of the stock of Nature, and ingrafted into Christ.

Dissim. 2. Dead Branches put into a living stock.

2. In *Naturall Ingrafting*, *Living branches* are put into a *living stock*: If the graft be *dead*, there is no engrafting. But here in this *Spirituall Implanting*, behold, *dead branches put into a living Stock*. Such are all men by nature, *dead* before they come unto Christ. [*Ye will not come unto me that ye might have life*] saith our Saviour to the *Jew*, Joh. 5.40. insinuating, that of themselves they were *dead*. And so is it with all others in their naturall condition; before the grace of God meet with them, they are *dead*. [*You hath he quickned who were dead*] &c. Ephes. 2.1.

R. And it must needs be so: Because the

stock

stock is dead; The first *Adam* dying in Paradise. And the *Root* dying, the *branches* dy in it, and with it. *In Adam alledged*, 1 Cor. 15. 22. *But in Christ they are made alive*, viz. All that are given to him, and made one with him. Thus is the *second Adam* not only a *Living soul*, but a *quickning spirit*, verse 45. of that Chapter: πνεῦμα ζωοποιοῦν, quickning those that are put into him.

The first Adam a dead stock.

The second, A living and Quickning stock.

Where we may take notice, how far *grace* transcendeth and surpasseth *nature*. In nature the best, and most vigorous stock may *continue* that life to the graft, which it hath before: But *contrary* it, it cannot to a dead, and rotten branch. But so is it here, the Branches being dead, they are quickned in and by the stock, receiving life from *Jesus Christ*.

3. In the *naturall engrafting* the graft still retains its *own nature*, bringing forth fruit after its own kinde. *Nativam fructus edendi proprietatem retinet*; It still keepeth its own native property in fruit-bearing. But it is otherwise in this *spirituall engrafting*. The *beleever* being once engrafted into *Christ*, his *nature* is thereby changed. [*If any man be in Christ*, (saith the Apostle) (*in Christ*, inserted, engrafted into him,) *he is a new Creature*, 2 Cor. 5. 17.] He is thereupon changed, though not in *substance*, yet in *quality*. Changed in his *Affections*, *Motions*, *dispositions*; having as it were a *new nature* put into him, which 1 Pet. 1. 4. *That you might*

Dissim. 3. The stock changing the nature of the Graft.

might be partakers of the divine nature. Θείας φύσεως, not θείας. Not the divine *Substance*, which is incommunicable to any Creature, but divine *qualities* of *holinesse* and *Righteousnesse*, wherin consisteth the *Image of God*. Hereof all beleevers are, in their measure made partakers.

And being thus changed, *made new*, they now bring forth *new fruits*. *Fruits meet for Repentance*; *worthy of*, (or *answearable* to) *Amendment of life*. Joh. 3.8. *Fruits of Holiness and Righteousnesse, which are by Jesus Christ to the praise and glory of God*, Phil. 1.11.

And this they have from the *stock* whereinto they are ingrafted, from *Jesus Christ* into whom they are engrafted by faith. Being engrafted into him, though *barren* before, yet now they are made *fruitfull*. [*He that abideth in me, and I in him*, (saith our Saviour, Joh. 15. 5. *the same bringeth forth much fruit.*] And that fruit *good fruit*. Being now made good trees, *trees of Righteousnesse*, they bring forth good fruit. *Being now made free from sin, and become servants to God, they have their fruit unto holinesse* Rom. 6.22.

Thus I have briefly shown unto you the *dissimilitude betwixt these two*, the *naturall* and *spirituall* engrafting, wherein they are unlike. Now come we to that which I have all this while been making way unto: to show you the *similitude* and likenesse betwixt the one and the other. And this I shal set before you in 6. or 7. particulars, still giving you some touch

The similitude in 10. particulars.

of

of Application of every one of them as I go along.

1. In engrafting, the *Graft* is taken, or cut off from one *tree*, that it may be put into another. And so is it in this spirituall engrafting; here is *a taking a man out of one stock, and putting him into another.* This is that which the Apostle saith of the *Gentiles*, Rom. 11. *They were cut out of the wild Olive tree, and grafted into the True.* And thus it is with all *believers*, (as I have in part shown you already) they are taken out of the *stock of nature*, out of the *old Adam*, and grafted into *Jesus Christ*. The two *Adams*, they are the two *stocks*: All men by nature are branches of the one; by grace believers are made members of the other.

Resembl. 1. The Graft cut off from one stock, and put into another.

The two Adams the two stocks.

In prosecution of this branch of the Allegory I might show you how both these are done. How men are *taken off from the one stock*; how *put into the other*.

The former of these is done by the *Law*, which is as it were the *Grafting knife*, cutting a man off from the first stock, convincing him of his wretched state and condition by nature; and so taking him off from his first bottome, from all confidence in himselfe. Such a work had the *Law* upon this *Apostle* S. *Paul*, [*I was alive* (saith he) *without the Law, but when the commandement came, &c. I died*, Rom. 7. 9 The *Law* being brought home to his conscience, that took him off from all his former confidences, from the former bottome of his own supposed *Righteousnesse*.

Men cut off from the old stock by the Law. The Law the Grafting knife.

Put into Christ by the Gospel.

The later of them is done by the *Gospel*, revealing and holding forth *Christ* with his *righteousnesse*, as a *new stock*, a new bottome for the soul to pitch, and rest upon. And then the *Spirit* of God, revealing Christ in the man, perswading the heart to close with that gracious offer; and so to *receive* Jesus Christ upon the terms on which he is offered: *viz.* as a *Saviour*, and as a *Lord*. By this means is this *Transplantation* wrought.

Applic. Spirituall Implantation how tried.

Applic. Every of us bring it home to our selves, and make the enquiry, whether we find such a work upon our souls. Hereby may we know whether we be *engrafted into Christ Jesus*, or no. Have we found such a work of the *Law* upon our hearts, thus cutting us off from the *old stock*? Have we been convinced of our own nothingnesse? and so taken off from our former false bottoms? from all confidence in our selves, or any creature? And withall, brought to close with *Jesus Christ*, to receive him as an All-sufficient Saviour and Redeemer: resting upon him, giving up our selves unto him to be *saved* and *ruled* by him? If so, now we may conclude to our comfort, that this blessed work is wrought in us: But are we still *growing upon the old stock*, resting secure in our naturall condition, never troubled about our spirituall estate. Still it may be, sticking in our old sins; still wedded to our old lusts: At the best resting upon our own *righteousnesse* in whole, or in part? Deceive not our selves, we are as yet

strangers to this *speciall Implantation*. One and the same *branch* cannot grow upon *two stocks* at one and the same time: It must be taken off from the one, before it be put into the other. No more can the same man be grafted into *Christ*, who is still in the stock of *corrupted nature*. Here is a first Resemblance: Come we to a second.

2. A *Branch* being severed from the *Stock*, it cannot *live*, much lesse *bring forth fruit* of it self: No more can a man out of *Jesus Christ*; he can do nothing of himselfe. This Resemblance we may take from our Saviour himself, in that place fore-named, *John* 15. 4, 5. *As the branch cannot bring forth fruit of it self, except it abide in the vine; no more can ye, except ye abide in me: Without me ye can do nothing.* χωρὶς ἐμοῦ, not only *sine me, without me*; which *Beza* notes to be *nimis dilutum*, too scant an expression; seeming to insinuate, that Christ should be onely συναίτιον, a *joynt, concurrent cause* in the good works which men do; and as if they had some power of their own, which being assisted and helped by grace, might be able to act: not so; the phrase imports more: *Extra me* (saith *Grotius*) *out of me*; *seorsim à me, severed from me*, (saith *Beza*;) *Ye can do nothing*; viz. In spirituall works, nothing truly holy, and acceptable to God, or advantagious to themselves in the way of salvation; no more then a *Branch* severed from the *Stock* can bring forth fruit. True, one such a *Branch* we read of,

2. *Resemb.* The Branch cannot live, or bring forth fruit out of the Stock.

Beza Gr. Annot.

Aaron's Rod blossoming, miraculous.

of, and but one, *Aarons Rod*, which lying in the Tabernacle, *blossomed and yeilded Almonds*, as we may read, *Numb.* 17. 8. But that was miraculous. In course of nature it is not so; men must be engrafted into Christ before they can bring forth good fruits; naturally they are all, (as the Apostle saith of some) *Tit.* 1. 16. *Reprobate to every good work:* Ἀδόκιμοι, *void* and destitute of true *Judgment*, not knowing what to do, as they ought to do it. *Wise to do evill, but to do well, they have no knowledge*, Jer. 4. 22. Or *Inutiles*, (as *Grotius* renders the word,) *unprofitable*, unserviceable; like that *reprobate silver*, which the Prophet *Jeremie* speaketh of, *Jer.* 6. 30. which will not passe, but is rejected at all hands: Such are the *services* of meer *naturall men*, all so *imbased*, so defective and faulty either for *matter*, or *manner*, as they will not passe for currant: either they do not *what* they ought, or not *as* they ought: neither can they in any strength of their own. Of themselves, they cannot so much as *will*, or *think* that which is good: *It is God that worketh in you both to will and do of his good pleasure*, Phil. 2. 13. *Not that we are sufficient of our selves to think any thing as of our selves*, 2 Cor. 3. 5.

Applic. The absolute necessity of union with Christ.

Applic. Which giveth us to take notice of the absolute necessity of *getting into Jesus Christ*, and *abiding* in him: Out of him we are but as *grafts out of the stock*; good for nothing but the fire: Such are we out of

Christ,

Christ, unusefull, unserviceable, unprofitable creatures; fit for nothing but for the fire of God's wrath to seize upon, and consume.

And therefore let our first and main designe be to *get into Christ*: Renouncing our own *righteousnesse*, flie unto him; lay hold upon him; close with him; receiving him as our *Saviour*, as our *Lord*.

And then *abide in him*. So our Saviour presseth it upon his *Disciples*, John 15. 4. *Abide in me.*] *The Branch cannot bear fruit of it selfe, except it abide in the Vine; no more can ye, except ye abide in me*: (So he goeth on.) By all means therefore let it be our care to maintain this blessed *union* and *communion* with Jesus Christ.

To that end not neglecting any *means* appointed for that purpose: Amongst which none more proper then that *Ordinance*, which is so much slighted and neglected by too many among us, the *Sacrament of the Lord's Supper*: An Ordinance instituted by *Jesus Christ* for the confirming and assuring unto believers their abiding and continuing in him. Even as *Baptisme* is a Sacrament of our *ingrafting into Christ*; so is the *Lord's Supper* a Sacrament of our *continuance in him*; abiding and growing up in him: not onely *sealing*, but *furthering* that continuance, and growth. And therefore as many of us as would have the comfort of this our in-being in Christ, neglect not this Ordinance, but

make

make use of it to that end. Passe we on to

3. *Resemb.* The Graft can do nothing towards its own Insition.

third Resemblance.

In the third place; As the graft cannot bring forth fruit of it selfe, so neither can it do any thing to the engrafting of it self. Here in it is a meer *Patient*. And such is the believer in the *first Act of Conversion*, a meer *Patient*; who may be wrought upon, but cannot work; cannot contribute any thing towards his own *Conversion*; towards the changing of his own estate. True, being *wrought upon*, now he *worketh*. Even as the *graft* being put into the *stock*, now it concurreth and co-operateth with the stock, in bringing forth fruit. Thus is it with believers; being wrought upon by the *Spirit of God*. now *Acti agunt moved they move*, wrought upon the work. But in the first act they are meerly passive. Onely *receiving* of Jesus Christ. [*To as many as received him*, John 1.12.] Neither can they do this of themselves; this being a work of the Spirit of God in them; which is to them a *Spirit of Revelation*, and a *Spirit of Faith*. Revealing Christ to them, and in them: inclining and perswading their hearts to close with Jesus Christ. Even as the *Planter* fitteth his *graft*, and disposeth it to an *Insition*, an ingrafting, and then putteth it into the *stock*: thus doth God by his *Spirit* prepare and dispose the soule to the receiving of Christ: and then worketh actuall faith in it: All which is his work.

The Believer a meer Patient in the first act of Conversion.

Ephes. 1.17. 2 Cor. 4.13.

Applic. 1. From whence we may (by the way,)

way, I take notice of the extraordinarie of those *Papists*, *Pelagian*, or *Arminian* Tenents, which tell us of what man of himself is able to do in order to his own conversion and salvation. Man is not (say some of them) *fully dead*, or destitute of all power, but rather like the *Traveller* in the Gospel, who falling among theeves, was sore *wounded*, *half-dead*: but not quite dead. Though it be not much he can do, yet something he can; Though he cannot change, and renew himself, yet (say they) he may so *prepare* and *dispose* himself to the receiving of the grace of God, as that grace shall not, nay, in equity cannot be denied him. And thus they *grace* and *free-will*, they conceive together as co-partners in the work of Conversion, the one not preventing the other in order of causality.

Popish and Pelagian Doctrine confuted.

Luke 10.30.

But how unsound this *Doctrine* is, we may not obscurely learn (as from divers expresse Texts in *Paul's Epistles*, so even from this *Metaphor*, which here he maketh use of, where he saith, that beleevers are *planted*, *ingrafted* with, and into Christ, (συμφυτοι.) the word hath a *passive* signification in it, meaning, that men in the first act of conversion, they are meer *Patients*. They cannot prepare or dispose themselves to the receiving of the grace of God by any power of their own; no more then the *Graft* can dispose it self to its own ingrafting.

Use 2. Being convinced hereof, what remains but that they who would be made partakers

Wait upon God in the use of means; specially the word.

takers of this grace, wait upon God in the use of such *means* as he hath appointed for the effecting of this blessed *Insition*; the chief whereof is the *publick Ministery of the word*. Attend upon this: This they may do. Even as that poor *impotent person* in the Gospel though he could not put himselfe into the waters, yet he could *lye at the Pool*. Men naturall men, though they cannot *repent* and *believe* of themselves, yet they may wait upon God in the use of such means as he hath sanctified for that end. And this let them do, not pleading (as some desperate wretches do.) They cannot convert themselves; it must be God's work; and therefore they are careless and regardlesse about it. Nay, wait upon God in his own way: and then, though the well using of nature, or common grace, or attendance upon means cannot (so much as by way of *Congruity*,) merit any such thing at the hands of God; yet God will not deny his grace to a soul, that so waits upon him for it.

Use 3. Give the glory of this work wholly to God.

Use 3. And being made partakers of this grace, now *give me the glory of it wholly as the God of all grace*. If the graft be transplanted and engrafted, thanks to the *Husbandman*. Is it so that we are changed, translated from the state of nature, to the state of grace, taken out of the *Old Adam*, and put into the *New*? brought to have *union* and *communion with Jesus Christ*? lo, this is God's work, the work of his grace, his free grace.

Free-grace

Free-grace (I say.) There being nothing in us that might incline him to do this for us, rather then others. In *grafting*, there may be, and commonly are some reasons inducing the *Planter* to make choice of one *Branch* rather then another. It may be it is straighter, more liking, better thriven then another. Not so here; In this *spirituall ingrafting*, God maketh choice sometimes, oft times of the most *unlikely Branches*; it may be the *meanest*. Such was *Israel*, as the Lord tels them, *Deut.* 7.7. *The Lord did not set his love upon you, nor choose you, because ye were more in number then any other people, (for ye are the fewest of all people:) But because the Lord loved you.*] And such are many, most, when the grace of God first meeteth with them, [*Ye see your calling, brethren,* (saith *Paul* to his *Corinthians*,) *how that not many wise men after the flesh, not many mighty, not many noble are called*, 1 Cor. 1. 26. The meanest Branches; perhaps the *crookedst*. Such was *Paul* himself before his conversion, as crooked a piece as any in his time; *a Blasphemer, a Persecuter, injurious; The chief of sinners*, 1 Tim. 1. 13, 15. A strange branch to make a graft on; yet *God had mercy on him*, and revealed Christ to him, and in him. And such were many of his *Corinthians*. [*Such were some of you*, (saith he to them, 1 *Cor.* 6. 11.) *viz. Fornicators, Idolaters, Adulterers*:] yet engrafted into Christ, [*Washen, sanctified, justified in the name of the Lord Jesus.*] Have any of us tasted of the like grace; ascribe not any thing

Mysticall Implantation, a work of free-grace.

to

to our selves. Not to the *goodness of our natures*. O *natures*, bad is the best: we may wink & choose The best plant by nature, no better then a *wild ding*; not to our *well using of common grace*, but meerly to the *free-grace* of God in Jesus Christ. The *grace* is Gods, let the *glory* be his. I have done with a third Resemblance; Take a fourth.

4. *Resemb.* Branch and Stock by ingrafting are made one.

In *Grafting*, the *Branch* being put into the *Stock*, they two do *coalescere*, they *grow into one body*, and become *one*. And so is it in the *mysticall Implantation*; Here is a *spiritual Coalition* betwixt *Christ* and the *Believer*; an *union*, and that a very near one. Not only like that of the *Ivie* and the *Oak*, which are one by *Adhesion*, the one cleaving to the other; but like the *Graft* and the *Stock*, which are made one by *Insition*; both one *Body*, one *Tree*. Such an *union* is there betwixt *Christ* and *Believers*, that are implanted into him by faith; a very *neer union*: as near as can be conceived or imagined. So the Apostle describeth it, *Eph.* 5. 30. *We are members of his body, of his flesh, and of his bones.* Alluding to the way and manner of God's making the *woman* at the first, who was made of the *man*, of the *rib* taken out of his side, and so they two were *one*. Even such a near union is there betwixt Christ and believers, as is betwixt *Husband and wife*, [*They two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church*: ver. 31, 32. *This is a great mystery*;] Not the *natural conjunction* of man and wife, as the *Papists* look upon it, who from thence conclude *Marriage* to be a *Sacrament*, but the *spiritual*

The Union betwixt Christ and the Believer, a near union.

Marri-

Marriage betwixt Christ and his Church; which is a Mystery to be apprehended by *faith*, not comprehended by reason. Elsewhere the Apostle setteth forth this *union* by the similitude of the *Head* and *Members*, which make up one *Body*. So do *Christ* and beleevers. *God gave him to be the head over all things to the Church, which is his Body*, Ephes. 1. 22. *He is the Head of the Body*, Colos. 1.18.] Amongst all, no one similitude more lively expresseth it, then this in the Text, of *Ingrafting*: where *the Graft is incorporated into the stock*, so as they become one. Thus are *beleevers Incorporated into Christ*, the one dwelling in the other. [*He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him*, Joh. 6 56.] as the Graft dwelleth in the stock. And so they are made one.

Christ and his Church called by one name.

And hence is it that they are both called by one and the same *name*. So you have it, 1 *Corinthians* 12. 12. *For as the body is one, and hath many members, and all the members of that one body being many, are one Body: So also is Christ.*] viz. *Christ Mysticall*. Christ and his Church jointly considered, are called by the same name: Even as *Husband* and *Wife*, or (to hold to the similitude in hand) the *Stock* and the *Graft* are called by the same name. Gal. 3.16.

Note.

Only here is an observable difference. In *naturall* ingrafting the stock taketh the name from the *Graft* (as the *wife* doth from her *Husband*.) But in this *spiritual* implanting, Isa. 4. 1.

the *Graft* taketh the name from the *Stock*. The Reason is the same in both. The denomination is taken from the more noble of the two. And hence is it that as the name of the *Apple-tree Branch* is called upon the *Crab stock*; so the name of *Christ* is called upon the *Christian*. Here is the *Union* betwixt these two.

The honor put upon Believers.

Applic. Which speaketh much to the *honour* of the beleever. For a *Beggar* of mean personage to be married to a *Prince*:

Hest. 2.

an *Hester* to an *Ahasuerus*, what an Honour? What is it then for poor sinfull *dust and Ashes* to be married to the *Prince of the Kings of the Earth?*

Rev. 1. 5.

to be thus united unto *Jesus Christ*, the eternal Son of God; the *Heir of all things*: being thus made *one with him*, they are also made *one with his father*. So saith *Paul* of his *Thessalonians*, 1 Thes. 1. 1. and 2. 1. 1. *Paul, and Silvanus, and Timotheus unto the Church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ.*] The *Father* and the *Son* being both one. [*I and my father are one*, Joh. 10. 30.] Though not *Personally*, yet *Essentially* one; though two *Persons*, yet one *God*: the beleever having Union with the one, through his *Mediation* he cometh to have Union with the other. Having Union with the *Son*, he hath union with the *Father*. And from this Union floweth a sweet and blessed *Communion*. Take that for a 5th Resemblance.

The beleever being thus made one with Je-

sus

sus Christ, from that *Union* floweth a blessed *Communion*. This I take up from the Apostle in that of *Romans* 11.17. Where speaking of the *engrafting*, Incorporating of the *Gentiles* into the *stock of Abraham*, he saith, that *Being grafted in among*, (or *in stead of*) *the true Branches, they were made partakers with them of the Root and fatness of the Olive Tree.* Thus is it with all *engrafted branches*, they are made partakers of the *Root and fatness*, (*id est*, of the Fatness which is in the *Root*, for there is (as *Grotius* observes) an *Hendiadis* in the phrase; *Root* and *Fatness*, for the *Fatness of the Root*) of the Tree into which they are engrafted. So saith he of the *Gentiles*; being ingrafted into the *stock* and *Covenant* of *Abraham*, they are made partakers of the *Roote* and *Fatness* of that *Olive tree*, viz. of the *blessing* and *promises* made unto *Abraham*. And even so is it in this *Mysticall Implantation*. All true beleevers being engrafted into this true and Noble *Olive*, the Lord *Jesus Christ*, they are made partakers of the *Root* and *Fatness* thereof, of those *Excellencies* which are in Jesus Christ. From that near *Union* flowes a blessed *Communion*. The *stock* communicates to the *graft* such sap and juice as it hath in it self. And thus doth *Jesus Christ* communicates unto the *Beleever* what is in himself.

Resembl. 5. The Branch hath Communion with the stock.

Rom. 11.17. Ἐν αὐτοῖς: *pro ipsis*, Beza. *Inter ipsos*: Grotius.

Beleevers have Communion with Christ.

In *generall*, all *Spirituall and heavenly blessings*. So much we may learn from the *Apostle*, Eph. 1.3. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with*

Generally, In all Spirituall and Heavenly Blessings.

al spiritual and Heavenly blessings in heavenly places (or things) *in Christ.*] Being in Christ they are blessed with all spirituall blessings in him, and through him. God giving them unto his Son, and his Son unto them, he giveth all things that are in him. [*He that spared not his own Son, but delivered him up for us all, how shal he not with him freely give us all things?* Rom. 8. 32.] All things necessary & convenient.

More *particularly*, The *fatnesse of this Olive*, Particularly in his { Merit. Spirit. } the *Excellencies of Jesus Christ*, which hee communicateth to beleevers, may be reduced to two heads: His *Merit*, and his *Spirit*: both these Christ is *full* of. Full of *Merit*, and full of *Spirit*. And both these he imparts and communicates unto beleevers. His Merit unto their *Justification*, *Adoption*. His Spirit unto their *sanctification*. Of each briefly.

1. Merit. Unto justification.

1. The first thing Christ communicates unto the beleever is his *Merit*; And that 1. unto *Justification*. This Benefit the *Gentiles* receive from their ingrafting into the *stock* and *Covenant* of *Abraham*. Thereby it cometh to passe that *Righteousnesse is imputed* unto them. So the Apostle layeth it down, *Rom.* 4. 11. *Abraham received the sign of Circumcision, &c. that he might be the father all them that beleeve, though they be not Circumcised; that Righteousnesse might be imputed to them also.*] This (saith *Grotius*) *is the fatnesse of the Olive*, which the same Apostle speaketh of cap. 11. The one a covert and figurative, the other a plain expression of the same thing. And this benefit are-

Idem hic figuratè indicat Paulus, quod apertius dixerat, cap. 4. vers. 11. Grotius in Rom. 11. 17.

true believers made partakers of, being made one with *Christ*, now Christ is made unto them *Righteousnesse*. So saith this Apostle, 1 *Cor.* 1. 30. [*Of him are ye in Christ Jesus, who is made unto us of God, Wisdome, Righteousnesse.*] And how is Christ made *Righteousnesse* to the believer? not by way of *Infusion*, but *Imputation*; not by putting a Righteousnesse *into* him, but by putting a *Righteousnes* upon him, even his *own Righteousnes*. By the imputing his merit, his *Satisfaction*, his *Obedience* unto them; thorow which they are accepted as righteous unto eternall life. Thus is the Righteousnesse of Christ communicated unto all believers: He is to them, *The Lord their Righteousnesse*, Jer. 23. 6.

2. The second Benefit issuing from hence, is *Adoption*. Thus in *Ingrafting*, there is a kind of *Adoption*. *Ramum ramus adoptat*, (as the Poet elegantly describeth *Grafting*.) The *Stock* (as it were) *adopteth the Branch* that is put into it. For what is *Adoption*, but the taking of anothers child, and bringing it up as a mans own? Thus *ingrafting*, the *Stock* receiveth the *branch* of another tree, and nourisheth it as its own. And the like benefit are believers made partakers of by their *engrafting* into Christ. Christ being the Son of God by *nature*, he maketh them the Sons of God by *grace*, the grace of *Adoption*, [*To as many as received him, he gave power*, (ἐξουσίαν, *Right, Privilege*) *to become the Sons of God; even to them that believe on his Name*, John 1. 12.]

2. Adoption. *Venerit Insitio, fac Ramum Ramus adoptet.* Ovid.

This benefit *Christ* came to procure and purchase for his Elect. [*When the fulneſſe of time was come, God ſent forth his Son made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons*, Gal. 4.5. And this benefit upon their believing, their receiving of Christ, they are made actuall partakers of. Being thereupon made *Heirs of God, and co-heirs with Jeſus Chriſt*, Rom. 8.17. These benefits believers have from the merit of Chriſt.

2. Spirit. Secondly, As they are made partakers of his *Merit*, ſo of his *Spirit*; [*He that is joyned to the Lord*, (to Chriſt) *is one Spirit*, 1 Cor. 6.17.] *i.e.* like minded with Chriſt, in as much as he is made partaker of the ſame ſpirit, [*Becauſe ye are Sonnes*, (ſaith the Apoſtle) *God hath ſent forth the Spirit of his Son into your hearts*, Gal. 4.6.

Unto Sanctification. And by this means Chriſt is made unto believers *Sanctification*. So the Apoſtle goeth on in the place fore-named, 1 *Cor.* 1. 30. *Who is made unto us of God Wiſdom, Righteouſneſſe, Sanctification.*] So he is, *viz.* by the communicating of his *Spirit* unto them; which is a *Spirit of Sanctification*. So called by the Apoſtle, *Rom.* 1.4. where ſpeaking of Chriſt, he ſaith, *He was declared to be the Son of God with power, according to the ſpirit of holineſſe*, (or *ſanctification*, πνεῦμα ἁγιωσύνης) meaning the *Divine Nature* dwelling in Chriſt,

Christ, which being *holy* in it selfe, *sanctifieth* others by the *merit*, and *vertue* thereof: according to that of the Authour to the *Hebrews*, *Heb.*2.11. where speaking of Christ, he saith, *That both he that sanctifieth, and they who are sanctified are all one.*] Christ and believers are *one*. And being one with Christ, they are *sanctified* through the *Merit*, and *Spirit* of Christ. Through the *Merit* of Christ *imputed* unto them; as the *Gold* was sanctified by the *Temple*, and the *Gift* by the *Altar*. Through the *Spirit* of Christ dwelling and working in them, (after a sort as it did in Christ in his *Conception*,) sanctifying and purifying their natures.

Mat.23.17,19.

Luke 1.35.

Of *Sanctification*, there are two parts. *Mortification* the one; *Vivification* the other; the one a dying unto sin, the other a rising to newnesse of life; and of both these Christ is the *cause*; and that not only the *Exemplary* Cause, the Pattern & Sampler of both, of which (God willing) I shall speak in the Sequel of the Text, which tels us that believers are ingrafted with Christ in *the likenesse of his Death and Resurrection*; the one in their *Mortification*, the other in their *Vivification*; but also the *Meritorious* Cause, having merited and procured these benefits for them by his Death & Resurrection: And withall, the *Efficient* Cause, working both these in them; which he doth by the communication of his *Spirit* in them. By this Spirit he worketh the *mortification* of sin in them. [*If ye through the spirit do mortifie the deeds of the*

Of Sanctification.
Two parts, Mortification. Vivification.
Christ the cause of both.

body, ye shall live, Rom. 8. 13.] And by the same spirit he *quickeneth* them up to newnesse of life. This the Apostle calleth the *power and vertue of Christ's Resurrection*, Phil. 3. 10. *That I may know him, and the power of his Resurrection.*] *Quinam dvasdotus viz.* that power whereby Christ himselfe was raised from the dead; which was the power of his eternall Spirit dwelling in him. Of this *power*, the work of this spirit, the Apostle desireth a further experimentall knowledge in himselfe, in raising him up to the life of *grace* here, and *glory* hereafter. And this power, this spirit, all true believers in their measure, are, and shall be made partakers of; even as the *members* of the *naturall body* participate in those *animall spirits* which are in the *Head*. And hereby they shall be inabled, as to *mortifie sin*, so to *live unto God*. And thus you see the *communion* which is betwixt *Christ* & the *Believer*, as betwixt the *Stock* & the *Graft*, implanted in it.

A ground of everlasting Consolation.

Applic. Which is, a ground of everlasting *consolation* to all those that are truely *baptized into Christ*, mystically ingrafted into him by faith. Being thus made *one* with him, now let them know, that all that is Christs, is, and shall be theirs. The *sap* that is in the *Stock*, is for the use and benefit of the *Graft*. And thus whatever is in *Jesus Christ*, it is for the Benefit and advantage of those that are in him. So as, what is it that they can want? Is it *pardon* of sin? is it *Grace* and favour with God? Lo, here is *merit* enough for both. He hath by his *obedience*,

All that is in Christ is the Believers.

dience, active and passive, made an abundant satisfaction to the Justice of God: He hath done and suffered enough to *finish the Transgression, and to make an end of,* (or *seal up*) *sins, and to make Reconciliation for iniquity, and to bring in everlasting Righteousnesse*, Dan. 9. 24. Here is nothing wanting to the *Justification* of a Believer before God.

Nor yet to his *Sanctification*. As there is a fulnesse of *merit*, so there is a fulnesse of *spirit* in Christ; [*It pleased the Father that in him should all fulnesse dwell*, Col. 1. 19.] So it did during his abode here upon earth; [*The Word was made flesh, and dwelt among st us, full of grace and truth*, John 1. 14.] Upon his change of State, he received an addition to that fulnesse, [*When he ascended up on high, he received gifts for men*, Psal. 68. 18.] Gifts which he might distribute and give unto men; (as the Apostle renders that of the *Psalmist*, Eph. 4. 8. *He ascended far above all heavens, that he might fill all things*.] So it followeth, ver. 10. [*All things*,] that is, all his *Elect*, and faithfull people; all which do, and shall in their measure, receive of that his fulnesse; [*Of his fulnesse we have all received grace for grace*; (saith Saint *John*,) *John* 1. 16. [*We all*,] all believers, *have received grace for grace*;] χαριν ἀντι χαριτος, *grace upon grace*, (say some) one grace after another, abundance of grace: or, *grace for grace*; graces answering to those graces which are in Christ; as the characters in the wax answer those in the

seal.

seal; or *grace for grace.* The grace of *Sanctification*, following upon the grace of *Justification*; both flowing from the free grace and good will of God in Christ. And this believers receive from the *fulneſſe* which is in Christ: which is not only a *repletive*, but a *diffuſive* fulneſſe. *Plenitudo non vaſis, ſed fontis:* Not like the fulneſſe of a *veſſel*, which if a drop be taken from it, it ſuffers a diminution by it; but of a *fountain*, which runneth over for the benefit of all that will come unto it. Such a fulneſſe of *Spirit*, ſuch a fulneſſe of *Grace* is there in Jeſus Chriſt; who is in that reſpect compared to a *Fountain*, Zach. 13.1. *In that day there ſhall be a fountain opened to the houſe of David, for ſin and for uncleanneſſe.*] That Fountain is *Chriſt* himſelfe, whoſe *merit* and *ſpirit* (repreſented by the *water* and *blood*, iſſuing out of his ſide in his Paſſion,) are as ſtreams ever running from a living Spring, ſufficient to waſh and cleanſe all believing ſinners from the guilt and pollution of ſin: Here is *merit* enough for their *Juſtification*; and here is *ſpirit* enough for their *Sanctification.* And in both theſe Believers being united unto Chriſt, have and ſhall have communion with him.

A four-fold Benefit flowing from this Union and Communion.

Out of which *Generall* (ſtill to follow the Metaphor) bud forth divers other particulars. The *Graft* being thus put into the *Stock*, made one with it, and partaking in the ſap and juice that is in it, it now receiveth from it a four-fold benefit; *viz. Nutrition, Augmentation,*

mentation, Fructification, Sustentation: Nourishment, Growth, Fruitfulnesse, Establishment: And the like four-fold benefit we shall find accrewing unto the *Believer*, from this his *union* and *communion* with Jesus Christ: Each of which will yeild us a severall Resemblance.

A first of these Benefits, is *Nutrition*, nourishment. This the *Graft* receiveth from the *Stock*: And this the *Believer* receiveth from *Christ*. So the Apostle holdeth it forth (though under a different Metaphor) *Col.* 2. 19. where comparing *Christ* to the *Head*, and the *Church* to the *Body*; he sheweth how the one receiveth *nourishment* from the other; [*Not holding the Head, from which all the Body having nourishment ministred.*] Ἐπιχορηγούμενον. The word there used, signifieth generally a *Supply of all things* requisite and convenient, and that in an *abundant* manner: Such a supply doth the *Head* make unto the *naturall Body*; It giveth to every part *sense*, and *motion*, and *particular abilities*, for the discharge of their severall offices and functions; as to the *eye* to *see*, to the *ear* to *hear*, &c. And such a supply doth *Jesus Christ* make unto his *mysticall Body*: giving spirituall *sense* and *motion* to every member, with *abilities* and *graces* sutable to their severall offices and conditions; furnishing them with whatever is requisite for their *Personall Salvation*, and the *Churches Edification*. In this place the word more particularly imports a supply of such

6. *Resembl.* 1. Benefit, Nutrition.

Græci χορηγὸν *appellant illum qui omnia ornamenta suppeditat sacras Choreas agentibus: Abbas dulla Metaphora,* χορηγία *dicitur, quicunque aliis suppeditat res ad quemcunque finem necessarias: Et* ἐπιχορηγεῖν, *est hoc facere abundè & copiosè.* Davenant. in Col. 2. 19.

Est autem ἐπιχορηγεῖσθαι accipere ea quæ alendo corpori sunt necessaria: Grotius ad loc.

such things as are necessary for the *nourishing of the Body*. These the *Head* supplyeth to the *members* of the *naturall body*; And these *Jesus Christ* supplyeth to the *members* of the *mystical Body*; even to all that are in him. Such a supply the *Stock* maketh to the ingrafted *Branches*; And such a supply *Christ* yeildeth to all those living *spirituall Branches* that are ingrafted into him; ministring to them spirituall *Aliment* for the nourishing up of their souls unto eternal life.

Christ is perfect nourishment to the Believer.

To the nourishment of the *naturall Body*, there are but two things requisite, *viz. Meat* and *Drink*: and both these is Christ unto the *believer*. [*My flesh is meat indeed, and my blood is drink indeed*, (saith he to the *Jews*) John 6.55.] Meat *indeed*, and drink *indeed*: ἀνθῶς, *verè*, *eminentissimè*. *Truely* and really, (though *spiritually* and that most *eminently*.) No food so nourishing to the body, as the *Body* and *Blood* of Jesus Christ, being eaten and drunk by faith, are unto the soul. Whence it is that he compares himselfe to that which is most *alimentall*, most nourishing; as to *Bread*, [*I am the Bread of life*, John 6.35.] Bread is the *staffe of life naturall*; there being no food that yeildeth more solid nourishment to the body then that. And thus is *Jesus Christ the staffe of life spirituall*: nourishing up the soul unto eternall life.

Nourishing the Soul to eternall life.

Wherein this *Bread* excels all other bread. *Mannah* was excellent bread, *Angel's* food; [*Man did eat Angels food*, (saith the *Psalmist*, speaking of the *Mannah* in the wilderness,) *Ps.* 78.

78.25.] Such food as Angels could eat no better if they used, or needed food; excellent food: yet they which ate of it died. [*Your fathers did eat mannah in the wilderness, & are dead.*] (saith our Saviour to the *Jews*,) *Joh.*6.49. But (saith he, speaking of himself in the next *verses*) [*This is the bread which came down from heaven; If any man eat of this bread, he shal live for ever.*] Such is the nourishment which *Jesus Christ*, this generous and vigorous *Head*, and *Stock*, ministreth to all that are *united* to him, *engrafted* in him.

What this *soul-nourishment* is, and in what way supplied, I might here further shew you. I touched upon it in the last point; Take it in a word. Christ nourisheth those which are in him, by the *communication of his spirit* unto them. Thus doth the *Head* supply nourishment unto the *members* of the body, by communicating unto them of those *spirits* which are in it self: And thus doth *Jesus Christ* nourish his members by a continuall supply of his *Spirit* unto them. This is that ἐπιχορηγία, which Saint *Paul* speaketh of, *Phil.*1.19. where speaking of the malicious designes and intentions of his adversaries against himselfe, [*I know* (saith he) *that even this shall turn to my salvation, through the supply of the Spirit of Jesus Christ.*] Thus are *meats* and *drinks* turned to nourishment to the body; through a supply of *spirits* from the *spirituous parts*, helping to digest and distribute them, and extract nourishment from them. And thus are all things made advantageous to the believer in

How this soul-nourishment is conveyed.

in furthering his ſalvation, through the continued ſupply of the *Spirit* of Jeſus Chriſt: which Spirit furniſheth the ſoul with all graces requiſite and convenient, and by that means maintains the ſpirituall life of it, nouriſhing it up unto eternall life.

Applic. 1. A Spring of Conſolation to Believers.

Applic. 1. For Application of this Branch. Here is another ſpring of *conſolation* unto all thoſe *living branches* that are truely *ingrafted into this ſtock*; all true believers that are made one with Jeſus Chriſt; let them know that being in him, they ſhall find him a *generous*, and a *vigorous Stock*, full of ſap, full of juice, full of vertue, ſufficient to keep and maintain ſpirituall life in them in the midſt of the hardeſt *Winters*, or moſt ſcorching *Summers*, the ſharpeſt *Solſtices* of *Tentation*, or *Perſecution* that can happen unto them.

Chriſt a generous, and a vigorous Stock.

Aye, not only to keep life in them, but to maintain them in a *flouriſhing condition*; like thoſe *Trees of the Lord*, which are ſaid to be *full of ſap*, *Pſal.* 104.16. So run theſe ſweet promiſes, *Pſal.*92.12. *The righteous ſhall flouriſh like the Palm-tree, he ſhall grow like the Cedar in Lebanon.*] *Palmes* and *Cedars* are *Winter Plants*, green all the year long. And ſuch are the *Trees* in God's Plantation, like thoſe *Trees* which *David* ſpeaketh of, *Pſal.*1. 3. *Trees planted by the rivers of waters, which bring forth fruit in their ſeaſon, and their leaves wither not.*] Living, fruit-bearing, flouriſhing trees. [*Thoſe that be planted in the Houſe of the Lord, ſhall flouriſh in the Courts of our God.*

They

They shall bring forth fruit in their age, they shall be fat and flourishing. (So the Psalmist there goeth on,) *Psal.* 92.13,14. And whence have they this? That when other *trees* wither and die, (so do *Hypocrites*, who in the day of *Tentation*, or *Persecution*, cast their *leaves* of an outward profession, losing what ever shew of piety and holinesse they once had,) yet these *Trees of Righteousnesse* should not onely *live*, but *flourish*: Why, thanks to the *Root*, the *Stock* into which they are ingrafted. Thanks unto *Jesus Christ*, who of his fulnesse thus communicates unto them: giving unto them that *water of life*; whereof himselfe speaketh, *John* 4. 13. that influence of his grace and Spirit, which whosoever drinketh of, *shall never thirst more*; (that is, he shall not need to go seek for any thing out of Jesus Christ; (as the *graft* seeketh for nothing out of the *stock*;) for that *water which he shall give him, shall be unto him a well of water springing up unto everlasting life.*

Use 2. What remaines then, but that every of us, who would have our soules thus nourished, *come unto Jesus Christ?* Come we unto him, even as the *sons of Jacob* came unto their brother *Joseph*, who *nourished them, and theirs with bread according to their families*, Gen. 47.12. So come we unto our *Joseph*, the *Lord Jesus Christ*, of whom *Joseph*, (as in many other, so) in that particular was a Type. Come we unto him. And that

Use 2. Come unto Jesus Christ for nourishment.

As *Joseph's* Brethrem came unto him.

1. As they came unto *Joseph*, in the *present*

1. In the sense of our wants.

sense

sense of our wants, not knowing where else to find a supply. Come unto *Jesus Christ*, hungring and thirsting after him, earnestly desiring to partake of his fulnesse; [*He filleth the hungry with good things*, Luke 1.53.]

2. In obedience to our Fathers Commandement.

2. *In obedience to our Fathers Commandement.* So went they the first and second time to their *Joseph*, by the direction and command of their father *Jacob*, *Gen.*42. 1,2. So come we unto our *Joseph*, in obedience to the direction and command of our *Heavenly Father*. [*This is his Commandement, that we should believe on the Name of his Son Jesus Christ*, 1 John 3.23.

3. At Christ's own Invitation.

3. *At Christ's own Invitation.* So came they unto *Joseph* the third time, being by him *invited* thereunto, *Gen.* 44. & 45. Thus come we unto our *Joseph*, the Lord *Jesus Christ*, whose gracious *Invitation* we may read, *John* 7.37. *In the last day, the great day of the Feast, Jesus stood and cryed, saying, If any man thirst, let him come unto me, and drink. This spake he of the Spirit, which they that believe on him should receive*, ver.39.

4. Come not as they, with money in our hands. Gen. 42.2. & 43.15.

4. But come not as they came, *with money in our hands*: So came they the first and second time; not intending to be beholding, but to pay for what they had. But thus may not we come to *Jesus Christ*: We know how the *Proclamation* runs, Isai. 55.1. *Ho, every one that thirsteth, come unto the waters, and he that hath no money, come; Buy wine and milk without money, or without price.*] A gracious

gracious invitation, wherein Christ proclaimeth a *free-Mart* to all those that feel themselves to stand in need of true *grace*, and sound *comfort*, and desire a supply thereof, let them come unto him; but come *emptie-handed*, without money, or monies worth; bringing nothing of their own with them: nothing but hungring and thirsting souls. So shall they be supplyed with *wine* and *milk*, all things needfull to their spirituall refreshment and nourishment.

5. And thus coming to him, now *cast our selves upon him*, depend upon him. So did *Joseph's brethren* at their last coming, now they cast themselves upon *Joseph*, depending upon him for provision for them, and theirs. The like do we; not knowing where else to have our wants supplyed; (*Master, whither shall we go*, (saith *Peter*) *thou hast the words of eternall life*:) come we unto *Jesus Christ*, and cast our selves upon him, in a confident assurance of being nourished by him. As *David* saith of *temporall food*, Psal. 37. 3. *Trust in the Lord, &c: and verily thou shalt be fed.*] So say I of *spirituall*; *Trust in the Lord*, rest upon Jesus Christ, and *verily thou shalt be fed*. So doth the *graft* upon the *stock*; it *resteth* upon it, and *depends* upon it for *nourishment*, which by an *attractive* vertue, being hungry (as it were) it sucks and draweth from it. And the like do we from *Jesus Christ*, coming unto him in the sense of our wants; set *faith* awork (which is an *attractive*

5. Cast our selves upon him.

John 6. 68.

tive grace;) thereby as it were, sucking and drawing this nutritive vertue from him.

6. Give glory and honour unto Jesus Christ.

6. Which being in our measure made partakers of, now *give praise, honour, and glory to Jesus Christ*; offering unto him the best that we have. So *Jacob* directeth his *sons* at their return into *Egypt*. In as much as they had received such speciall and undeserved favour from the *Governour* of the Land, to furnish them with *corn* without *money*, he orders them to take the *best fruits in the land in their vessels, and carry down the man a present, a little balm, and a little honey, &c.* Gen. 43.11. The like do we; having tasted of this so undeserved a favour, this speciall grace of *Jesus Christ*, in the communication of his saving, sanctifying *Spirit* unto us in any measure, now present him with such as we have, *Praise, Honour, Glory, Service, Obedience.*

Bringing forth fruits answerable.

Above all, endeavouring to *bring forth fruits answerable* to what we have received. This is the greatest honour that the *graft* can do to the *stock*, to bring forth *fruit* in it, answerable to that nourishment which it hath received from it: And this is the greatest honour that we can do to *Jesus Christ*, when we *shew forth his vertues*, his *praises*, as Saint *Peter* hath it, 1 *Pet.* 2. 9. And this do we not onely in *word*, speaking well of the Name of *Christ*, extolling, and magnifying his power, his vertue, put forth in and upon us; But also, and chiefly, in *deed*, by expressing that power,

power, those vertues in the course of our lives and conversations; bringing forth fruits in measure worthy of, suitable to such a *Stock*. But of this (God willing) more hereafter. Here is the first of these subordinate *benefits*, which accrew unto the believer from his communion with Jesus Christ; being ingrafted into him, he receiveth *nourishment* from him. A second followes, *viz.* *Augmentation*.

The *Graft* being put into the *Stock*, and receiving nourishment from it, now it *groweth up in it*. And the like doth the *Believer* in the *Lord Jesus Christ*: being ingrafted into him, and receiving spirituall nourishment from him, now he *groweth up in him*. *Ex iisdem & nutrimur, & crescimus.* *Nutrition and Augmentation are both from the same cause.* That which plants are nourished by, that they grow by. Christians receiving *nourishment* from Christ, they *grow* and *increase* in him. So it followeth in that fore-cited Text of the Apostle, *Col.* 2. 19. Where speaking of the *mysticall* Body of Christ, the *Church*, he saith, that *having nourishment ministred to it from the Head, it increaseth with the increase of God.* Thus doth the mysticall Body of Christ grow, not only *extensively*, in regard of the daily addition of new members to it; there being *daily added to the Church such as shall be saved*. In which respect the Apostle saith, that it *groweth unto an holy Temple*, Eph. 2. 21. But also *intensively*, in regard of the growth of every member. This is true

7. *Resembl.* A second Benefit, Augmentation.

Acts 2. 47.

Augmentation, when it is *secundum omnes partes*; when every member of the body, every branch of the tree groweth and increaseth in the severall dimensions thereof. And thus groweth the *Body of Christ*, the *Church*. Every member of it groweth, *increaseth with the Increase of God*, that is, a spirituall Increase, which is both *from God*, *and to God*. *From* God, as the *principall Efficient* Cause of it. *Paul planteth*, *Apollos watereth*, *but God giveth the increase*, 1 Cor. 3.6. And it tends *to God*, to his *Glory*, as the ultimate end of it. And besides, for the *kind* of it, it is a *divine Increase*; not in the things of this *world*, but in the things of God. In all which respects, it is called the *Increase of God*.

Whereof all living Branches are made partakers.

And with this Increase do all the true members of this *mysticall Body*, all the living *Branches* ingrafted into this *Stock*, grow and increase. Thus did *Christ* himselfe, (who in respect of his *Manhood* was a *Branch*) grow in increase; So it was fore-told that he should do, *Isai.* 53.2. *He shall grow up before him as a tender plant.*] Which is to be understood both of his *Person*, and *Kingdome*: Both which were of small beginnings, but *grew*. So did Christ in his *Person*, according to his humane nature, he grew and increased; and that as in the outward, so in the inward man: as in *stature*, so in *Grace*. So you have it recited, *Luke* 2.40. *And the child grew, and waxed strong in spirit, filled with wisdome, and the Grace of God was upon him.*] and again ver.

Christ himself.

[*And Jesus increased in wisdom and stature, and in favour with God and man.*] Thus did he *grow*; the *Graces of the Divinity*, breaking forth and shewing themselves by little and little through the *lanthorn of the Humanity*, according to the maturity of the faculties thereof. Herein was Christ a *Pattern*, and sampler to the Believer; who being in Christ, is in his measure made conformable to him, growing up in him.

Every righteous person.

It is one of the properties which the *Psalmist* giveth of the *righteous man*, Psal. 92. 12. *He shal grow like a Cedar in Lebanon.*] *Cedars* are *growing trees*, every year putting forth a new set of shoots, till they come to their full perfection. And thus is it (or at least ought to be) with the true Christian. He groweth from one degree and measure of grace to another, untill he *come unto a perfect man, to the measure of the stature of the fulnesse of Christ.* In this, like the *morning Sun*; That is the Wise man's comparison, *Pro.* 4. 18. *The path of the righteous is as the shining light, (the morning brightnesse,) that shineth more and more unto the perfect day.*] Thus doth the light of the morning break forth, the *Sun* stil climing higher and higher, untill it come to its *Zenith*, the mid-heavens. And such is the way, the course of the *righteous man*; he groweth in *grace*, until he attain to the height of eternall *glory*.

Ephes. 4. 13.

It is of the nature of true Grace to grow.

This is of the nature of true *Grace* so to do. And thence it is compared to *Seed*, Mark 4. 26. *So is the Kingdome of God, as if a man should cast seed into the ground; which springeth and groweth up night and day.*]

And a little after to a *Grain of Mustard seed, which being the least of all seeds* (one of the least, or least among those which were then commonly known in *Judea*,) *yet being sown it groweth up, and becometh greater then all herbs.*] Even so is it with the *Kingdome of Jesus Christ*: As with his *Politicall* Kingdome, his *Church* visible, so with his *Spiritual* Kingdome, the work of *Grace* in the hearts of his chosen; being small at the first, it groweth and increaseth unto great perfection. I shall not give way to inlargements.

Hereby try the truth of our Engrafting into Christ.

Applic. Every of us bring this home to our selves, and hereby try whether we be truely *engrafted* into *Jesus Christ*, or no. If the *Graft* grow in the *stock*, it is a sure evidence of its *Insition*. *Spirituall Augmentation* is a clear, and an evidence of a *Mysticall Implantation*. *Growing* up in Christ presupposeth *Union* and *Communion* with him. A comfortable truth to all those who doe finde any such *growth* in themselves; a growth in *Grace*, in *Knowledge*, *Faith*, *Love*, *Patience*, *Humility*, in victory over corruptions, in desires and indeavours after holinesse. It is this assure to them their inbeing in Christ. But not so to others. *Dwarfes, and nurlings in Christianity*; such as stand at a stay, grow not at all, such have just cause to suspect themselves that they are not such as they would be thought to be, and perswade their own heart that they are. If we see a graft in the spring time

time not putting forth, not growing at all (the ſtock being alive) we ſuſpect thereupon, that however it was put into the *ſtock*, yet it did not take, there is no *Coalition*, no true union betwixt them. And the like may wee ſay of not growing Chriſtians. Such have juſt cauſe to ſuſpect themſelves, that however they are outwardly and viſibly ingrafted into Chriſt, in reſpect of a formall profeſſion, yet inwardly they are not ſo. They have no true *Union*, or *Communion* with him.

Apoſtates to be ſuſpected.

But what ſhall we then thinke of thoſe who, inſtead of growing, *decay*, *wither*, decline, fall away? Inſtead of *going from ſtrength to ſtrength*, they goe from ſtrength to weakneſſe, from zeal to lukewarmneſs; from forwardneſs to remiſneſſe, *loſing their firſt love*, and what they have wrought. Having *begun in the ſpirit*, *they end in the fleſh*. Such *Apoſtates* there are too many to be found. Such as having for a time *run well*, are letted, turned back, or turned aſide, with *Demas*, imbracing the preſent world. Caſting off, if not the Cloak of profeſſion, yet all Care and Conſcience of cloſe walking with God. Of all others, ſuch have greateſt cauſe to ſuſpect themſelves, that they were never truely engrafted into Chriſt. *Falling ſtarrs* were never true. Chriſtians, who having ſhined as *lights in the world*, do loſe all their heat and luſtre, falling away totally from the grace ſeemingly received, ſurely at the beſt, they were but *φαντάσματα*, *Meteors*, apparences; no

true stars : No true *engrafted branches* ; only tyed on to the stock, adhering unto Christ in an outward profession, out of some by, sinister respect. They were never rightly closed with, united to him : Neither can they expect to receive any benefit by him. So much they may learn from those known, *terrible Texts*, *Heb.* 6.6.& 10. 26. Where the Apostle speaking of desperate *Apostates*, such as having been *enlightned* (with the knowledge of the Truth) *and having tasted of the heavenly gift* (inward peace of Conscience, arising from an apprehension of their reconciliation with God,) *and were made partakers of the Holy Ghost* (of the gifts of the Holy-Ghost, such as those mentioned *cap.* 2.*ver.*4.) &c. *If they fall away* (viz. totally, by an universall Apostacie) *It is impossible* (saith he) *to renew them again to Repentance.* [*For such there remaineth no more sacrifice for sins*, cap. 10.26.

Their condition most desperate.

Hearken you revolters and *Back-sliders*. Of all others your condition is most dangerous, most desperate. This your *drawing back* carrieth a dreadfull presage with it. [*If any man draw back* (saith the Lord) *my soul shall have no pleasure in him* : vers. 38. of that Chapter.] [*No pleasure in him*] There is a μείωσις in the phrase, less said then intended. Gods soul hates and abhors such an one. They which so draw back, *draw back unto perdition*. So it followeth v. 39. [*We are not of them which draw back unto perdition.*] Τέκνα ὑποστολῆς are Τέκνα ἀπωλείας. *Back-sliding children* are *sons of perdition*. Those bran-

branches which wither and dy in the stocke wherinto they were put, are thenceforth fit for nothing but the fire. John 15. 6.

Use. 2. Let the fear of the Lord our God then be upon every of us, who have given up our names unto *Jesus Christ*; and have had his name called upon us. As we would evidence to our own souls, and to the world, the truth of our *Insition*, engrafting into him, and as we would receive any benefit by him, see that we *grow up in him*. This Christ expecteth from all those who give up their names unto him, that they should grow up in him. [*That ye may grow up into him*] saith the Apostle Eph. 4. 15. Εἰς αὐτὸν (saith *Grotius*) put for ἐν αὐτῷ, *Into him*, for *In him*: As *Branches* grow up in the *stock*, so Grow we up in Christ; growing in grace. That is the Exhortation wherewith St. *Peter* closeth up his later Epistle. [*But grow in grace*, 2 Pet. 3. 18. Every of us indeavour after such a growth. Let us grow up in Christ. Growing in Grace,

A growth in *Grace*, in *all Grace*. That is the Apostles addition in that place forenamed, Eph. 4. 15. *That ye may grow up into him in all things.*] τὰ πάντα, In all the parts of spirituall life; in all spirituall graces. Such is true *Augmentation* (as I told you,) when a thing groweth proportionably in all the dimensions of it. Thus grow the *members* of the naturall body; and thus grow the *Branches* of a *tree*; they grow in height, and they grow in thickness. See that our growth be such, that we grow in every grace. Grow in *knowledg*. It is *Pauls* prayer In all Grace.

for

for his Colossians, that *being fruitful in every good work, they might increase in knowledg*, Col. 1.10. *Grow in grace, and in the knowledg of our Lord and Saviour Jesus Christ*, 2 Pet 3.18.] In *knowledg*; And that not only *Speculative*, (which yet is requisite. [*Leaving the principles of the doctrin of Christ, let us go on to perfection*, Heb.6.1.) *but experimental*. [*That I may know him, and the vertue of his resurrection*, (saith the Apostle) *Phi*.3.10.] Grow in *faith*: it is *Pauls* gratulation on the behalf of his *Thessalonians*, that *their faith did grow exceedingly*, 2 The. 1.9. This is the Apostles desire, *Lord increase our faith*. Lu.17.5. And let it be the desire of every of us, to grow in *faith*. In the *Assurance* of *faith*, *We desire* (saith the Apostle) *that every one of you do give all diligence to the full assurance of Hope unto the end*, Heb.6.11.] In the *exercise* of faith, in learning to live by faith in all conditions. *The just shal live by faith*, Heb.10.38. *The life which I now live in the flesh* (saith Paul) *I live by the faith of the Son of God*, Gal. 2. 20. Grow in *Love*. This is the grace which the Apostle desireth that his *Thessalonians* might specially grow in, 1 Thes.4.10. *we beseech you brethren, that ye increase more and more*. viz. in *brotherly love*. Grow in *holines*. [*Perfecting holines in the fear of God*, 2 Cor.7.1.] Grow in *heavenly mindedness*. [*Seek the things which are above*. Col.3.1.] So grows the *plant*; and so should the *christian* grow, *upward, heavenward*. [*Our conversation is in heaven* Phi.3.20.] Grow in *contentation*. [*I have learned in whatsoever state I am, therewith to be content*,

tout, Phi. 4. 11.] Grow in a close & conscionable walking with God. [*We beseech you brethren, & exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more*, 1 Thes. 4. 1.] And so in the rest. Adding *one Grace* to another, *To faith vertue, to vertue knowledge*, &c. 2 Pet. 1. 4. And *one degree* of Grace to another. *The righteousnes of God is revealed from faith to faith*,] Rom. 1. 17. that is from one degree of Faith to another.

This is the *glory of Christianity*, and the *honor of Christ*. As it is the glory of the *stock* when the grafts grow and thrive in it. Even so is it the glory of *Christ*, when those that are in him, do thus grow up in him. Let it be the desire and indeavour of every of us that we may so do.

Growth the glory of Christianity, and Honour of Christ. Grow continually. In this not like Grafts.

And that continually. In this not like unto *grafts*, which shoot forth much in the first two or three first years, more then afterwards; and when they are come to their height, stand at a stay. So fareth it too often with *christians*; At their first *conversion* and calling they grow exceedingly, but afterwards stand at a stay, if not decline. But thus it should not be. Though *trees* and *men* have their *consistency*, yet so should not *christians* have. They should ever be going on from *strength to strength, till they come to appear before God in Zion*: Ps. 84. 7. Ever growing in grace, untill they come to a state of perfection in glory.

Christians must have no consistency.

Q. But who is there that thus growes? If none be truly ingrafted into Christ, but those who thus grow: who is there but hath cause to suspect his Condition?

Ans. For

Doubts about Growth cleared from the Metaphor.

Anſ. For anſwer. The Metaphor we have in hand will ſuggeſt unto us ſomwhat which may give quiet to the ſoule in this caſe. Grafts grow, but firſt it is *inſenſibly*. A man may ſee that they have grown, but not ſee them growing. And ſecondly, They grow, but not in *winter*. And ſuch is the Chriſtians growth.

1. Growth may be inſenſible, yet true.

1. Sometimes it may be an *Inſenſible*, and yet a *true Growth*. The Chriſtian may grow, though neither others, nor himſelfe perceive it. That he is grown, that he may know by comparing himſelfe with himſelfe; his preſent with his former condition: Though his preſent growth be inſenſible.

2. Chriſtians have their winters; wherein it may be they do not grow: But,

2. Again, Chriſtians have their winters. Their winter of *Affliction*, their winter of *Temptation*, their winter of *ſpirituall Deſertion*. Now in theſe *winters* they may ſeem in their own apprehenſion not to grow, but rather to decline: Nay, in truth, they may ſo do. I, but,

1. This is a winter to them.

1. *This is a winter to them*, when God maketh them ſenſible of their eſtate: A ſad time, wherein the ſoul goeth heavily, not content with their condition, but drooping under it. Such is the *winter* to the *Graft*, a *nipping* time. And ſuch are theſe winters to the Chriſtian.

2. They grow downwards.

2. Though Chriſtians in theſe times do not grow *upwards*, yet *downwards* they may. So doth the *Graft* in the winter, it *groweth into the Stock*, into which the ſap is gone down. And ſo groweth the *Chriſtian* in the winter of affliction, and ſpirituall deſertion. He now grow-

groweth *downwards*. Groweth, though in no other grace, yet in *Humility*: being brought hereby to think more meanly of himself. And he groweth into the *Stock*, groweth more into *Christ*, in whom, and with whom, *his life is* for the present *hid*. Col. 9 3.

3. And (3dly) though he do not at present actually grow, yet he keepeth a *principle of germination* in him, a disposition and inclination to grow, which upon the return of the Spirit, putteth forth it self. Even as the *Graft*, though in the winter it doth not grow, yet it hath a germinating principle in it, which upon the return of the *Sun*, and the rising of the *sap*, sheweth forth it selfe. So is it with the *Christian*; However upon the withdrawing of the wonted heat and influence of the *Spirit of grace* from the soul, for a time he do not grow, but rather decline, yet there is a *principle of grace* in him, a *seed* (as Saint *John* calleth it, 1 *John* 3. 9.) *viz.* that grace of the holy Spirit whereby he was regenerated, which inclineth him to a spirituall germination, and which upon the *rising of the Sun of Righteousnes* upon the soul, & return of the Spirit, will put forth it self as formerly. In the mean time, there is in the soul an inclination to such a growth, and (if it be it self) a constant desire after it. 3. They have a Principle of Germination.

II. And by this, Christians are to judg of themselves; not by their *present proficiency*, but by the reality and constancy of their *affections* and *indeavours*. Thus *God* judgeth of them; not according

2 Cor. 8. 12. according to what they *are*, but *would be*. And thus are Christians to judg of themselves. Desires after growth, if reall and constant, putting forth themselves in answerable indeavours, may evidence to the soul the truth of grace in the want of better performances.

3. It may be the Soyl is barren. 3. To these I might add, It may be the *Soyl is barren*; If so, though the *Stock* be good, and the *Graft* alive, yet it is not to be wondred if it do not grow, or grow but little. Thus fareth it sometimes with *Christians*, Providence, it may be, casts them upon a *barren soyl*, (like *Paul* when he was cast upon the Iland *Melita* amongst the *Barbarians*, *Acts* 28. 1, 2.) where they are deprived of the means of growth, deprived of *publick Ordinances*, deprived of *private Society*, and Communion of Saints. On the other hand, they are encompassed with *briers* and *thorns*, with many temptations, and back friends to their spirituall growth. In this case, if they do not grow as formerly, it is not to be wondred at. But in the injoyment of means of growth being *planted by the rivers of waters*, now they grow; *Being planted in the House of the Lord, now they flourish in the Courts of our God.* Psal. 92. 12.

Hinderances of spirituall Growth set forth from the Metaphor. As for us then, who through the mercy and goodness of God injoy *means of growth*, see that we grow. Which that we may do, take heed of impediments, *hinderances of growth*. Divers things there are which hinder the growth of a *Graft*. I shall instance in some of the most obvious. 1. If it do not *stand fast in the Stock*. 2. If it

it be not *sound at the pith*. 3. If there be *suckers* to divert and draw away the nourishment from it. 4. If it be *canker-fretted*. 5. If it be overgrown with *mosse*. 6. If it be planted in a *dry soyl*. And the like impediments there are, which if not looked to, will hinder the *Christians* growing up in *Christ*.

1. If he do not *stand fast in the Stock*. If he be not setled & established in the truth of God, but shaken to and fro. This will marvellously hinder a Christians growth. So much the Apostle insinuates, *Ephes*. 4.14,15. where, putting believers upon *growing up in Christ*, he first giveth them this Caveat, *That henceforth ye be no more children, tossed to and fro with every wind of doctrine, by the slight of men, &c.*] Unsetled, unstable Christians, who are ready to relinquish the old received truths of God, and to imbrace every new doctrine that is held forth unto them under any specious and plausible pretext, they will never grow up in Christ. And therefore that we may grow up in the faith, be we established in it. So the same Apostle exhorts his *Colossians*, Col. 2.6,7. *As ye have received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein.*] If the *Graft* stand not fast in the *Stock*, it will never grow.

1. Not standing fast in the Stock. Unsetledness.

2. Nor yet (in the 2d place) if it be not *sound at the pith*. Possibly it may seem to spring for a time, but it wil never hold. No more wil the *unsound Christian* that wants inward sincerity. He may make

2. Not sound at the pith. Insincerity.

make some shew for a time, but he will never grow up to maturity. So much the Apostle insinuates *Ep.* 4.15. where putting Christians upon growing up in Christ, he bids them first [*Truth it in Love.* So the Originall hath it. Ἀληθεύοντες ἐν ἀγάπῃ; *Being sincere in Love, ye may grow up in him.*] Where there is not sincerity of Affection to God, to *Christ*, to his *Saints*, to his *Truth*, there will never be growing up in Christ. And therefore amongst other things which Saint *Peter* willeth Christians to lay aside, that they may grow, he reckoneth up *Hypocrisie*, and *Guile*, 1 Pet. 2. 1. Grafts rotten, or not sound at the pith, will never grow.

3. Suckers drawing away the nourishment. Inordinate Lusts.

3. Nor yet (in the 3d place) if there be *Suckers* to divert and draw away the nourishment from them. And such are all sinfull and inordinate *lusts*; whatever it is that the soul is inordinatly affected with, or carried towards, be it profit, or pleasure, or honour, or the like; this will hinder the growth of Grace. And therefore that we may grow up heavenward, see that we *mortifie our members which are upon Earth*, Col. 3. 1, 2, 5. That we may *run with patience the race which is set before us, lay we aside every weight, and the sin which hangeth so fast on*, Heb. 12. 1. That we may *perfect Holinesse in the fear of God, let us cleanse our selves from all filthinesse of flesh and spirit*, 2 Cor. 7. 1.

4. Canker-fret.

4. A fourth Impediment to the growing of the *Graft*, is the *Canker-fret*. And such is

Ma-

Malice and *Envy* to the Christian. And therefore (as the Apostle directs, 1 *Pet.* 2. 1.) to bee layd aside by those who would grow in grace. Where these lodge in the soul, they will bee like the *Canker-worm* to the plant, which hindereth the growth thereof. Malice and Envie.

5. And so (in the fifth place) will *Mosse* overgrowing it. And such is *carnall security*, and *spirituall slothfulnesse* unto the Christian. *Security*, when Christians are overgrowne (as it were) with a good opinion of themselves and their own estates; this will keep them from growing in Grace. So it did the church of *Laodicea*. *She said she was rich, and increased in goods*, &c. and that it was which kept her so poor, *Rev.* 3. Whilest the *five foolish virgins slept*, they looked not out for oyle for their lampes, *Matthew* 25. Nothing more banefull to spirituall growth then this. 5. Mosse overgrown: Carnall Security.

And *slothfulnesse* the like. This wee see is a *moth*, a *worme* to a mans temporall estate. [*A slothfull person* (saith Solomon) *is brother to a great Waster*] Pro. 18. 9. And so is it to a mans spirituall estate; when men are (as it were) *setled upon their lees*, living at ease, loath to pull their hands out of their bosoms, to put forth themselves in duties and indeavours. A slothfull person is like a tree overgrown with Mosse, which will never thrive: and therefore, amongst other impediments, take we heed of this. So the Apostle giveth the Spirituall Slothfulnesse.

Caveat, *Hebr.* 6. 12. Having in the verſe foregoing exhorted Chriſtians to *ſhew all diligence to the full aſſurance of Hope unto the end*, he addes, *That ye be not ſlothfull.*]

6. A barren ſoyl. Without, or Under dead Ordinances.

6. The laſt impediment is a *barren ſoyle*. This I touched upon before. If the ſoyle be dry and barren, there is no hope the plantation ſhould proſper. No more is there that Chriſtians ſhould grow and thrive in their ſpirituall eſtate, living in a barren ſoyle. Living (I mean) *without Ordinances*, or *under flat and dead Ordinances*; or living in a *neglect of Ordinances*, where there are no means for ſpirituall growth, or as good as none. Where Chriſtians, meerly for temporall accomodations, and advantages, are content to *live in Meſhek, and have their habitations in the tents of Kedar*, in places where they cannot enjoy God in his publick ordinances, or elſe fancying to themſelves a ſtate of perfection, ſhall *lay aſide Ordinances*, looking upon them (as ſome at this day call them) as *flat and low diſpenſations*, pretending to live above them by an *immediate Communion* with Jeſus Chriſt; alas, in ſo doing they conſult evil to their own ſouls. As ſoon may a graft proſper in a dry barren ſoyle, where it hath no water, as for a Chriſtian in an ordinary way to grow in Grace without Ordinances. No; they *that are planted in the houſe of the Lord*, if they will flourish, it muſt be in the Courts of their God: that is, under publick Ordinances.

Pſal. 120. 5.

Laying aſide Ordinances.

Pſal. 29. 12.

Being

Being *engrafted by Ordinances*, they must *grow up under Ordinances.*

That we may do so, content not our selves with the bare *enjoyment* of them, but *make use* of them. Conscionably attending upon the *Word* in the publick Ministry thereof, *As new born Babes desire the sincere milk of the word, that we may grow thereby*, 1 Pet. 2.1. To this joyne the *Sacrament of the Lord's Supper*, an Ordinance (as I said) instituted by Christ, as to *confirm* unto the Christian his union and communion with Jesus Christ, so to further his growing up in him. To these add *Prayer, Meditation, Communion of Saints.*

That we may grow, be conscionable in the use of all Ordinances.

Above all, seeking still after a nearer *union* with *Jesus Christ*. I conceive it is not without an Emphasis that the Apostle in the forecited place, *Ephes.* 4.15. calleth the Christians growth in grace, a *growing up into Christ*. Εἰς αὐτον, not only a growing up *in* him, but *into* him. Intimating, that they who would grow up *in* Christ, must grow more and more *into* him. So doth the *Graft*, That it may grow *upwards*, it groweth *downwards*, it groweth into the *Stock*. And labour we to do the like. That we may grow in grace, labour to grow *into Christ* daily: going more and more *out of our selves*, in the renouncing of our selves, our own *righteousnesse, worthinesse, abilities, graces*: (*viz.* in respect of affiance, confidence in them;) grow into Christ, making him our *all in all*; fetching from him that nourishment, whereby we

Still seeking a nearer Union with Jesus Christ.

may grow up unto eternall life. Thus have I done with a seventh Resemblance, wherein I have insisted far beyond what I purposed when I took it up, the sweetnesse of the Subject having drawn forth my Meditations beyond their intended staple. I shall be more brief in those two other which remain.

8. *Resemb.* A third Benefit, Fructification. Fructification a Benefit.

A third *Benefit* which floweth unto the beleever from his *union* and *communion* with Jesus Christ, is *Fructification*, Fruitfulnesse. I call it a *Benefit*, and so it is; There being nothing more beneficiall unto the beleever then this. Herein these *Trees of Righteousnesse* differ from other *trees*: Other trees, if they bear fruit, all the benefit is the *Owners*: Not so here; God is no gainer by the fruits of these *Trees of Righteousnesse*. *Can a man be profitable unto God*, (saith *Eliphaz* in *Job*, chap. 22. 2,3.) *as he that is wise may be profitable for himselfe? Is it any pleasure to the Almighty that thou art righteous? or is it gain to him that thou makest thy way perfect?*] *If thou be righteous*, (saith *Elihu*, chap. 35. 7.) *what givest thou him, or what receiveth he of thine hand?*] No, *My goodnesse extendeth not unto thee*, (saith *David*, *Psal.* 16. 2.) The chiefe profit and benefit of what duty and service a Christian doth to his God, is his own. *If thou be wise, thou shalt be wise for thy selfe*, (saith *Solomon* to his son) *Prov.* 9. 12.] If he would hearken to his fathers instruction, the good, the benefit should be his own. In this sense Christians bringing

forth fruit unto *God*, bring forth fruit unto themselves. The Benefit is their own.

And this Benefit are all they made partakers of who are engrafted into Christ. The *Graft* being put into the *Stock*, and growing up in it, it *bringeth forth fruit* in it. So doth the *believer* in Christ. So our Saviour himselfe, prosecuting this similitude, giveth us the Resemblance, *Joh.* 15. 5. *He that abideth in me, and I in him, he bringeth forth much fruit.*

Of which all beleevers, being ingrafted into Christ, are made partakers.

Object. But what, doth every Branch that is engrafted in this Stock so? what say we then to the second *verse* of that *Chapter?* where our Saviour saith, that *Every branch in me which bareth not fruit, shall be taken away.* So that it seemeth there may be some branches belonging to this Stock, which yet remain barren, not fruit-bearing.

Objection answered.

Ans. To that it is easily answered by distinguishing. There is a two-fold *Implantation*, a two-fold engrafting into Christ. The one *Exterior*, and outward; the other *interior*, and inward. The former is, when men cleave unto Christ only in an *outward profession*, like branches tied on to the stock, and so seem to be engrafted into him? seem so, both to themselves, and others; but are not so in truth. The later is, a *Reall Insition*; when men are truly incorporated into Christ, by the work of the Spirit through faith. Now as for the former of these, if they be barren and fruitlesse, it is not to be wondred at; they

A twofold Implantation, { Outward, Inward. }

being but dead branches, having no true u-
nion and communion with the Stock. But ſ
are not the other. Thoſe that are truely e
grafted into Chriſt, none of them but are
their meaſure *fruitfull*.

Pſal.8. 8. 14. Iſai. 5.2. John 15. 1,2. Pſal. 128.3. Iſai. 32.12.

It is that which *David* ſaith of the *righ-
teous man*, Pſal.1.3. *He ſhall be like a tr
planted by the rivers of water, that bringe
forth fruit.*] *They which are planted in t
House of the Lord, they ſhall bring forth fru
Pſal.92.13,14.*] Hence is it that God's pe
ple are ſo often compared unto that Tre
whoſe Epethite is, The *fruitfull Vine*.

Queſt. But what are theſe *fruits* whi
theſe *engrafted Branches* bring forth?

Goſpel-fruits, good works.

Anſ. I anſwer, The fruits of *good work*
So the Apoſtle explaineth it, *Col.*1.10. *Bei
fruitfull in every good work.*] Theſe are t
fruits of theſe *Trees of Righteouſneſſe*; e
fruits of Holineſſe and Righteouſneſſe. [
have your fruit unto holineſſe,] Rom. 6.
[*Being filled with the fruits of Righteouſneſſe*
Phil.1.11. Theſe are the fruits which gro
upon theſe engrafted branches. *Inward gra
[The fruit of the Spirit is love, joy, peace, lon
ſuffering, gentleneſſe, goodneſſe, faith, meekne
temperance:*] (as the Apoſtle reckons them u
Gal. 5.22.) ſhewing forth themſelves in
ward operations, and exerciſes of the dut
of *Piety* towards God, *Juſtice*, *Charity*, *M
cy* towards men: in walking *righteouſly*, *ſ
berly*, *godly*. Theſe are *Goſpel-fruits*; and n

Tit.2.12. Not unfitly called Fruits, being unfitly ſo called. *Fruits*, being

1. *Del-*

1. *Delectable.* So are *fruits* unto *man*: delectable to the *eye*, to the *palate*. And so are good works unto God: *Fruits of holiness and righteousnesse*, brought forth by a *tree of righteousnesse*; good works performed by a justified person, they are gratefull, they are *acceptable to God by Jesus Christ*, 1 Pet. 2.5. *With such sacrifice God is well pleased*, Heb.13.16. And

1. Delectable Gen.3.6.

2. *Profitable.* So are *good fruits*, and so are *good works*: As delectable to *God*, so profitable to *man*. *Godlinesse is profitable for all things*, 1 Tim.4.8. πρὸς πάντα ὠφέλιμος. *Nusquam non, & nunquam non utilis.* Profitable *all times*, in *all places*, in *all occasions*. The tree bringeth forth fruit *upwards*, but it is for the benefit of those which are *below*. A Christian bringeth forth fruit *unto God*, and the comfort and benefit thereof extendeth to *himselfe*, and *others*. *My goodnesse extendeth not unto thee, but unto the Saints which are on earth*, Psal.16.2.

2. Profitable.

Grotius ad loc.

Rom.7.4.

3. Again, Fruits *give evidence to the Tree* whereof they are, shewing it to be a *living Tree*, and of *what kind* it is; *The tree is known by its fruits*, Mat. 12.33. And of such use are *good works* to the Christian: They are evidences discovering a man to *himselfe*, and *others*; shewing him to be a *living tree*, and a *good tree*, a *Tree of Righteousnesse*, a branch of that generous Vine, one truly engrafted into Jesus Christ. Such fruits do all these ensuited branches bring forth.

3. Giving evidence to the Tree.

This Benefit Beleevers have from their engrafting into Christ.

And this benefit they have from their *grafting into Christ*. *Fructification* is a consequent of *Insition*. That Christians are thus fruitfull, it floweth from that *communion* which they have with Jesus Christ. Two things there are, (as I shewed you) wherein the Christian hath communion with Christ: *viz.* in his *Merit*, and *Spirit*. His *Merit* unto *Justification*; his *Spirit* unto *Sanctification*. And from hence is it they bring forth such fruits, fruits acceptable to God.

1. Through his Merit.

1. This they have from the *Merit* of Christ. Thereby their persons are *justified*, and themselves made *good trees*: which they must be, before their fruits can be good: *Make the tree good, and his fruit good*, Mat.12.33. Hereby their *persons* come to be accepted, and consequently their *Works*. *God had a respect unto Abel, and to his offering*, Gen.4.8. First the *Person*, then the *Sacrifice*. Works performed by an unjustified person, whatever they be *materially* in themselves, yet *formally* they cannot be good; so good as to find acceptance with God.

2. By his Spirit,

2. And (secondly) This they have from the *Spirit of Christ*. This it is that worketh all these works in, and for the beleever; who is, but λογικον ὄργανον, a *reasonable Instrument*, acted by the Spirit of God, in supernaturall performances. So as these fruits are more properly the *fruits of the Spirit*, then of the *Beleever*: *The fruits of the Spirit are love, and peace, &c.*] This benefit the *Graft* receiveth

Col.5.22.

ceiveth from the *Stock* communicating *sap*, and moisture unto it. And this benefit doth the believer receive from *Jesus Christ*, communicating his *Spirit* unto him.

Applic. By this then (to make some Application of this Resemblance,) trie we our selves, whether we be truely engrafted into Jesus Christ, or no. Do we *bring forth fruit, and such* fruit? If not; feed not our selves with a fancy of *Faith*, or *Justification* by faith. Saint *James* hath put it beyond all controversie, in his second *Chapter* of his *Epistle*, were he tels us, *ver.* 17. That *Faith, if it have not works, is dead, being alone.*] Again, *ver.* 26. *As the body without the spirit is dead, so faith without works is dead also.*] *Dead*, viz. as to *Justification*, and *Salvation*. As *Abraham* and *Sarah's* bodies were said to be *dead*, in that they were unapt for generation, *Rom.* 4. 19. Even so *faith* without works is said to be *dead*, in as much as it is unapt and unable to produce those desired and intended effects, to *justifie*, to *save*. True it is, *works* are not properly a *Cause* of *Justification*, as *faith* is commonly said to be, (*viz.* an *instrument all* cause:) yet they are a *necessary concomitant* of that faith which justifieth; requisite qualifications in the person justified. That trite distinction of *fides sola, & solitaria*, clears this point well: *Though faith alone justifie, yet not that faith which is alone.* If *faith* justifie the *person*, it is *works* that must justifie that *faith*. [*Shew me thy faith without works*, (saith

By this try our mysticall Implantation.

Faith without works, Dead.

Saint

Saint *James*,) *And I will shew thee my faith by my works*, ver. 18. The former *impossible*, the later *infallible*. An *Evangelicall Obedience*, that is, an *uniform, impartiall, universall* obedience, (such in desire and indeavour, though not in performance,) is an undoubted evidence of a true saving justifying faith. Such an one may conclude to the comfort of his own soul, that he is truely engrafted into Christ.

Barren Christians, no true ingrafted Branches.

But so cannot others: *Barren Christians*, such as have nothing to speak for them, but the *leaves* of an outward profession, (if that;) onely the *Name of Christ* called upon them; In the mean time expressing nothing of the *power and life of Christ*, in the course of their lives and conversations: All they can say for themselves is no more then the proud Pharisee's boast, *They are not as others are*; They are free from grosse, open, and scandalous evils; no Drunkards, no Swearers, no Adulterers; (I wish all that hear me this day could but say so much,) *Negative Christians*: But as for positive acts of *Holinesse* and *Righteousnesse*, works of *Piety*, *Charity*, *Mercy*, they have no acquaintance with them: Let not such deceive themselves; certainly they are yet strangers unto this *Mysticall Implantation*, they have no part nor portion in this blessed priviledge.

Luke 18.11.

Much lesse such as are fruitfull in evill works.

But what then shall we say to those who are *fruitfull in evill works*? whose *fruit tendeth all to sin*, (as *Solomon* speaketh, *Pro.* 10.16.)

Fruitfull

Fruitfull in the *works of the flesh*, such as those reckoned up by the Apostle in that black list, *Gal.*5.19. *Now the works of the flesh are manifest, which are these, Adultery, Fornication, Uncleanesse, Lasciviousnesse, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murder, Drunkennesse, Revellings, and such like.*] Where these, any of these raigning evils are to be found, there shall need no other evidence to discover what *Stock* a man belongeth to; *viz.* the *Old Stock*, the *Old Adam*, the Stock of corrupted nature. Were a man engrafted into Jesus Christ, that *grace of God which hath appeared to him*, would teach him another lesson, and effectually teach it him: *viz.* to *deny ungodlinesse, and worldly lusts, and to live soberly, and righteously, and godly, in this present world.* Every of us put our selves upon the triall, and passe sentence according to evidence. Tit.2.12.

Use By way of Exhortation, (in the second place.) As many of us as perswade our selves of an interest in this priviledge; that we are thus *planted together with Christ*, see that we evidence it to our own souls, and to the world, by bringing forth *fruits worthy of such a Stock*. So the Apostle presseth it upon his *Colossians*, Col.1.10. *That ye might walk worthy of the Lord unto all pleasing:*] Ἀξίως τοῦ Κυρίου, worthy of the Lord; that is, so as becometh those who have so near a relation to Jesus Christ; those who have union and communion Evidence our ingrafting into Christ by our fruitfulnesse.

nion with him. All of us who lay claim to this Priviledge, this Dignity, let us so walk. And how shall we do it? why, *Being fruitfull in every good work.*] So it followeth.

2. Being fruitfull in good works: which 1. Is God's end in our Ingrafting.

1. *Being fruitfull in good works.* 1. This is the end of this *mysticall Insition*: viz. *Fructification.* Wherefore doth the *Planter* put *Grafts* into a *Stock?* but for *Fructification, Multiplication, Melioration*; that they may bring forth fruit, and much fruit, and good fruit: This is God's end in engrafting men into this noble Stock, the *Lord Jesus*, that they might bring forth such fruit in him. [*We are his workmanship, created in Christ Jesus unto good works*, Ephes. 2.10. 2. This being God's end, he expects it, and will require it. The *Husbandman* having planted his *Vine* in a *fruitfull hill*, he *looked that it should bring forth grapes*, Isai. 5.2. And the *Owner* in the Gospell, having *let out his vineyard*, he sends his servants to demand the *fruits* thereof, *Luke* 20.10. When our *Saviour* came to the *fig-tree*, he came *looking for fruit*, Mat. 21.19. And *John the Baptist* preaching to the *Pharisees* and *Sadducees*, he cals upon them to *bring forth fruits meet for repentance*, Mat. 3.8.

2. This he expects, and will require.

3. To this end he exerciseth patience.

3. To this end it is that God exerciseth such *long-suffering* and *patience* towards the sons of men, that they might have time to bring forth fruit. The *Husbandman*, *Luke* 13.6. came year after year, *three years* successively, to his *fig-tree*, still waiting for fruit. 4. Which not finding, he ordereth it to be cut down:

4. Barren trees shall be cut down.

[*Cut*

Cut it down, why cumbreth it the ground? ver. 7.] Barren Christians are but a cumber to the ground that bears them, a burden to the earth they tread upon. And still remaining unfruitfull, and that under the means of *fruitfulnesse*, they have just cause to look for the *Axe*: [*Now is the axe laid to the root of the trees: Every tree which bringeth not forth good fruit, shall be hewen down*, Mat. 3. 10.] *Every branch in me which beareth not fruit, my Father taketh away*, John 15.2.] 5. Whereas *fruit-bearing Grafts*, being an honour both to the *Planter*, and the *Stock*, they shall be *pruned*, they shall be *manured*, they shall want nothing to make them more fruitfull. So shall it be with *fruit-bearing Christians*; They being an *honour* to their *God*: [*Herein is my Father glorified, that ye bear much fruit*, John 15.8.] And an *honour* unto *Christ* their *Head*, their *Root*, their *Stock*: they shall want nothing to make them more fruitfull. [*Every branch that beareth fruit, my Father purgeth it, that it may bring forth more fruit*, John 15.2.] And 6. *Having their fruit unto holinesse* here, they shall have their fruit unto *happinesse* hereafter: [*Now being made free from sin, and become servants unto God, ye have your fruit unto holinesse, and the end everlasting life*, Rom. 6. 22.] Let these motives be to us effectuall perswasions to take out this lesson. *Be we fruitfull in good works.*

5. Fruit-bearing Grafts shall want nothing to make them more fruitfull.

6. They shall have their fruit unto happiness.

And (secondly,) *In every good work*: Other

2. In every good work.

ther Trees bare but one kind of fruit; these *Trees of Righteousnesse* must bear many. That *Tree of life in the midst of the Paradise of God*, spoken of, *Revel.*22. 1,2. is said to *bear twelve manner of fruits*. Such should these *Trees of Righteousnesse* be, fruitfull in all kinds of good works: not only in works of *Piety* towards *God*, but also of *Charity*, and *Mercy*, towards *men*.

The Exhortation pressed upon young and old: *Be fruitfull.*

And this let me in the Name of God presse upon every soul here present, both *young* and *old*. Let not the one say, it is *too soon*, *The time of fruit is not yet*. It is noted in the Gospel by Saint *Mark*, (and it is worth our noting,) that when *Christ* came to the *fig-tree*, it is said, [*The time of figs was not yet:*] yet he *cursed* it, because it had deceived him with a flourishing show, making shew of bearing fruit sooner then ordinary, but yet was barren. Christians! none of us know how soon Christ may come unto us in the way of generall, or particular Judgment, looking for fruit. Let none therefore say, *The time of fruit is not yet*: nor let any say, *It is past*. The Trees of *God's planting*, *Trees of Righteousnesse*, are never *superannated*, never past bearing, so long as they stand: [*They that are planted in the House of the Lord, &c. they shall bring forth fruit in their age*, Psal.92. 12,13.] Be we fruitfull then, and at all times fruitfull: Like that Tree in the *Revelation*, which brings forth fruit *every month*. Or like the *Lemmon*, and some other trees

of

of like nature, which bear fruit all the year long.

1. Now that we may do ſo, Let our firſt work be (let me preſſe that again, which can never be preſſed too much) to *make ſure our Inſition*, that we are engrafted into Chriſt, united to him by faith: Till this be done, it is but a prepoſterous courſe to think of doing any other good work. So much our *Saviour* inſinuateth in that anſwer which he returned to ſome of the *Jews*, *John* 6. 28,29. when they demanded of him, *What ſhall we do, that we might work the works of God?* Why, (ſaith he,) *This is the work of God, that ye believe on him whom he hath ſent.*] This is that *firſt* work, and the *great* work; without which it is in vain to go about any other work. In as much as, *Without faith it is impoſſible to pleaſe God*, Heb. 11.6. The *Graft* may as ſoon bear fruit out of the *Stock*, as the *Chriſtian* out of *Chriſt*: *Ye are created in Chriſt Jeſus unto good works*, (ſaith the Apoſtle,) *Epheſ.* 2.10. A *Virgine* muſt be *married* before ſhe can bring forth children to the joy of her Parents. So muſt *Chriſtians* be firſt *married unto Chriſt* before they can *bring forth fruits unto God*, Rom. 7.4. [*Direction* 1. Make ſure our Inſition into Chriſt.

2. Being in Chriſt, *abide in him*: [*Abide in me, and I in you. As the branch cannot bear fruit of it ſelfe, except it abide in the vine; no more can ye, except ye abide in me*, John 15.4. Abide in Chriſt, and that not onely (according [*Direction* 2. Abide in him.

H. Grotius ad loc. (according to *Grotius* his *Socinian* Glosse;) *Obediendi, Imitandique proposito*, by a *constant purpose of obeying and imitating him.* This is a truth, but not the whole truth: Abide in him, *scil. per fidem*; by *persevering in a true and lively faith*; continually resting upon him for whatever it is we stand in need of. So doth the *Branch* abide in the *Stock*; and so abide we in *Jesus Christ.*

Piscator. Diodat. ad loc.

3. *Direction.* Imitate him. 3. And thus abiding in him, now *imitate* him. Now propound him as a pattern for our Imitation: [*He that saith, he abideth in him,* (saith Saint *John,*) *ought himselfe also so to walk, even as he walked,* 1 John 2.6.] In this the *Spirituall engrafting* (as I once before told you) differs from the *naturall.* There the *Graft* brings forth fruit after its own kind. Not so here; Here the *Graft* must follow the *genius* of the *Stock.* The *Christian* must *shew forth the vertues of Christ,* 1 Pet. 2.9. bringing forth such fruit as Christ himselfe brought forth. What Saint *Peter* saith of the *passive Obedience* of Christ, 1 Pet. 2.21. [*He suffered for us, leaving us an Example, that we should follow his steps*;] may as truely be said of his *Active.* He was *made under the Law,* yeilding obedience to it for our sakes, that we should follow his steps. Thus having *washed his Disciples feet,* John 13. 13,15. he tels them, *I have given you an Example, that ye should do as I have done unto you*:] *viz.* Be ready to serve one another in *love.*

love; Thus propound we Jesus Christ as a Pattern for our Imitation.

4. And thus abiding in him, and imitating him; now, *bring forth fruit in him*: [*Every Branch that beareth not fruit in me, my Father taketh away.*] So the former Translation (not without warrant from the Original) readeth that 2d *verse* of the 15th of *John*: It is not enough for a man to be in Christ, and to bear fruit; but he must bear fruit [*in him*:] fetching power and vertue from him; acting what he doth in his strength; even as the *Graft* beareth fruit *in the Stock*, by a power derived from the Stock.

4. *Direction.* Bring forth fruit in him. πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν. John 15.2.

5. And this fruit *bring we forth unto God*. To this end it is that we are *married unto Christ*, (as the Apostle tels us,) *viz. That we should bring forth fruit unto God*, Rom. 7.4.] *Unto God*; with an eye 1. To his *Command*, making that both the *Spring* and *Rule* of our obedience. 2. To his *Glory*, making that our *end*, our ultimate and last end. 3. To his *Reward*; expecting from him the fruit of our fruit; that μισθαποδοσίαν, (as the Apostle phraseth it, *Heb.* 11.26.) that *Recompence of Reward*, that *Crown of Glory*, wherewith God will crown this his own *grace*, in those who so glorifie him, by *rendring to every one*, (though not *propter*, yet *secundum*; though not *for*, yet) *according to his deeds*; [*To them who by patient continuance in well doing seek for glory, honour, and immortality, eternall life*, Rom. 2.6,7. Those who have *their fruit unto Holinesse*

5. *Direction.* Bring forth fruit unto God.

here, their *end shall be everlasting life*, Rom 6.22. And thus have I done with this third Benefit. The fourth is yet behind, which I shall but lightly touch upon, having occasionally glanced at it before. And that is,

9. *Resemb.* A fourth Benefit. Sustentation.

4. *Sustentation.* This benefit the *Graft* receiveth from the *Stock*; being weak and tender of it selfe, it is supported, and upheld by it. The like benefit doth the *Christian* receive from *Christ*; being engrafted into him, he receiveth sustentation, supportation from him. This is that which the Apostle tels the *Gentiles*, *Rom.* 11. 18. They being engrafted into the *Stock of Abraham*; *Now*, (saith he,) *thou beares not the root, but the root thee.* So it did, in as much as their salvation depended upon the *Covenant of God*, made with *Abraham*. And thus doth *Jesus Christ* bear all those who are truely engrafted into him. In which respects, he is called sometimes by the name of a *Foundation*: [*Other Foundation can no man lay*, (saith *Paul*) *then that is laid, which is Jesus Christ*, 1 Cor. 3. 11.] Christ a *Foundation*, and that not only in respect of his *Doctrine*, *Precepts*, *Promises*, (as *Grotius* carrieth it) but most properly in respect of his *Person* and *Office*. In the former way, the Apostles are called a *Foundation*: [*Ye are built upon the Foundation of the Prophets and Apostles*, Ephes. 2. 20.] *viz.* In respect of their *Doctrine*. So they were a *secondary* and *subordinate* Foundation, laying the Elect upon Christ, upon whom also themselves were laid.

Christ a Foundation, How. *Christi historia, præcepta & promissa.* Grotius ad loc.

Christ

Christ is a *Foundation* in the later way; *viz.* In respect of his *Person* and *Office*: the *Foundation of foundations*, bearing up his Church, and every member of it; as the Foundation doth the stones and timbers which are laid upon it; Or, (to hold to the Metaphor in the Text,) As the *Stock* supporteth and beareth up the *Graft*; which it doth against all wind and weather.

Applic. A ground of strong *consolation* to all that are in *Christ Jesus*, thus truely engrafted into him: being thus made one with him, they shall be *supported* by him, so as nothing shall be able to *separate them from him*, or *from the love of God in him*. So doth the *Stock* support the *Graft*. The *Graft* being put into it, and incorporated in it, embodied with it, now it is safe in the *Stock*: So as however the *leaves* may be stripped off, & the top broken off, yet there is no severing it from the *Stock*. Such is the *inseparable union* betwixt Christ and the believer, even like that *personall union*, betwixt the two natures in Christ himself: The *Humanity* being once engrafted into the Stock of the *Divinity*, thenceforth they were no more to be severed. Death separated the *soul* from the *body*, but neither from the *Godhead*. Even such is the *mysticall union* betwixt Christ and the believer: being once ingrafted, incorporated into Christ, now he standeth sure. [*By him we have accesse by faith into this grace, wherein we stand,*] (saith the Apostle,) Rom. 5. 2.] However he may suffer in the *outward*

Consolation to all that are in Christ.

They shall be supported by him.

The union betwixt Christ and the believer inseparable.

ward man, be stripped of his leaves, of his estate; deprived of outward accommodations and comforts; and in the end be cut down by death: And suffer in the *inward man* by the *buffetings of Satan*: yet nothing shall be able to sever him from the Stock, to separate him from Christ. *Paul's* wishing himselfe *separated from Christ*, for his countrey men the *Jewes* sake, *Rom.*9.3. doth not imply a *possibility* in the thing, but onely imports the *ardency of his affection* for the glory of God, and the salvation of his brethren: for which, (had it been possible) he could have been contented to have been so separated. But that cannot be; *Once in Christ, and ever in Christ.* No separating of the believer and him. *Who shall separate us from the love of Christ?* (saith the Apostle, *Rom.*8.35.) *Shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword?* These, all these, God's Saints are here subject to, [*As it is written, For thy sake we are killed all the day long.*] But it is not any of them, all of them, that can sever the believer from Christ. Nay; *In all these we are more then conquerours,* (*i.e.* triumphant Conquerours) *through him that loved us*; through Christ. Nothing shall separate the believer from Christ, or from the love of God in Christ. So it followeth, *I am perswaded that neither life, nor death, &c. shall be able to separate us from the love of God in Jesus Christ.*

Rom.8.35,36.

Ver. 38,39.

The Stability of a regenerate man's estate.

Such is the *Stability of a regenerate man's*

estate,

estate, that being in Christ, he may now bid defiance to whatever it is that threatneth his salvation. As the *Graft* being grown into the *Stock*, and made one with it, it standeth firm against all storms and tempests. Being committed unto the *Stock*, it is now in *safe custody*. So are they who have by faith committed their souls unto *Jesus Christ*, receiving him as their *Saviour* and *Lord*, they are now in his *custody*. Even as the *Stock* taketh the *Graft* into custody, apprehending, and holding it fast: so doth *Christ* the *believer*. The believer *apprehending*, and applying Christ, *is apprehended of him*: As *Paul* saith of himself, Phil. 3. 12. *I follow after, if that I may apprehend that for which I am also apprehended of Christ Jesus.*] And this custody is a *safe custody*. Christ will keep what is committed to him: [*Of all that thou hast given me, I have lost none, but the son of perdition,* (saith he to his Father) *John* 17. 12. *Judas*, the *son of perdition*, so called, (I will not say with *Grotius*, *Non ex ullâ Dei destinatione, sed ex merito: Not at all by God's Predestination, but his own merit*, (so indeed the *Arminian* would have it:) but more soundly with *Beza* and others,) *Et destinatione, & merito:* both by *destination* and *merit*; one ordained to perdition, to just condemnation for his malicious wickedness: He miscarried indeed, being never given unto Christ, as the rest were. As for the rest, he *kept them*, he *lost none* of them. No more will he any of those who are given

Judas never given to Christ, as the other Apostles were.

unto him actually to believe on him. [*This is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day*, John 6.39.] Raise it up, and that unto *life, eternall life*. This is the *Father's will*; and this the *Son* will faithfully performe. So it followeth, [*This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and him will I raise up at the last day*, ver.38.] Thus doth the *Stock* (as it were) raise up the *Graft* in the *Spring time*, by sending up into it that *sap*, which during the winter was hid in it selfe, being gone down into the Root. And thus will *Jesus Christ* raise up all that are in him. Having raised them up unto a *spirituall life* here, he will raise them up to an *everlasting life* hereafter: which he will do by communicating unto them that *vertue of his Resurrection*, (as *Paul* calleth it, *Phil.* 3.10.) that Spirit and that Power, whereby himselfe was raised from the dead.

Christ raiseth up the believer, as the Stock the Graft.

Use 2. What remains then, but that all of us *commit our soules unto Jesus Christ*, by faith rowling and casting them upon him, in a full assurance of being safely kept by him. [*I know whom I have believed* (saith *Paul*,) *and I am perswaded that he is able to keep that which I have committed to him against that day*, 2 Tim.1.12.] He is able to do it, and he *will* do it. *Faithfull is he who hath promised*, Heb. 10. 23. *Faithfull is he who hath called you, who*

Commit our soules unto Jesus Christ.

also

also will do it, 1 Thes. 5.24. What will he do? *Preserve your spirit, soul and body blameleſſe unto his coming.*] Were our ſouls in our own cuſtody, how apt would they be to miſcarry? An experiment whereof we have in our *firſt Parents*. But being thus committed unto Jeſus Chriſt, they ſhall now be *kept by the power of God, through faith unto ſalvation*, 1 Pet. 1. 5. And thus have I done alſo with this fourth and laſt Benefit, which maketh up a ninth Reſemblance.

There is yet one more behind, and that is that which the Apoſtle himſelfe here inſtanceth in; *viz.* that *Communion* which is betwixt Chriſt and the believer in *life*, and *death*. So is it betwixt the *Graft* and the *Stock*: being *planted together*, they *live and die together*. And ſo is it betwixt *Chriſt* and the *believer*; The believer being engrafted into him, he hath communion with him, and is made conformable to him, firſt in his *death*, then in his *life*. So it followeth in the Text, [*For if we have been planted together in the likeneſſe of his death, we ſhall be alſo in the likeneſſe of his Reſurrection.* Upon theſe two I ſhall inſiſt ſeverally; beginning with the former, wherein we have the ſecond Doctrinall Propoſition, which I took notice of in the Text.

10. *Reſemb.* Communion in life and death.

Believers are planted together with Chriſt in the ſimilitude of his death.] In the *Similitude*; So the Originall hath it, τῷ ὁμοιώματι, which is to be conſtrued here not *Datively*, as

Propoſ. 2. Believers planted with Chriſt in the likeneſſe of his death.

Beza Gr. Annot.

as the Vulgar Latine readeth it, *Similitudini*: *To the likeneſſe*: But *Ablatively*, *Similitudine*, or *Conformatione*; In the likeneſſe, or conformableneſſe of his death.

The phraſe explained.

Queſt. But what is here meant by this phraſe? Or how are Chriſtians ſaid to be thus engrafted in the likeneſſe of the death of Chriſt?

Anſ. In way of anſwer, I might here ſhew you the different opinions of Expoſitors, whom I find not agreed about it.

1. *Cyrill* apprehends that Chriſtians are ſaid to be engrafted in the *Similitude of Chriſt's death*; becauſe (ſaith he) Chriſt's death was rather a *ſimilitude*, a likeneſſe of a death, then a true death: In as much as he was ſo quickly raiſed up from the grave, as if he had been rather aſleep, then dead. But this conſtruction *Beza* looketh upon not only as forced, and making nothing to the Apoſtles purpoſe in the Text, but alſo dangerous.

Beza Gr. Annot. in Text.

2. *Baſil* (in the ſecond place) conceives the Apoſtle in this expreſſion to point at the *Inſtrumentall Cauſe* of our ſpirituall Inſition, and engrafting into Chriſt; which is, *Baptiſme*. This (ſaith he) is here called ὁμοίωμα τῦ θανάτε αὐτῦ, the *Similitude of the death of Chriſt*, in as much as it carrieth a repreſentation and reſemblance of his death. And ſo by engrafting in the ſimilitude of his death, ſhould be no more but to be incorporated into Chriſt by *Baptiſme*, which is a ſimilitude of his death. But this Interpretation, though pious and ſafe, yet here it cannot

be

be admitted. *Beza's* reason is convincing: *Baptisme* carrieth a representation, not only of the *Death* of Christ, but also of his *Resurrection*; and so not only of the Christian's *Mortification*, but also of his *Vivification*: Which two the Apostle here plainly distinguisheth the one from the other. *Beza ibid.*

3. *Chrysostome* (in the third place) conceives that there is no *Emphasis* at all in the phrase. The *Similitude of Christ's death* (saith he) is the same with the *death of Christ*. And so indeed the phrase is to be understood in that 2d of *Philip.* 7. where it is said of Christ, that he was ἐν ὁμοιώματι ἀνθρώπων γενόμενος, *made in the likeness of men*;] that is, he was made a true man, like unto others in all things, sin onely excepted. But here we shall finde the phrase importing somewhat more. Heb. 4. 5.

4. Not to hold you any longer in suspence: Conclude we it with *Calvin*, *Beza*, *Martyr*, *C. Lapide*, and others. Believers are said to be engrafted with Christ in the likeneſſe of his death in a two-fold respect. The phrase imports two things: 1. *A conformity of the one to the other.* 2. The *ground, and rise, and cause of that conformity.* The Christian's *conformity* with Christ in his death: He is *engrafted in the similitude* thereof, made like unto Christ in his death: dying, though not the same kind of death, yet a death like it. The *ground* and *cause* of this conformity is, *Christ* himself, and his *death*, from whence the

The phrase imports two things.

the believer receiveth that power, that vertue to do what he doth, as the *Graft* doth from the *Stock*. He is grafted together with Christ *in the likeneſſe of his death*. Put theſe together, and they give us the full force and Emphaſis of this elegant and comprehenſive expreſſion. I ſhall handle them ſeverally. At this time of the former, The believers conformity to Christ in his death.

1. The Chriſtian's conformity to Chriſt in his death.

He is engrafted in the *likeneſſe of Chriſt's death*:] that is, he is made *conformable* to Chriſt in his death. This is that which *Paul* wiſheth for himſelfe, *Phil.* 3.10. *That I may know him*, (viz. *Chriſt*,) &c: *being made conformable unto his death*; συμμορφούμενος τῷ θανάτῳ αὐτοῦ. And this all true believers are in their meaſure made partakers of: They are conformed unto Chriſt in his death; carrying a repreſentation and reſemblance of his death.

P. Martyr ad loc.

Quod in Chriſto factum eſt per naturam, id in nobis fit per Analogiam & proportionem: (as *Martyr* borrows it from *Chryſoſtome*.) What was done in *Chriſt* in a *naturall* way, is done and performed in the *believer* by way of *Analogy*, proportion, reſemblance. *Chriſt* died, and ſo the *believer* dieth; the one a *naturall*, the other a *ſpirituall* death; the one carrying a *ſimilitude* of the other.

Chriſt's and the Chriſtian's death, a death unto ſin.

Queſt. But what *Death* is this?

Anſ. Why, in one word, A *death unto ſin*. So the Apoſtle himſelf explaines his own meaning, *ver.*2. *How ſhall we that are dead to ſin, live any longer therein?* So again, *ver.*10,11. where

here first speaking of *Christ*, he saith, *In that e died, he died unto sin*;] and then speaking f *Christians* in the next *verse*, he biddeth hem, [*Reckon ye also your selves to be dead in- ed unto sin.*] *Christ* died, and the *believer* ieth; both *unto sin*; the one by way of *Ex- iation*, suffering and satisfying for the sins of thers; the other by way of *Mortification*, illing and crucifying his own sins. This is he *death* which carrieth with it a resemblance f the death of *Christ*. And of this death ll true believers are made partakers in their easure. Thus this main *Proposition* again subdivides and branches it selfe into two distinct *Doctrinall Conclusions*, which I shall insist pon severally, beginning with the former; hich informes us that,

The one by way of Expiation, the other of Mortification.

Doct. 1. True Mortification carrieth a Resemblance of the death of Christ in five particulars.

The Christian's death unto sin, carrieth a Representation of the death of Christ. It is ὁμοίωμα τῦ θανάτε αὐτῦ. It is the *similitude* of his death; carrying a lively resemblance of it. That it doth so, will clearly appear, if we bring them together, and compare the one with the other.

For the *Death of Christ*, we know, or may know, what kind of death it was. Divers particulars are observable and considerable about it. To let passe others, Take we notice of these five, which are usefull to our present purpose. The *Death* of Christ was 1. A *true* death. 2. A *voluntary* death. 3. A *violent* death. 4. A *painfull* death. 5. A *lingring* death. Such was his *naturall* death; and such is the Christian's

stian's *spirituall* death: His death for s and the Christian's death to sin. Touch u on the particulars.

1. *Resemb.* A true Death.

1. A *true Death.* Such was the death *Jesus Christ*, his *naturall* death; not a p *tative*, seeming death: (as those old He ticks, the *Marcionites*, and *Manichees* im gined,) but a true *reall* death. A true se ration of his soul from his body. *He pour out his soul unto death*, (saith the *Prophe Isai.* 53.12. *He gave up the Ghost*, (saith t *Evangelist*) Mark 15.37. And such is this s *rituall death* in the believer, his death un sin; a true death, a true *separation of the so from the body of sin.* Such is the work of tr *conversion* in the soul, which is *a turning the soul from all sin unto God.* [*Repent, a turn your selves from all your transgressio* Ezek. 18.30. Not only from one sin, but fro all. As in *death*, the soule is separated no only from one member of the body, (as i is in a *Paralysis*, a *numbe Palsie*, where on part is dead, being deprived of *sense* and *m tion*,) but from all. So is it in true *conversio* The soul is separated from the *whole body* o *sin*, and every member of it. So separate from it, that it *hates and abhors* it. [*Ye that love the Lord, hate evill*, Psal. 97.10. *I hat every false way*, Psal. 119. 104. *What I hate, that I do*, (saith Saint *Paul*) Rom. 7.15. Such is the work of true *conversion* in the heart of a regenerate person: it causeth a *reall sepa ration* of the soul from the body of sin.

A Separation of the soul from the body of sin.

Ap-

Applic. Which discords (to make some short *Application*, as I go) make many to be as yet strangers unto this blessed work: It may be they have parted with some sins, but they are not *dead to sin*: No, their souls are not separated from the body of sin. Those sins, (which it may be) they have left for fear, or shame, or some other sinister respects, yet they have their hearts still. Like a dear *wife*, who carrieth her affectionate *Husband's heart* into the grave with her.

False Mortification discovered.

—*Illa habeat secum, servétque sepulchro.*

Thus do mens hearts oft-times cleave to their sins, which in respect of actuall communion, they are separated from. They do not *hate* them, nor yet any sin, as *sin*: For then they would hate all sinne, *A quatenus ad omne, &c.* He that hateth any sin as sin, hateth all sin. But so do not they: No, However (it may be) there is a kind of *Antipathy* in their natures, by reason of their *Constitution*, or *Education*, against some sins, yet there are others which are sweet and delightfull to them. Now, as for such, they are not made conformable unto Christ in his death. His death was a true death, a separation of the soul from his body.

Secondly, A *Voluntary* Death. Such was the Death of Jesus Christ. [*He poured forth his soul unto death,*] Isai. 53.12. *He gave himself for our sins*, Gal. 1.4. Laying down

2. *Resemb.* A Voluntary Death.

down his life. [*Therefore doth my Father lo me, because I lay down my life*, John 10. 1 *No man taketh it from me, but I lay it down my selfe, verse* 18.] This he did in way of v *luntary obedience* unto his Father. *He was bediens unto the death, &c.* Philip 2. 8. Wh herein he did, all the men and divels in t world could not have enforced him to. H Death was a voluntary and spontaneous a And herein it was a pattern of true *Mortifica*

Such is true Mortification a voluntary act.

tion; which is a voluntary and willing deat Whatever Gods people do in way of duty God, they do it *willingly*: [*Thy people sh come willingly in the day of thy power*, Psa. 11 3.] And as in all other actions, and service so in this; they are a willing people. *Mortification* a Christian *dyeth* unto sin, not *put to death*. So much is imported those phrases of *Mortifying*, and *Crucifyi* of sin. [*If ye through the spirit do morti the deeds of the flesh, ye shall live*, Romans 8. *They that are Christs have crucified the flesh with the lusts and affections thereof*, Gal. 5. 24. And so, of *putting off the old man*; [*That ye put off concerning the former Conversation the old man*, Ephes. 4. 22.] All voluntary, and spontaneous acts: Such is true *Mortificati on*. Not when sin *dyeth of it selfe*; or is put to death *accidentally* by some other means; but when the *man himself* puts it to death. When a man putteth off the rags of the old *Adam* not when he is stripped of them. In this re

sembling

sembling the death of Christ, which was a voluntary death.

Applic. And if so, what a deal of *counterfeit Mortification* will this one touch stone discover? Many there are, who seeme to have left their sinns, but it is against their wills. No thanks to them. They are *inforced* to do what they do. *Enforced,*

Counterfeit Mortification discovered: being inforced,

1. It may be, through the present sense of some *temporall inconvenience* they see attending upon them. Thus the prodigall waster happily leaveth his riotous and luxurious courses of drinking and gaming. How so? Because he findeth them prejudiciall to his estate, to his health.

1 By the sense of some temporal Inconvenience

2. It may be they have a *clamorous conscience*, which will not let them be quiet, but continually dogs them. And thereupon they are faine to let go their sinns, parting with them as a *night-robber* doth with his *prey*, which he leaveth behind him, because the *dogs* come with open mouth at him. Upon this account it was that *Judas* was so willing to be rid of his *thirty pieces of silver*. No thanks to him; they were too hot for him to hold. Thus do many men part with their sins, as a *sick man* parts with his meat, or *Medicine*: which he would faine keepe, but it maketh him sick, and thereupon his stomack easeth it selfe of it.

2. Through clamours of conscience.

3. Happily they part with them not out of any dislike they have of them; but for *fear*, servile

3 Through fear of punishment. Temporall: from Man, or God.

servile fear: Fear of *punishment*. Punishment *Temporall*, or *Eternall*. Temporall from *Man*, or from *God*. Of the former kind, how many? They abstaine from such and such evils; but no thanks to them: They dare do no otherwise. The fear of man is upon them. The penalty of the law deterrs them. Of the latter not a few. They see wrath is gone out against them from the Lord. Some temporall Judgment hangs over their heads, like *Damocles his sword*, threatning of them. This maketh them to let go their sinns, parting with them as the dog with his bone, when the *whip* is over him. This it was that made *Ahab* for a time act the part of a *penitent*. Who that looketh upon him in that penitentiall garbe, cloathed with sack-cloth, fasting, and walking so demurely, but would take him for a *Mortified Convert*. But no thanks to him: the *Prophet* had rung him such a peal as made *both his ears to tingle*. He had denounced the judgements of God against him in such a terrible manner as made him for the time to put on that disguize. Or, haply, the fear of *eternall punishment* is upon them. Upon this account do men sometimes part with their sins. Even as *sea-men* in a streis, part with their goods, which they cast over-board with their owne handes: Not that they are out of love with them; but because they love their lives better: they see they must either part with them, or *perish* with them. Or like a *Cut-purse*, who being apprehended by a *Sergeant*, drops the *purse*

1 King. 21. 17.

Eternall.

purse which he hath cut or drawn: not that he is weary of it, but because he knoweth if that should be found about him, it would hang him. Even thus do many part with their sins, when *conscience* being awakened, they see hell gaping upon them. It may be, God's Serjeant [*Death*,] in their apprehensions, hath arrested them, ready to carry them before the dreadfull Tribunall of a just and terrible God; And they know that if such and such sins be found about them, there is no way but eternall condemnation for them. And hereupon they cast them away, it may be, seriously resolving never more to own them, or to have any acquaintance with them.

All far from true Mortification.

Thus many seem to *leave* their sins, to part with them, who are yet far from *mortifying* of them. When men shall leave sin, being *inforced* so to do, through the sense of some present inconvenience, or through the clamorousnesse of an accusing conscience, or meerly through fear of punishment temporall, or eternall; this is but a *counterfeit Mortification*. True Mortification must be a *voluntary action*; not *Involuntary*, nor yet *Mixt*. I call that a *mixt action*, which is partly voluntary, and partly involuntary. As in that fore-named instance of the *Seaman*, casting his goods over-board; which he doth partly with his will, and partly against it. This must be *altogether voluntary*.

Mortification altogether voluntary.

Not but that there may be some *reluctancy*

betwixt the *flesh* and *spirit* about this work. Such a reluctancy we find in the *humane nature* of *Christ* about his naturall death. When he saw that *bitter cup* coming towards him, he passionately deprecates it in that thrice repeated Petition; *Father, if it be possible, let this cup passe from me*, Mat. 26. 39.] yet was his death a true *voluntary* death. So in the Christian's death unto sin; there may be a reluctancy betwixt the *flesh* and the *spirit*, and yet the action a *voluntary* action. An *action* is said to be *voluntary*, or *involuntary*; according to the *superiour faculties of the soul*, not the *inferiour*. If the *reasonable* part be consenting, the action may be called voluntary, though there be some reluctancy in the *sensitive* appetite. Thus in the *Christian*, in whom there is *nature* and *grace*, *flesh* and *spirit*, an unregenerate, and a regenerate part, if the superiour and better part be willing; and that *will*, not a *velleitas*, but a *volitio*, not a *wishing*, but a *willing*; an advised, deliberate will, with full consent of the *inward man*: now though there be some reluctancy in the *flesh*, in the unregenerate part, yet may this be said a true voluntary act.

Notwithstanding some reluctancy in the flesh.

And is our *Mortification* such? Can we say with the blessed Apostle, *Rom. 7. ult.* that, However *with our flesh we serve the Law of sin, yet with our mind we serve the Law of God?*] *Delighting in it after the inward man*, ver. 22. So that we are *dead to sin*, according

according to the *inward man*, the regenerate part. If so, now though we find *a Law in our members rebelling against the Law of our minds*; yet be not discouraged, this in God's acceptation shall go for true *Mortification*, a true *death unto sin*; In as much as it carrieth with it this resemblance of the death of Christ, which was a *voluntary* death.

Thirdly, The Death of Christ was a *violent* death: though *voluntary*, yet *violent*. Violent, because not *naturall*. He did not die alone, but was *put to death*. So saith Saint *Peter*, 1 Pet. 3.18. *He was put to death in the flesh*: Θανατωθεὶς. In course of nature *Christ* might have lived many a year upon the earth, when he was crucified, being then but about the three and thirtieth year of his age. His death was a *violent* death: *He was brought as a lamb to the slaughter*, Isai. 53.7. The *materiall Temple* did not fall down alone, it was *pulled down*: And so was the *mysticall Temple* of *Christ's Body*. [*Destroy this Body*, John 2.19.] And herein again was his death a true pattern of the Christian's *Mortification*, his dying unto sin: which is both *voluntary*, and *violent*. Voluntary, in respect of the *Person*, but violent in respect of the *Sin*. Not when sin dieth alone, but when it is *put to death*; and that whilest it might yet live longer. It is nothing to die to sin, when sin dieth *to us*, *in us*. Here in lieth, (as I may say,) the *life of this death*,

3. *Resemb.* A violent Death.

herein is the truth of *Mortification*, when a man (as it were) layeth violent hands upon his sins; cutteth them off being yet in their *flower, strength, vigour:* not when they die for age. When he pulleth up these *weeds*, not when they wither of themselves. So much is insinuated in these fore-named expressions of *mortifying*, of *crucifying the flesh*, the *body of sin*, &c: each importing a *violent* death. Such is the death of sin in the Christian, a *violent* death.

Another touch-stone for Mortification.

Applic. And is it so? Here then we have another touch-stone, whereby we may discover a great deal of false and counterfeit mortification in the world. Many have *left* their sins, who have not *mortified* them: No, if their sins be dead, they died a *natural death*, they died alone. As for them, they were so far from offering *violence* to their lusts, from putting them to death, that they would willingly have saved their lives, if it had lyen in their power. And being dead, they follow them to their graves, as they do their *dear friends*, mourning and lamenting over them that they must part. Thus doth the *aged Adulterer* part with his inordinate lust; being now gray-headed, and his *body dead*, (as it is said of *Abraham's*,) he leaveth the tricks of his youth, (as he counts and calls them.) But no thanks to him: they have left him. His sin dieth according to the course of nature, dieth for age. And thus a man that was *intemperate in his youth*,

Rom. 4. 19.

(which

(which yet is not ordinary,) sometimes he becometh sober, and abstemious in his age. But what is the cause of it? why the reason inducing him to it is no other, then that which old *Barzillai* gave unto *David*, why he was not willing to follow the Court, 2 *Sam.*19.34. He was now *grown old*, so as he could not *discern betwixt good and evill*, he had *no taste in that he eat, or in that he drunk*. Upon the like ground the aged sinner leaveth his *intemperance*; Time having snowed upon his head, and plowed upon his forehead, he cannot now find that sweetnesse, that delight in his sin, which formerly he did. And upon this account they two part. Sin dying to him, not he to his sin.

Now here give me leave, (I beseech you) to make bold with every *hoary head*,) every *wrinckled face* that heareth me, that looketh upon me this day; and put you upon the triall a little, whether you be truely dead to sin, or no. It may be your sins, the sins of your youth, and you, are parted; but let me ask you the question, *Upon what terms did ye part?* Whether did you forsake them, or they you? Which is it that standeth chargeable with this desertion? Which was it that gave the *bill of divorce* to the other? you to your lusts, or your lusts to you? Your sins are dead; but what death died they? A *naturall*, or a *violent* death? If the former; that is no *true Mortification*. For all this, you may yet be alive to your sins, though

Applied to aged sinners.

though they be dead to you. Hence is it that *late repentance* in an aged ſinner, is always looked upon as ſuſpicious, and ſeldome found to be true; becauſe that ſins then die alone, without any violence offered to them.

Enquire how our ſins died, whether a naturall, or violent death.

Chriſtians! you cannot be too *jealous*, too ſuſpicious of your ſelves in a matter of ſo great conſequence as this. Too *credulous* ye may eaſily be, too *cautelous* ye cannot. And therefore, if ſome ſins be dead within you, impannell a *Jury*, call a *Coroners Inquiſt* upon them in your own ſouls, and make enquiry how they came by their death: Whether they died a *violent*, or a *naturall* death. Search what *wounds* they have received; and whether they were *deadly* wounds, or no. Enquire what *weapon* it was that ſlew them: whether the *Sword of the Spirit*, that *two edged Sword*, the *Word of God*. What *purpoſes*, what *reſolutions* have been taken up and levelled againſt them: What *prayers* and *tears* have been ſpent upon them? If you find not theſe ſignes, you may give in your verdict, that they died a *natural* death; which is *no true Mortification*, in as much as it doth not carry the ſimilitude of the death of Chriſt in this particular, which was a *violent* death.

What to be done when ſome ſins are dead alone.

Queſt. But here happily ſome may ſay, In this caſe, what ſhall wee do? finding our ſins to be dead *alone*, in what way ſhall we now attain unto true *Mortification*?

Anſ. To

Ans. 1. To this I shall answer in a word. If they be dead, then *bury them.* Bury them out of the *sight of God,* and out of the *sight of your consciences*; and that by suing forth the pardon of them in the Name of Christ; never resting untill God hath been pleased to cast in a *Quietus est* into your bosomes, assuring you that as they are *dead to you,* so they are *dead to him,* and shall never rise up in judgement against you. If they be dead, bestow your *prayers* upon them for the covering of them. So doth *David* upon the *sins of his youth,* which he desireth God not to remember: *Remember not the sins of my youth,* Psal. 25. 7. Bury them.

1. Bury them out of sight.

2. And bury them as the use is to bury those whom we call *Felones de se,* those who are their own executioners, make away themselves; *Drive a stake through them,* and *cast stones upon their graves*: Shew your detestation of them after they are dead. If your sins be dead already, so as you cannot take vengeance on them as you desire, yet deal with them as the *souldiers* dealt with our *Saviour, John* 19. 32, 33, 34. who when they came and found that he was already dead, and so had prevented their intentions in *breaking of his legs,* according as the custome was, they *pierced his side,* and *let out his heart blood,* to make him sure for reviving again: Or as those enraged persecuters in the *Marian dayes,* dealt with that man of God, that renowned Confessour *Martin Bucer,* who

2. Cast stones upon their graves.

being long before dead and buried, and so out of the reach of their malice, they *took up his bones, and burnt them*, taking vengeance (as they thought) upon his *Relicks*. After the like manner let *aged sinners* deal with their *sins*. Are they dead by the course of nature, and so have prevented your mortifying of them; your breaking of their bones? yet pierce the *pericardium* of your own soul, pierce your own hearts by true and unfeigned repentance for them, letting out the *life blood* of them, working your hearts to an utter abhorrence and detestation of them, making them sure for ever reviving again. And take vengeance upon the *relicks*, the remainders of them. You are dead to such or such a sin as touching the *outward act*: never rest till you be dead to it also as touching the *inward affection*; till you have brought your hearts to this frame and temper, that you cannot think of the sins of your youth without abhorrence, and loathing of them, and your selves for them. Thus deal with those sins that are dead already.

3. Fall upon those which are alive.

3. As for those which are yet *alive, fall upon them*, speedily bringing them forth to execution. There is no *naturall man*, but hath some sin or other still ruling and reigning in him. As in an *aged sinner*, in whom many other sins are dead, yet it may be *covetousnesse* liveth, (for that sin many times begins to live, when many other sins begin to die,) or *malice* liveth and reigneth in him.

&c.

&c. Now if you would be avenged of your sins, *execute the Survivour*. As in a *treasonable conspiracy*, which is not detected till long after the plotting and acting of it, the surviving traitour suffereth for all the rest; So let it be here. Your *sins* have *conspired* against you, sought your ruine and destruction all your dayes; This (it may be) hath been hid from you, you have not been aware of it, and so have walked upon the pits brink, the *brink of hell*, not fearing any thing, and so let your sins alone: But now arise, for the *Philistins are upon you*. Behold the traitours, (your lusts) they are in your bosome: Therefore (happily) some are dead, but bring forth the *Survivours*; let them suffer for the rest; let not them also go in peace to their graves. If *covetousnesse*, or *malice*, or any other sin be yet alive, make sure it die a *violent* death. This will onely minister comfort unto you, that you are truely mortified persons, truely dead unto sin, when you are in this particular made conformable to Christ in his death, when your sins die a *voluntary*, but withall a *violent* death.

And what I say unto you, let me speak it unto all. All that hear me this day, be they *old* or *young*, let me speak unto you concerning your *sins*, as *Gideon* once said to his son *Jether*, concerning the two captivated Princes of *Midian*, *Zeba*, and *Zalmunnah*, *Up and slay them*. Or as *Elijah* to the men of *Israel*, concerning the *Idolatrous Priests*, and *Prophets*, The same counsell given to all. Judg. 8. 20.

phets of *Baal*, 1 King. 18.40. *Take them, and let not one of them escape.* You can never have any true comfort or safety, untill your sins have received their death's wound. And therefore fall upon them, and let them not die alone. I remember what a true Christian *Virago*, a good woman, once wrote to that *bloody Bonner*, *Bishop of London*, concerning the *Martyrs* which he starved in prison, that it would be *more for his honour, to bring them to the stake when they were fat and well liking, then to starve them, and let them die alone in the prison.* Let me apply this counsell of hers to my present purpose, and tell every one that heareth me this day, that it will be more for your honour and comfort to bring forth these true *traitours*, (your *sins*, your *lusts*, I mean) to bring them to the stake, to execution, and put them to death, then to let them pine and languish, and be starved in the prisons of your bodies, and so to die alone. Herein is the honour and glory of a *young man*, when he can subdue and mortifie the *sins of his youth*, and that whilest they are vigorous and strong, not when they are pined and starved with age or sickness. Be not therefore over pitifull or mercifull to your *sins*, lest you be cruell and mercilesse to your own *souls*. As long as they live you cannot be in safety. And therefore forthwith bring them forth, *sacrificing them* to the Lord now they are fat and flourishing. The *fat* and *young beasts* under the Law were fittest for sacri-

Acts and Monuments.

sacrifice. The younger and more flourishing your sins are, the more acceptable will the oblation be. *True mortification* of *sin* is one of those *sacrifices of righteousnesse*, which the Prophet *Dauid* speaketh of *Psal.* 51.19. which the Lord will accept. Herein the *sin* is the *sacrifice*, and every Christian must be a *Priest* to slay this sacrifice. *Sacrifices* under the Law, must not *die alone*. No more must it be in this *Evangelicall* Sacrifice; Sins must not die alone. It was a *Levitical Prohibition*, Deut. 14.21. *The people must not eat any thing that died alone.* Such a *Mortification*, where sins die alone, shall never find acceptance with God.

I beseech you think upon this a little, you that willingly *reprieve your lusts*, spare them, suffer them to live, and rule, and reign in you now, hoping and resolving to take a course with them hereafter; you will *repent in your age*. How can you expect that God should ever accept of such a *dead sacrifice*; that ever he should smell a sweet savour from such a *Mortification*, such a *Curion*, a sacrifice that died alone? And therefore, that you may find acceptance with him, sacrifice your sins now, now before they be a day older: let them not live till to morrow, for fear they should die *alone*, or your selves die before them. Now bring them forth in the sight and presence of God, *Arraign, condemne, crucifie, mortifie* them, whilest they might yet live. This is *true Mortification*, when the body

To reprieve lusts, dangerous.

body of sin dieth as Christ died, a *violent* death.

4. *Resemb.* A painfull Death. Such was the death of Christ: Painfull to his body.

In the fourth place, it is also a *painfull* death. Such was the death of *Jesus Christ*, a dolorous and painfull death: Painfull to his *body*. The *Jewes* and *Romanes* had many kinds of death; Amongst all, none more painfull then *crucifying*, specially after the *Roman* manner: where the malefactour was *fastned alive to the Crosse*, his hands and feet being nailed thereunto, and so bearing the whole bulk of his body distended after that manner. Such was the death of *Jesus Christ*, being put to death under a *Roman Power*, and was crucified after the *Roman manner*: painfull death. And as painfull, so *dolorous*. *It pleased the Lord to bruise him, he hath put him to grief*, (saith the Prophet *Isaiah*,) Isai. 53. 10. As painfull to his *body*, so dolorous to his *soul*; attended with *Agonies*, both *antecedent*, and *concomitant*; before it, and in it: *Before* it: What an *agony* do we find him in in the *Garden*? Luke 22. 44. *Being in an agony* (saith the Text) *his sweat was it were great drops of blood.*] Whether a *bloody sweat* or no, I cannot from thence certainly be concluded: (as *Grotius* notes it out of *Theophylact*, and *Euthimius*,) The Text saith onely, It was ὡσεὶ θρόμβοι αἵματος, *as it were drops of blood*. But however, a strange and extraordinary kind of sweat it was, arguing a vehement conflict of soul, caused by a deep apprehension and sense of his Fathers wrath due unto sin

Dolorous to his soul.

In the Garden.

Sudor vix solet θρόμβωδες. Grotius ad loc.

n and sinners, whose Surety he then was.

And as *before* his death, so *in* it. As in the *Garden*, so upon the *Crosse*. There also Christ had his *agonies*, his *soul-conflicts*. These were those ὠδῖνες θανάτου, those *pains* (or *pangs*) *of death*, from which Saint *Peter* tels us, *Christ was loosed*, Acts 2.24. ὠδῖνας. The word properly signifies the *pains of a woman in travell*. Such were the *pains* of *Jesus Christ* in his *death*, (which the Prophet calleth the *travell of his soul*, Isai.53.11.) like the pains of a woman *dying in travell*: which the Psalmist calleth the *pains of hell*. So he speaketh of himselfe, being a *Type* of *Christ*, Psal. 116.3. *The sorrowes of death compassed me, and the pains of hell gat hold upon me.*] Not onely the *sorrows*, or *cords of death*, *Kebli Maveth*, the [*Cables*] of death, (as our *English* word answers the *Hebrew*, both in sound and sense;) but the *pains of hell* took hold upon him. The one upon his *body*, (as *malefactours* who are pinioned with *cords* when they are led to execution, or as *dead bodies* that lie bound in the grave, as the story tels us of *Lazarus*, *John* 11.44.) The other upon his *soul*: And such were the *pains* which took hold upon our blessed Saviour in his *Passion*; which extorted from him that passionate expostulation, *My God, my God, why hast thou forsaken me?* complaining of that which was more grievous to him then a thousand deaths, his Fathers present dereliction, withdrawing his wonted presence from him. Such was the death of Jesus Christ

Upon the Crosse.

Gravissimi dolores, quales esse solent mulierum in partu morientium. Grotius ad Act. 2.44.

Vide Diodat. in Psal. 18.5.

Mat.27.46.

And

A pattern of Mortification, which is a painfull work

And herein again behold it a true pattern of the Christian's *Mortification*, his death unto sin: which is also a painfull death. *Mortification is a painfull work:* The very word imports no lesse. To kill a man, or mortifie a member, will not be without pain. And so much is insinuated in those other expressions which the Spirit of God maketh use of to set forth the nature of this work: as where it is called a *Circumcision*; *Be circumcised to the Lord, and take away the foreskin of your heart*, saith the Prophet *Jeremiah*, *Jer.* 4. 4. By that allusive Periphrasis setting forth the nature of true *Mortification*; which is a *spiritual Circumcision*, a cutting off of the superfluitie of sinfull and inordinate lusts. Now *Circumcision* was a painfull work, specially to *aged* persons: so the *Shechemites* found it, of whom the story tels us, *Gen.* 34. 25. that being *circumcised*, they were so soar the third day after, as that they were not able to stir to defend themselves. Such is the *spirituall Circumcision*, a painfull work, specially in aged, confirmed sinners, causing a soarenesse in the soul.

Elsewhere it is called, a *Suffering in the flesh*: So Saint *Peter* phraseth it, 1 *Pet.* 4. 1. *He that hath suffered in the flesh, hath ceased from sin:*] Meaning thereby the Christian *Mortification*, which is a suffering in the flesh, an irksom and painfull work to flesh and blood. And as a suffering in the flesh, so a *Crucifying of the flesh*, Gal. 5. 24. *They that*

are Christs, have crucified the flesh.] Now *crucifying* (as I shewed you) is a painfull death. Elsewhere we finde it compared to a *Plucking out the right eye*, a *Cutting off the right hand*, *Matth.* 29. 30. Such is the mortifying of the members of the *Body of sin*, inordinate lusts, some of which may be as near and dear to a man, as his right eye, or hand: A painfull work.

Thus doth this death unto sin carry with it a likenesse to the death of Christ: it is attended with *agonies* and *soul-conflicts*. Agonies *before* conversion and *after*. Attended with Agonies

Before it. Ordinarily this work is not wrought without some compunction of spirit, some pricking of the heart: so were the *Jews* affected at the hearing of *Peter's* Sermon, *Acts* 2. 37. κατενύγησαν τῇ καρδίᾳ, *They were pricked at their hearts*. They were inwardly touched, and deeply affected with the apprehension of the hainousnesse of that sin of theirs, in crucifying the Lord of life, and of the wrath of God hanging over their heads for it. In like manner the *Jaylor*, in that known place, *Acts* 16. 30. What an *agonie* do we there find him in? when he came trembling, and fell down at the Apostles feet, crying out, *Sirs, what shall I do to be saved?* Such *agonies* the beginning of Conversion is ordinarily attended with. Before Conversion:

True indeed, it must be acknowledged, that these *Agonies* are not alike in all, whether for *degree* and measure, or *continuance* of them: Which are not alike in all.

them: yet in an ordinary way, true and sound *conversion* is not without some of them. As in the *naturall birth*, so in this *new birth*, all have not the like pains and throws, yet none but are in some degree sensible of some of them: some soul-conflicts, some remorse of conscience for sin, whereby the heart is *pricked*, nay, *rent* and *broken*: So it is in true *Repentance*; *Rent your hearts, and not your garments*, Joel 2.13. *A broken and a contrite heart O God thou wilt not despise*, Psal. 51. 17. *viz.* a heart broken and rent with a kindly apprehension of sin, and of Gods just displeasure against it: such *agonies* is the soul subject to in the beginning of Conversion.

Agonies after Conversion.

And the like afterwards. As in the *naturall*, so in this *new birth*, there are *after-pains*, after-throws: The Christian, though the main work be done, though he be delivered of *sin* in respect of the *guilt*, and *reigning power* of it; yet he hath still some remainders of sinfull corruption left in him, which draw many a *groane*, many a *sigh* from his heart. *We also which have the first fruits of the Spirit* (saith the Apostle, *Rom.* 8.23.) *even we our selves groan within our selves, waiting for the adoption, &c.* [*We,*] we beleevers; [*which have the first fruits of the Spirit,*] the first degree of *Regeneration* conferred upon us here, as a pledg and assurance of the full crop of perfect *Glorification* hereafter; [*even we our selves groane within our selves:*] That which the frame of heaven and earth do by a kinde

kind of ſecret ſympathy and inſtinct, we do out of a certain knowledge, and well grounded judgement, ſighing and groaning under the burden of ſin, which lieth upon us, earneſtly deſiring a full and finall deliverance, with a fruition of that glorious inheritance which is entailed upon us in and by our Adoption. Such are the *groans of mortified Saints*, Saints dying unto ſin: like the groans of dying men, whoſe ſouls being weary of their bodies, earneſtly deſire a diſſolution. Thus do God's Saints *groan within themſelves*, (or rather, his *Spirit* within them,) earneſtly deſiring to be freed from the body of ſin: *O wretched man that I am*, (ſaith the Apoſtle,) *who ſhall deliver me from the body of this death!* Rom. 7. 24. Thus doth he crie out, being wearied by continuall conflicts with the remainders of ſinfull corruption; that *body of ſin*, (as he calleth it, *ver.* 6. of the *Chapter* foregoing:) This he there calleth the *body of death*, *Corpus mortis*, i.e. *Corpus mortiferum*; becauſe it was as a death to him to be ſo infeſted with it, (like a living man tied to a dead) threatning him with ſpirituall and eternall death; And therefore he earneſtly deſireth to be freed from it, accounting himſelfe a wretched and unhappy man, ſo long as he was in any degree ſo moleſted by it. Thus doth this death unto ſin carry with it a conformity to the death of Jeſus Chriſt, being as his was, a dolorous and painfull death. Rom. 6. 6.

Applic. Which may ſerve us yet as ano-

Counterfeit Mortification discovered.

ther touch-stone to discover a great deal of *counterfeit Mortification* by. Many think they are dead unto sin, who are in truth nothing lesse. It may be, sin is *asleep* in them: It may be, it is *dead to them*; but they are not *dead to it*. So much appeareth in that there were no *pangs* in this death. It is a difference betwixt *death* and *sleep*; There are pangs in the one, not so in the other. And the like difference there is betwixt a *naturall*, and a *violent* death. In the former, when a man dieth according to the course of nature, (the light of life going out like a lamp when the oile is spent,) there is no great pain. As *David* speaking of *wicked men*, who sometimes live in pleasure, and die with ease, he saith, *they have no bands in their death*, Psal. 73.4. But *violent Deaths*, they have their *bands*, and their *pangs*. And so hath this *spirituall death*, this death unto sin: being (as I showed you in the last resemblance,) a *violent* death, it will not be without some pangs or other. *Sin hath a strong heart*, and so there will be pangs in this death.

Examine what Agonies we have felt for, or about sin.

I beseech you, bring it home to your selves, you that suppose your selves to be thus dead unto sin: Examine your own hearts; what *pangs* were there in this death? what *agonies*, what soul-conflicts have you at any time felt? what compunction of heart, what affliction of spirit have you suffered for sin? And that not only for the *guilt* of it; That may, and often is to be found in a Reprobate: we

see it in *Judas*. When he had betrayed his Lord and Master; what a compunction of spirit did the apprehension of the guilt of that sin work in him?) But for the *power* of it: This it was that troubled *Paul*; to find the *body of sin* so vigorous and active in him: to find *such a law in his members rebelling against the law of his mind, and bringing him into captivity to the law of sin*, Rom. 7.23. And this it is that troubles the Christian. Though the *guilt* of sin be taken away, yet is he not wholly freed from the *power* of it. Though it do not rule in him as a *Prince*, yet it *tyrannizeth* over him, oft-times carrying him, contrary to the bent of his regenerate mind, to the omitting of what he would do, the committing of what he would not. And this to him is an affliction of spirit, causing frequent conflicts within him. Now, have you found, do you find the like symptomes in your selves? Surely, where the soul never felt any of these pangs, these agonies, it may well suspect that sin may be asleep, or (it may be) dead to the man, but the man is not dead to it.

No death unto sin without some agonies.

True indeed, (as I said) these *pangs* are not alike in all. As in the death of the body, some have an *εὐθανασίαν*, (as Physicians call it) a more gentle and easie death then others: so is it in this *spirituall death*, this death unto sin; to some it is more easie then to others; God according to his various dispensations brings off the work of Regenera-

tion, and Mortification, in a more easie way to one then to another. Yet is there no death specially a *violent* death, (and such is this death unto sin,) but it hath some pangs, some agonies.

The least Agonies in true conversion.

Quest. But happily here some may say, What are the least of these *pangs*, these *agonies*, that may be in this death? What is the least measure of this *compunction of spirit*, this soul-affliction, that is requisite unto true *Mortification?*

Ans. To this I answer, (and I shall do it with as much indulgence and tenderness as may be.) There must be

1. A sense of sin, and wrath.

1. A *sense of sin*, and of the *wrath of God* due unto it. Such a sense we find in *Jesus Christ:* He was very sensible of the weight and burden of those sins which lay upon him, and of the wrath of God his Father due unto them. This it was that put him into that *preternaturall*, if not *supernaturall* sweat. And such a sense in measure there must be in the soul of every Christian before he come to die unto sin. He must first feel sin as a *Burden*; (*Come unto me, ye that are weary and heavy laden*; *viz.* under the weight and burden of sin:) a burden ready to sink him into hell; subjecting him to the wrath and displeasure of God.

Mat. 11. 28.

2. A sorrow for sin.

2. From this sense of sin kindly working upon the soul, there ariseth an inward *sorrow* for sin. Such an affection we find also in our blessed *Saviour* before his passion, *My soul* (saith

(ſaith he, ſpeaking to his Apoſtles) *is exceeding heavy*, (περίλυπος, *undiquaque triſtis*, beſet and ſurrounded with ſorrowes,) *even unto death.* And ſuch an affection in meaſure there is in every true convert, every mortified ſinner. The apprehenſion of ſin worketh in him an inward ſorrow and griefe, even that *godly ſorrow*, (as the Apoſtle calleth it, 2 *Cor.* 10. 7.) λύπην κατὰ Θεὸν, a *ſorrow according to God*, that is, 1. Coming from God. 2. Well pleaſing to God. 3. For offending of God. 4. Bringing the ſinner unto God. Such a ſorrow the Apoſtle there maketh a neceſſary ingredient to that *Repentance* which is not to be repented of. Mat. 26. 38.

3. From this ſorrow for ſin, (in the third place) ſpringeth a ſerious and unfeigned *deſire of being freed*, and delivered from it. Such an affection alſo we find in our bleſſed *Saviour.* Feeling the burden of the ſins of the world lying upon him, he was very deſirous to be freed from it: *I have a baptiſme to be baptized with*, (ſaith he to his Apoſtles, meaning his *paſſion*, his death,) *and how am I ſtraitned untill it be accompliſhed?* Luke 12.50. And the like affection ſhall we find in a regenerate ſoul, *viz.* a ſerious and earneſt deſire of being freed and delivered from that ſin, whereof it is made ſo ſenſible; And that not onely from the *guilt* and *puniſhment*, but alſo from the *power* and *dominion*, *tyranny* and *moleſtation* of it, *O wretched man that I am, who ſhall deliver me from the Body of this death?* 3. A deſire of being freed from the guilt and power of it.

4. And fourthly, This deſire being unfeigned, 4. A ſtriving againſt ſin.

ed, it will expresse and put forth it selfe in answerable indeavours, in effectuall *strivings* against sin: *Ye have not yet resisted unto bloud, striving against sin*, Heb. 12. 4. How did our blessed Saviour wrestle in the Garden? *offering up prayers and supplications, with strong crying and teares, to him that was able to save him*, Heb. 5. 7. Thus will a regenerate soul wrastle with God about the death of sin; praying against it; watching against it; going out in the strength of God against it; engaging in a continuall war, a deadly feud against it.

Now these are the least of these *soul-conflicts*, wherewith this spirituall death, this death unto sin is attended. And are we strangers unto these? Do we not know what it is to be thus sensible of sin; to be thus affected with sin; to be thus desirous of deliverance from sin; to be thus ingaged against sin? Deceive not our selves, we are as yet strangers unto this blessed work; we do not yet know what this true death unto sin meaneth; which also in this particular resembles the death of Jesus Christ: It is a *painfull* death.

5. *Resemb.* A lingring death.

The last particular is yet behind, wherein I shall be brief. This death is a *lingring* death. Such was the death of *Jesus Christ*: *Crucifying* is a lingring death. Christ hung divers hours upon the Crosse, three at the least; *from the sixth hour to the ninth*, (saith Saint *Matthew*, *cap.* 27. *ver.* 45.) that is, from our twelve to three, before he gave up the Ghost.

And

And herein again doth the Christian's death unto sin carry a resemblance of that his death; *It is also a lingring death*; wherein sin is not put to death all at once, but languisheth by little and little. This is looked upon as one of the main differences betwixt *Justification*, and *Sanctification*. The former is a perfect work, admitting of no degrees. True indeed, in respect of *manifestation*, and in the *sense* of the person justified, it is gradual; but not in it selfe. The person justified may apprehend his justification more clearly then he did; but he cannot be more *justified* then he was. *Justification* being a *plenary absolution*, a full discharge of the sinner from the guilt and satisfactory punishment of all his sins, *past*, *present*, and *to come*. True, there is a difference betwixt the one and the other. Sins *past*, and *present*, are *actually* pardoned, by a *formall Application* of the generall pardon unto them; sins *past* onely *virtually*. The former *in themselves*; the later *in the subject*, or person sinning; from whom it is required only to shew forth that pardon which is granted, and by faith to apply it to himself in respect of the renewed particular acts of sin. In the mean time, the *Grant* is perfect and full, So as *God beholdeth no iniquity in Jacob, neither doth he see any perverseness in Israel: viz.* so as to impute it unto condemnation: but so is not *Sanctification*: The believer, though he be perfectly freed from the *guilt* of sin, yet not so from the *power* of it: still sin *dwelleth* in him. *It*

Justification perfected at once.

Vide Ames. Medul. cap. 27. sec. 23, 24.

Numb. 23. 21.

Not so Sanctification.

is no more I, (saith the Apostle) *but sin that dwelleth in me*, Rom. 7. 17. Thus is sin to the Christian, not only a *lodger* for a night, but a *dweller*, like a *rebellious Tenant*, that will keep possession in despite of his Owner, till the house be pulled down over his head. And as dwelling, so *acting*, working: Though not *ruling* as a Lord, yet *molesting*, and *tyrannizing*. *I see another law in my members, rebelling against the law of my mind*, (saith regenerate *Paul*, meaning the *law of sin*, Rom. 7. 23.) Thus is the believers *sanctification* (whereof *mortification* is a part,) an imperfect work.

In Mortification, sin receiveth its deaths-wound, but is not quite dead.

True it is, in a regenerate soul, the *body of sin* hath received its *deaths-wound*; and in that respect it may be said to be *dead*; (as we say of a man that is mortally wounded, that he is a dead man;) but it is not quite dead. Still it stirreth and moveth; dying but by degrees. What the Apostle saith of the *renewing of the new man*, 2 Cor. 4. 16. *The inward man is renewed day by day.*] we may say it of the *destroying of the old man*; It is destroyed day by day. As *Paul* saith of himself in respect of *afflictions*, 1 Cor. 15. 31. *I die daily*, (which he did, as in regard of his continuall expectation of, and preparation for death, so in respect of the many crosses and tribulations wherewith he was continually assaulted, which rendred his life a dying life, or a living death;) so may we say of the *Christian* in respect of his sins; he *dieth daily*. His death

unto

unto sin, is a *dying*, a continued act. So much the Apostle insinuates, *Col.* 3. where he puts persons *mortified* upon the duty of *Mortification*. Such were his believing *Colossians*, to whom he there writeth; They were *dead*, (as he telleth them) *ver.* 3. [*Ye are dead*;] dead to the world, and dead to the flesh; dead to sin; yet he puts them upon this duty, *Mortifie ye your members which are on the earth*,] ver. 5. The like he saith to his *Romans*, chap. 8. whom in the 9th *verse* he approves, that they were not in the *flesh*; yet in the 13th *verse*, he puts them upon this duty; *If ye mortifie the deeds of the flesh, ye shall live*. There is not the most sanctified soul upon earth, but hath some remainders of corruption left in it; which God in his wise providence permits for the. 1. *Trying*. 2. *Exercising*. 3. *Humbling*. 4. The making his own *rich grace* so much the more *glorious* by renewing and multiplying of pardons unto them. Thus is this death unto sin like unto the death of Jesus Christ, a lingring death. Death unto sin a dying.

Applic. And is it so? Here is a ground of *consolation* to a drooping and dejected soul; which feeling the stirring and vigorous acting of sin in it, thereupon questions its own estate, calls in question the truth of its *mortification*, whether it be truely dead unto sin, or no. Let not this discourage: *Jesus Christ* was not dead as soon as he was fastned to the Crosse. Is the work of Mortification begun? Hast thou taken the same course with the *body* Consolation against the stirrings of sin

of

of sin, that the *Jewes* did with the *Body of Christ*? Hast thou *arraigned, accused, condemned* it, and *fastned it to the Crosse*? *Arraigned* it at the Bar of God's Judgement. *Accused* it by way of humble and hearty confession; *Condemned* it, passing the sentence of eternall condemnation upon thy selfe for it, and then *fastned it to the Crosse*, begun the execution of it, set upon the mortification of it, with a serious and unfeigned resolution of using all means for the destroying, and killing and abolishing thereof? If so, now though it still strive and struggle, let not that dishearten: So will a *crucified man* do; and yet in the eye of the Law, and in the account of all that see him, he is a dead man. And so is the *body of sin*, when it is thus *crucified*; Though it do still move and stir, yet upon a *Gospel account*, and in God's estimation, it is dead, and it shall certainly die. The *crucified man* by little and little he bled to death: So shall this *old man*; where the work of Mortification is once truly begun, it shall bleed to death, the strength of it daily decaying. As *Haman's* wife and friends once told him concerning *Mordecai*, *Hest.* 6.13. If *Mordecai were of the seed of the Jewes*, before whom he hast begun to fall, he should not prevaile, but should *surely fall before him*: So may it be said of a *regenerate* person: Being of the *Seed of Abraham*, according to the Spirit, a *Jew inwardly*, (as the Apostle calleth Believers, *Rom.* 2. *last.*)

of

the faith of *Abraham*, having an inward
ciple of true grace in his soul, now that *be-*
of sin which hath begun to fall before him,
shall not prevail, (thenceforth *it shall not* Rom.6.14.
dominion over him,) but it shall surely fall.
ving received the deaths-wound, it shall de-
and languish more and more. As it was
twixt the two houses of *David* and *Saul* in
same Kingdome, 2 *Sam.*3.1. So shall it be
twixt the *regenerate* and *unregenerate* part in
same person. The one shall wax stronger
stronger, the other weaker and weaker.
promise is expresse, *He that hath begun*
good work (whereof *mortification* is a part)
will perfect it to the day of Jesus Christ. This
was confident of in the behalfe of his
Philippians, *Phil.*1.6. And this let all true be-
vers rest confident of in respect of them-
ves.

Use 2. Onely let not this confidence make Onely continue the indeavours of Mortifying it.
secure, fearlesse, careloſſe. God will per-
this good work in you, but how? *Nempè*
cum cooperantibus (as *Grotius* glosseth upon
) *You working together with his grace.* And
let all beleevers bee excited unto. Having
ceived this *grace* of God, now *work we to-*
ther with that grace, setting our selves to
mortifying work. Not looking upon it
the work of a day, or a month, or a year,
of our whole life time; continue we our
deavours, making a daily progresse in this
rk; every day labouring to weaken the bo-
of sin more and more; praying against it,
watching

watching against it, striving against it. T
it not enough that sin hath received the de
wound. A *Wild beast*, though mortally wo
ded, may yet turn again, and indanger
that lanced him: And so may sin the soul
regenerate person. And therefore having
gun this good work, the mortifying of
go on in it. As the *Romans* were wont
deal with their *Malefactors*; Having fast
them to the Crosse, then they *brake their l*
and *peirced their side*, to let out their
blood. Even thus deal wee with the *body of*
using all means for the through mortifica
of it; breaking the bones, the power
strength of sin, and peircing the *heart* of
renewed contrition and repentance; let
out the vitall blood of it; never resting till
have let sin wholly out of our heart, till
heart be brought to an inward loathing
detestation of all sin; and so to feel the wh
body of sin daily decaying, languishing, dy
Such is the Christians death, a *copy* and *co*
terpane of the death of Jesus Christ, resem
ling it in the properties thereof, a *True*,
luntary, *violent*, *painfull*, *lingring* dea
And thus have I done with the former of th
conclusions, which informs us, that *The Ch*
stians death unto sin, carries with it a rese
lance of the death of Christ for sin, It is ὁμοίω
τῷ θανάτῳ αὐτοῦ, *the likenesse* or Represent
on of his death. The second and third fo
low.

All true Beleevers are partners in this dea

l that, by a vertue flowing from Jesus Christ.
pon these two I shall insist severally by way
Doctrinall Explication, and Illustration,
ndly by way of practicall Application:
gin with the former.

All true beleevers are partners in this death. **Doctrine 2.**
ll that are in Jesus Christ, are thus *conforma-* All beleevers
e to him in his death. This the Apostle here are dead unto
yeth down by way of supposition, [*If we* sin.
ve been planted together in the likeneſſe of his
ath;] Taking it for granted, that all who
e ingrafted into Christ, have a mysticall *u-*
on with him, they have also a *communion*
ith him, and that first in his *Death.* This is
at which he hath told us in the two verses
oregoing. [*Know ye not* (saith the 3d verse)
hat so many of us as were baptized into Jesus
Christ, were baptized into his death? Again, ver.
Therefore wee are buried with him by baptism
nto death. And thus he here inculcates again
he same thing under a different expression,
If we have been planted together in the likeneſs
f his death.] So are all true beleevers. Being
n Christ, they die with him: being dead *to sin*,
s he died *for sin.*

That they are so, we find it often asserted *Confirmat.*
by this Apostle, as in this chapter, ver. 2. *How*
shall wee that are dead to sin (saith he) *live a-*
ny longer therein? and again ver. 11. *Likewiſe*
reckon ye your ſelves to be dead indeed unto sin.]
So elsewhere; This is that he tels his *Colossians*
Coloſ. 3. 3. *For ye are dead*] dead to the world,
to the flesh, to sin. This he saith of himselfe

Gal.

*Gal.*6.14. *The world is crucified to me, and unto the world.*] And the like of all other *Gal.*5.24. *They that are Christs, have crucified the flesh.*] All in effect speaking one and the same thing with this in the Text; that they which are in Christ, are ingrafted with him in the likeneſſe of his death; being dead to ſin as he died for ſin.

Explication.

Queſt. But what is this *death unto ſin*? Or how are Chriſtians ſaid to be *dead unto ſin*?

What this death unto ſin is.

Anſ. It is not my purpoſe here largely to inſiſt upon the Doctrine of *Mortification*, which as I have touched upon already, in handling of the *verſes* fore-going, ſo I ſhall meet with again and again in the *verſes* following. Briefly. To be *dead unto ſin*, is not to be wholly freed from the *Inhabitation*, and *moleſtation* of it; to be delivered from the *body of ſin*, to have it eradicated, plucked up by the roots. No, that is contrary to univerſall experience: None but find and feel that *fomes peccati*, *corruption of nature*, the *body of ſin*, ſtill dwelling, and living, and working in them; But to be freed from the *dominion*, the *reigning power* of ſin. To have the vigour and ſtrength of ſin, (which is the life of ſin) ſo broken, ſo enervated and weakened by the work of the Spirit of grace dwelling in the ſoul, as that it doth not rule and reign, and bear ſway as it did before regeneration. This it is to be dead to ſin. So may we learn from this Apoſtle, who explains his own meaning in the 12th *verſe* of this

Chap.

Chapter 11. Having in the former *verse* bid his *Romans*, *Reckon themselves dead unto sin*, he adds in this *verse*, *Let not therefore sin reign in your mortall bodies, that ye should obey it in the lusts thereof.* This *raigning power* of sin, when it hath the upper hand of the motions of the Spirit of God in the soul, beareth such a sovereign, incontroulable sway in it, so overpowring the faculties of it, as that the man is wholly overcome by it, made a servant, yeilding a willing and spontaneous obedience to it; making either none, or, at best, a weak and faint resistance against it: this is the *life* of sin. Now when this *power* is broken, when it is conquered by a superiour power, the power of the Spirit of grace, so as the believer is freed from the dominion of sin; now though sin do still live in him, yet he is said to be dead to it.

And he may be said so to be, and that in a threefold respect. In regard of *Acceptation*, *Habitation*, *Assurance*.

The regenerate person dead unto sin, three wayes.

1. In regard of *Acceptation*. God beholding the believer in and through Christ, he beholdeth him not as he is in himselfe, but as he is in Christ; and so he beholdeth him *crucified*, as *dead with Christ*. Besides, *where there is a willing and ready mind, God accepteth a man according to what he hath, and not according to what he hath not*. So the Apostle informeth us, 2 *Cor.* 8. 12. God measures men's *bounty*, and *liberality*, (for of that the Apostle there speaketh,) not by their *hands*, or *purses*,

1. In regard of God's acceptation.

purses, but by their *hearts*. And so is it in all oth*duties*, and *services*. *Desires* and *indeavo*(where they are reall,) with God go for actu*performances*. Now this is the Christian's *desire*. He desireth nothing more then to be freed fr the body of sin, *O wretched man that I am! w shall deliver me from the body of this death*. And this he seriously *indeavours*; he doth wh in him lieth to kill and destroy it. Now th in God's gracious acceptation is *death* un sin.

As it is in the committing of sin, *Intentions* God's account go for *actions*: *Wanton loo* are *Adultery*: *Whosoever looketh on a w man, to lust after her, hath committed adulte with her already in his heart*, Mat. 5.28. *Mu dering intentions* [illegible] *murder*: *Whosoever hate his brother is a murderer*, 1 John 3.15. He so, though not before *man*, yet before *God* who judgeth men by their *hearts*. Even so it in the killing, *mortifying of sin*: He th hath designed the death of it, desiring and indeavouring it, he is in God's gracious acceptation looked upon as *dead to sin*.

2. In regard of Inchoation.

2. In regard of *Inchoation*. The work of *Mortification* is begun: In a regenerate person sin hath received a *deadly wound*, and i begins to die; It hath already lost much of that power and strength which it had. And in this respect it may be said to be *dead* to him, and he to it. Even as a man that in a *consumption*, having lost his bodily strength and his radicall moisture being in great ma

fur

sure exhausted and spent, such a one may be said to be a *dead man*, dead whilest he liveth. So, though sin do still live in a regenerate person, yet in as much as it is in a *consumption*, the power and strength of it gone, it may be said to be *dead*. It *lieth a dying*. Now we say of a man in that case, a man that is drawing home, that he is a *dead man*. He hath begun to die.

3. In respect of *Assurance*. Sin in a regenerate person having begun to die, it shall *certainly* die, it shall *speedily die*. *Certainly*, The wound which it hath received is incurable, a deadly wound, so as though it may live for a time, yet it shall languish and decay more and more till it be utterly extinct: which it shall be, and that *speedily*; The death of sin is not far off to such a one. The story in the Gospel tels us of a certain *Disciple*, who asked leave of his *Master Christ*, that before such time as he followed him, he might *first go and bury his Father*, *Mat.* 8.21. Now here some move the question, What, was his Father *dead*, that he would go bury him? Most probably he was not, onely he was very *aged*, having one foot in the grave, so as in course of nature he could not live long, and in that regard he looketh upon him, and speaketh of him as a *dead man*, ready for the grave. So is it with the *body of sin* in a regenerate person; it is dying, and cannot live long: It is much weakened already, and by *death* (which is not far off from any) it shall utterly be extinguish-

3. In respect of Assurance

ed and aboliſhed. Death ſeparating the ſ
from the *body*, ſhall ſeparate *ſin* from both
He that is dead is freed from ſin, (ſaith the Apo
ſtle, *ver.* 7. of this *Chapter*:) which is tr
(as to the regenerate) in a *literall*, as well
a *myſticall* ſenſe. Thus you ſee the former
theſe Propoſitions briefly opened and cleare
*All that are Chriſts, are dead to ſin, as he di
for ſin.* As briefly of the later.

Doct. 3. The Believer death to ſin, is from the death of Chriſt.

*D.*3. *This their death to ſin, is from the dea
of Chriſt for ſin.*] So much the Metaphor
the Text imports. Believers are *planted tog
ther with Chriſt in the likeneſſe of his death*
that is, they are made conformable to Chri
in his death, and that by a *vertue* flowi
from his death. Thus the *Graft* dieth with t
Stock; it dieth *in* it, and *by* it. The death
the one is the cauſe of death in the othe
Thus is the believer ſaid to be engrafted wi
Chriſt in the likeneſſe of his death; he die
with Chriſt, and the death of Chriſt is th
cauſe of that death in him. This is that whic
the Apoſtle ſaith of himſelfe, *Gal.*6.14. *G
forbid that I ſhould glory, ſave in the Croſ
of our Lord Jeſus Chriſt, by whom the world i
crucified to me, and I unto the world.*] *Pa*
was a *mortified man*, dead to the world, an
dead to ſin; But how came he ſo to be? wh
this he attributes to the *Croſſe of Jeſus Chri
Νῦ*, by *whom*, or by *which*; it may be re
red to either. It was the *Croſſe* of Chriſt, t
Death of Jeſus Chriſt, which was the cauſe
this death in him. And ſo is it in all oth
be-

The death of Chriſt the cauſe of this death;

believers. The *Cause* of it. And that not only,
1. The *Meritorious* Cause. True, so it is: This is one of the *benefits* which Jesus Christ merited and purchased for his Elect by his death, that they might die unto sin; *He bare our sins in his own body upon the tree, that we being dead unto sin, should live unto righteousnesse,* 1 Pet. 2. 24. Christ by his death merited for his people not only a deliverance from the *guilt*, but also from the *power* of sin. But not only so;

Not onely, 1. Meritorious.

2. Not yet onely the *Exemplary* Cause of it, (as *Pelagians* of old, and *Socinians* at this day would have it.) True, it is so also; Christ was a *pattern* and *example* to the Christian, as in his *life*, so in his *death*: *He suffered for us, leaving us an example, that we should follow his steps*, 1 Pet. 2. 21. He died for us, leaving us an example that we should die to sin, as he died for sin. But this is not all.

2. Exemplary.

3. In the third place then, it is the *Efficient* Cause, working this death in the believer, by a secret *vertue* issuing from it. Thus are Christians here said to be *engrafted with Christ in the likenesse of his death*; *Non tantùm imitatione, sed & virtute*, (as *Beza* rightly,) not only by way of *Imitation*, conforming themselves unto his death, as the pattern of their Mortification; but also by way of *Efficacy*, being conformed thereunto by a vertue flowing from Christ, and his death. And so much the word in the Text, *Beza* notes upon it) doth here insinuate, which is not ὁμοιότητι, but ὁμοιώματι, a word (with he) of *passive* signification, importing

3. But also, Efficient. *Beza Gr. Annot. in Text.* *Ibid.*

Conformatione mortis ejus. Beza.

not barely a *conformity*, but a *conformation*, (as he renders it,) not only a being like, but being *made like*, and that by a power and vertue out of themselves; *viz.* the power and vertue of *Christ*, and his *death*, working an answerable death in them. And so much that word used by the Apostle to the same purpose, *Phil.* 3. 10. implies, *Being made conformable unto his death*; Συμμορφούμενος, *conformis factus*, or *configuratus*; not *conforming my selfe*, viz. by way of *Imitation*, but being *made conformable*, *viz.* by a power out of my selfe, the power and vertue of Christ's death. And this is that which the Authour to the *Hebrews* plainely asserts, *Heb.* 9. 14. where he layeth down this as one of the fruits of Christ's death, *The blood of Jesus Christ purgeth our consciences from dead works, to serve the living God.* *Dead works*; So he calleth sinfull lusts, not *formally*, as if they had no life, no activity in them; but *effectively*, because they are deadly works, bringing death upon the sinner that liveth in them. Now, from these, (saith the Apostle) the *Blood of Christ cleanseth* the conscience of the sinner; and so it doth not only in respect of the *guilt* of sin in *Justification*, but also the power of it in *Sanctification*; from which it so freeth the sinner, as that he may now *serve the living God.* The former of these is done by the *merit*; the later by the *vertue* of Christ's death. The death of Christ being applied unto the soul by faith, there issueth *vertue* from him, a *mortifying vertue*, causing such a death unto sin in the believer. Thus are they grafted in the *likenesse of his death.*

Q. but how then is this work attributed unto them? If it be wrought in them by a *forreign power*, by a vertue flowing from Christ's death, how then are they said to *mortifie* and *crucifie* sin? *Mortifie yee your members which are on the earth*, Col. 3. 5. *If ye mortifie the deeds of the flesh, ye shall live*, Rom. 8. 13. *They which are Christ's, have crucified the flesh*, Gal. 5. 24. So that it seemeth, there is some power in a man's self to effect this work.

How believers are said themselves to mortifie sin.

Answ. For answer hereunto, the Solution will be easie, if we do but take notice who, and what manner of persons they are, of whom, and to whom the Apostle there speaketh: They were not meer *carnall* men, men *dead in sin*; but they were *Christians*, such as he presumed to be already *dead to sin*, (as he saith of his *Colossians*, Col. 3. 3.) such as were already made partakers of the *grace* and *spirit* of God; now being such, he speaketh of them, and to them, as men who through the assistance and inablement of the Spirit, that grace received, were inabled to do what he there speaketh of. But so are not others: Meer *carnall* men, being destitute of the Spirit of Christ, however they may out of *morall Principles* do somwhat to the *restraining* of sin, yet to the *mortifying* of it, they can do nothing: No; this is the work of that Spirit, which worketh all the works of regenerate persons in them and for them: *Not that we are sufficient of our selves*, (saith the Apostle) *to think any thing as of our selves; but our sufficiency is of God*, 2 Cor. 3. 5.

They co-operate with grace received.

Without mee (or, *severed from mee*) *yee can do nothing* (saith our Saviour to his Apostles) Joh. 15.5. nothing which belongeth to true *Piety*. *It is God that worketh in us both to will and to do, of his good pleasure*, Phil.2.13. *Mortification* is a *supernaturall work*, the work of an almighty Power, wherein men are but *Instruments*, the *Spirit* of Christ the *principall Agent*. *If ye through the Spirit do mortifie the deeds of the flesh, ye shall live*, Rom.8.13.

A twofold Mortification: 1 Habitual, 2 Actuall.

For further Resolution, I might yet minde you of an usefull Distinction. There is a twofold *Mortification*; the one *Habituall*, the other *Practical*. The former *habituall* and *inward*, consisting in a change of the heart, turning the bent and inclination of it from and against all sin: Now this is the immediate and onely work of the *Spirit of grace*, breathing and working where it will. The later is *practicall*, or *outward* (or rather, *actual*) mortification; *viz.* the exercise or putting forth of that inward grace, the acting of that principle in resisting of *Temptations*, in suppressing and subduing, bringing under and keeping under *inordinate lusts*, watching against sinfull and inordinate *acts*: Now this is the work of the *regenerate person* himself co-operating, working together with the *Spirit of God*, as a *Rationall Instrument* with the *principal Agent*; acting out of that supernaturall principle of grace which he hath received; so *shewing forth the vertue of Christ*, even that vertue which is derived from the death of Christ. So as still this True

remaineth unshaken, that *Mortificatoin*, or this *death unto sin*, is wrought in the Beleever by a *vertue* flowing from Christ and his Death, as from the *stock* to the *graft* implanted in it. And thus have I (with as much brevity as might be) passed thorow the Doctrinall part of these two Propositions. That which remains is the Application, wherein I will not be long.

Examine whether we be dead unto sin.

Applic. In the first place, Every of us bring it home to our selves, enquiring concerning this *Conformity*, whether we be thus *planted together with Christ in his death*, made thus conformable to him in his death, or no: Are we thus dead to sin, or no? It is a Question of high concernment: Great are the things which depend upon this Qualification; no less then *life* it self: *If we be dead with Christ, wee shall also live with him*; so you have it in the 8th verse of this Chapt. This our *dying to sin* insures our *resurrection to life*, eternall life; *For if we have been planted together in the likeness of his death, we shal be also in the likeness of his resurrection.*] Every of us then enquire as concerning this *Death*, whether we be made partakers of it, whether we be thus *dead unto sin*, or no?

Qu. But how shall we know it?

Evidence of it, A freedome from the service of it.

Answ. Here I shall not trouble you with many Evidences. In the verse next but one after the Text (*ver.*7.) you shall meet with one, which may serve in stead of many: *He that is dead* (saith the Apostle) *is freed from sin.*] Rom. 6 7. mark it; He that is dead to sin, is freed from it. How freed from it? Why, not onely in

respect of *guilt, justified from it* (as the Margin in our Translation readeth it, according to the proper signification of the word δεδικαίωται) but also in respect of *service*. This it is which the Apostle there principally aims at, as appeareth from the words foregoing, where he tels us that *our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin: For he that is dead, is freed from sin: viz.* from the service of it. He *ceaseth from sin*; so S. *Peter* hath it, 1 *Pet.* 4. 1. *He that hath suffered in the flesh, hath ceased from sin:* that is, he which is crucified with Christ, dead with him, (for that is there meant by *suffering in the flesh*) he hath *ceased from sin*. How ceaseth from it? What, wholly from the committing of it? Not so: through infirmitie he falls into sin now and then; aye, but he doth not make a practice of it; he doth not *live in it* (as the verse following explains it,) *He that is dead, is freed from sin, that he no longer should live the rest of his time in the flesh* (in this mortal life) *to the lusts of men*. Thus the mortified person *ceaseth from sin:* though through the infirmity of the flesh he may fall into it, yet he doth not live in it, make a practice of it, devote himself to the service of it, so as to make it his businesse. Now, do we find such a cessation from sin in our selves?

Ver. 6.

Q. But may there not be a *Cessation*, where there is no *Mortification?* may there not be a cessation from sin, where there is no mortification of sin?

True cessation from sin is,

A. Yes,

A. Yes, there may. Let me therfore in a few words shew you what kind of cessation that must be which giveth evidence to the truth of *mortification*. Briefly, It is an *universall* cessation, arising from an *inward Principle*.

1. An *universall* cessation; not in respect of the *Acts*, but the *Kinds* of sin. *He that is dead is freed from sin*, ἀπὸ τῆς ἁμαρτίας, from *Sin*; not this sin, or that sin, but all sin: no more *living* to the *lusts of men*; any lusts: So much is insinuated, where Mortification is called a *putting off of the body of sins*, Col. 2. 11. Not a *member* of this body, but the *whole* body. *Death* is a *supersedeas* to all *natural operations*, it runneth thorow the whole man, and every part of it, closing the ey, deafning the ear, binding the tongue, the hand, the foot, &c. Such is true *mortification*, a through work, running through the *whole man*, and through the *whole body of sin*. Through the *whole man*; not only the *outward* man, but the *inward*, causing a cessation from *sin* not only in the ourward *Action*, but in the inward *Affection*. Ὁ θανὼν οὐκ ὀπὴ θυμῷ (saith the Heathen Poet,) *The dead man longs not*: Even so doth this *spirituall death*, it puts an end to all the inordinate longings of the soul; so as *sinful affections* do not finde that allowance which sometimes they did. *They which are Christs have crucified the flesh, with the lusts and affections therof*, Gal. 5. 24. viz, the inward affections of the soul, whether *irascible* or *concupiscible* (as *Grot.* explains that place.) A mortified person ceaseth not only from *practical*, but *contemplative* wickednesse.

1. Universall.

Anacreon, citat. per Beram in Rom. 6. 7.

He

He doth not *regard iniquity in his heart*, (as *David* speaketh of himself, *Psal.*66.18.) 'And as it runs through the *whole man*, so through the *whole Body of sin*. Not killing one sin and

1 Sam. 15.15. sparing another; like *Saul*, who made a *Cull* amongst the cattell, sparing the *fatteſt*. So indeed do some deal by their lusts, mortifying some, not others; their fat, pleasurable, profitable sins, these they will spare, as serviceable to them. So doth not the true *mortified* person. He dealeth impartially; setting himself against all sin, secret sins as well as open, small sins as well as great. He doth not willingly spare any. Where this work is *partial*, it evidenceth it not to be right. Dying to sin imports an universall Cessation from sin.

2. Springing from an inward Principle.

2. It springeth from an *inward principle*, from an inward change in the heart. This is the difference betwixt a man that is *bound* and a man that is *dead*. Each ceaseth from motion; but the one (the dead man) doth it from an inward principle; he hath neither power, nor will to move: The other from outward restraint; He would move, but cannot. Thus do wicked men sometimes cease from sin, abstain from the outward Acts of sin; but no thanks to them, there are some restraints upon them: In the mean time their will is the same that ever it was. As it is with a *theefe* in the *Prison*, being manacled, and shackled, now he ceaseth from robbing, and pilfering; but yet it may be he is as very a theef as ever he was. The outward *act* is restrained, but the

the inward disposition not changed. But in a regenerate person there is an inward change, from whence this cessation proceedeth. This *Practicall* Mortification springs from an *Habituall* Mortification. His heart is turned from, and against all sin, dead to it. He doth not finde that taste, that sweetnesse in sin which sometimes he did: Nay, he loatheth, abhorreth it, he hath a secret *Antipathy* against it; against sin as sin. And thereupon it is that he endeavours the Mortification of it; As a man that killeth a *snake*, not out of any particular quarrell which he hath against it, but out of that generall enmity that is betwixt his nature and the whole brood of *Serpents*. Gen. 3. 15.

Now bring we our supposed *Mortification* to these Touch-stones. Is it so *Universall*? springing from such an *inward Principle* in the soul? Reaching to all sins? proceeding from an inward change in the heart? If so, now conclude it, we are in the number of those who are *planted together with Christ in the likeness of his Death*. Otherwise, our *Cessation* from sin being only *partiall* or *occasionall*, this evidenceth it to bee no true Mortification.

This Triall being made, now two sorts of persons come to be dealt with. Such in whom this work is begun: Such in whom it is wanting: A word or two to Each.

Use. 2. For the former, let them be taught whe-

Application to mortified persons: Let them glory in Christ

whither to give the *praise* and *glory* of this work; viz. to *Jesus Christ*. He it was that *merited* this benefit for them; and he it is that *effecteth* it in them, by letting out and sending forth the vertue of his death, making it efficacious in them for the killing of the *Body of* sin. This could we never have done of our selves; If it be done, If the work of Mortification be begun, If there be an *Habituall* Mortification wrought in the soul, this is the work of *Jesus Christ*, a fruit and effect of his Death. That is the *Stock* from whence this *Mortifying vertue* issued; And therefore not unto our selves, but unto him be the glory of the work: *Paul* will glory in nothing but in the *Crosse of Christ, by which he was crucified to the World*, Gal. 6. 14.

Application to unregenerate persons: who are

Use. 3. For those which want it. Let them be first *Exhorted*, then *Directed*.

1 Exhorted to seek after this work.

1. *Exhorted* to seek after this blessed work; never to give rest unto their souls untill they finde such an *habituall Mortification* wrought in them. Arguments or Motives I shall need no other then those which I have hinted already: If we be not thus *dead with Christ*, we shall never *live with him*: If we be not thus *Crucified*, mortified with him, we shall never be *glorified* with him. If we be not thus ingrafted in the *likenesse of his death*, we never shall be in the *likenesse of his resurrection*.

2 Directed to go to the crosse of Christ.

2. *Directed* how to attain what they desire; in what way, and by what means this blessed

work may be both begun and carried on. Go to the *Crosse of Jesus Christ*: That is the Stock from whence must issue this mortifying vertue, for the crucifying, killing of sin. It is not all our own *Purposes, Resolutions, Promises, Vowes, Covenants, Indeavours, Undertakings* in our own strength, that will effect the mortifying of sin: No, this is the work of a *supernatural power*, a fruit and effect of the *death of Jesus Christ*. And therefore whoever of us would have this work wrought in us, let us have recourse to his *Crosse*, his *Death*; and that in a three-fold way; By way of *Meditation, Application, Imitation.*

1. By way of *Meditation*: Seriously, upon sad and deliberate thoughts consider and contemplate the *Death of Jesus Christ*; how shamefull, how painfull, how bitter it was: How he being the *Eternal Son of God*, drank the Cup of his Father's wrath, and that for the sins of the World; to the end that he might free and deliver sinners from *sin*; not onely from the *guilt*, but also from the *power* of it. *He died unto sin once* (as the Apostle speaketh in *ver.* 10. of this Chapt.) for the expiating, for the abolishing of *sin*: And shall we *live in that for which he died?* What were this, but (in as much as in us lyeth) to *make the death of Christ of none effect?* This Meditation being seriously wrought upon the heart, will be of speciall force to cause it to rise against *sin*. What, did *sin* cost the *Lord of life* so deer? Was the nature of sin so heinous, that nothing but the *blood* of

1 By way of Meditation.

of the Son of God, could expiate it? Did he cast him into such a *bloody agony*, such a *sea of sorrowes?* What, was he made a *curse* for sin; and shall we yet live in it? Did he die for sin, and shall not we die to it? Suffer we the Mediation to sit upon our hearts, untill it have made an impression upon them.

2. By way of Application.

2. To Meditation joyn *Application. Generalities* do not affect. And therefore bring we this generall truth home to our selves by a *particular Application.* Thus Christ died for the sins of the world, and for *my* sins: *Who gave himselfe for our sins*, (Gal. 1. 4.) *that he might deliver us from this present evill world.*] *Who loved me, and gave himselfe for me*, Gal. 2. 20. Thus bring we home the death of Jesus Christ by *faith.* Applying first the *merit* of it unto our selves. By the eye of *faith* behold we all our sins fastned to the *Crosse* of Jesus Christ, and our selves discharged from the *guilt* of them by that plenary satisfaction imputed unto us through faith. Then *hang upon the Crosse of Christ*, by faith sucking vertue from it: as the *Graft* sucketh juice from the *Stock* wherein it is engrafted, so suck we vertue from Christ, and his death, for the mortifying of sin; by faith depending upon him for a continued influence of his grace and Spirit, that so he may *work* that in us which he hath *merited* from us; freeing us from the *power*, as well as for the *guilt* of sin.

3. By way of Imitation.

3. To Application (in the third place,) now add *Imitation*, which now cometh in the right place.

lace. We have seen how Christ died, what ind of death his was. His death was a *true* eath, a *voluntary* death, a *violent* death, *painfull* death, a *lingring* death. Propound e this as a *pattern* for our Imitation; wri- g after this *Copie*, indeavouring to find the ie death in our selves in respect of sin. A e death, a true separation of our souls from e body of sin. A *voluntary* death, that we y willingly die unto sin, in obedience to e Will and Command of our heavenly Fa- er. A *violent* death, that we mortifie sin hilest it might yet live. A *painfull* death, that e affect and afflict our own hearts with god- y sorrow for those sins, whereby we have fended so gracious a God. A *lingring* death, hat we die daily, every day indeavouring to eaken the body of sin more and more. So ying, we shall *live*, live the life of *Grace* here, nd *Glory* hereafter. So much the later part f the Text assures us, to which I now come:

If we have been planted together in the likeneſſe of his death,

We ſhall be alſo in the likeneſſe of his Reſurrection.]

The ſecond Part of the Text.

Here have we the *ſecond Part* of the Text; nd therein the Apoſtles *Poſition*, or *Inference* educed from, and built upon his former *Suppoſition*. *If we have been, &c: we ſhall be alſo, &c.*

The words explained.

We ſhall be alſo.] Ἀλλὰ καὶ (ſaith the riginall,) which the Vulgar *Latine*, (by ſmall miſtake (as may be ſuppoſed) reading ἀλλὰ καὶ, ἅμα καὶ) renders *Simul etiam*, *Toge-*

Vide Beram. Gr. Annot.

ther

ther alſo; but more properly *Eraſmus*, a
after him *Beza*, *Nimirùm etiam*; *Even*
ſo alſo.

Ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα. *We ſhall be in the likeneſſe of his Reſurrection.*] In the Originall the ſentence is *E*
leipticall, and imperfect: the words runni
thus, [*We ſhall be of his Reſurrection.*] N
what word, or words ſhall be called in f
the making up this defect, and complet
of the ſenſe, is a queſtion. *Eraſmus* ſuppl
it by *Participes erimus*, [*Even ſo we ſhall*
partakers of his Reſurrection:] that is, w
ſhall be in the number of thoſe to whom th
Reſurrection of Chriſt, (the benefit thereof
doth appertain. But (as *Beza* notes upon it
the Phraſe in the Originall, (ἶναι ἀναστάσ
to be of his Reſurrection,) will hardly adm
that ſenſe. Others more fitly make up the de
fect, by calling in thoſe words in the form
part of the *verſe*, the *Antecedent* part of t
Propoſition, which are to be repeated ἀπ
κοίνου, in common, *viz. We ſhall be planted to*
gether in the likeneſſe. [*If we be planted together*
in the likeneſſe of his death, we ſhall be alſo plan
ted together in the likeneſſe of his reſurrection.]
The like defective expreſſion (as *Beza* p
rallels it) we meet with, *John* 5. 36. *I hav*
a Teſtimony, (ſaith our Saviour) *greater th*
of John.] So the Originall hath it. Μείζω
Ἰωάννου, *majus Johannis*, *greater then of John*
viz. then that *Teſtimony* of *John*. So here
If we have been planted together in the likenes
of his death; even ſo, σύμφυτοι ἐσόμεθα τοῦ ὁμοι
μάτι

...We shall be also planted together in the likeness of his Resurrection.

The words being thus rendred and opened, they hold forth unto us two main Doctrinall *Propositions*, answerable to those in the former part.

Two Doctrinall Propositions.

1. *That all true believers being made conformable to Christ in his death, they shall be also in his Resurrection.*

2. *This their conformity with Christ in his Resurrection, is wrought in them by a vertue flowing from Christ and his Resurrection.*

Thus is it betwixt the *Graft* and the Stock. The Graft being *dead* with the Stock, (seeming so to be) in the winter, it *reviveth* with it in the Spring. After the *Winters death*, it partakes of the *Springs Resurrection:* And this it obtains by a vertue issuing from the Stock, transfusing sap and juice into it. Even thus is it betwixt *Christ* and the *believer:* The beleiever being *dead with Christ* here, (dead *to* sin, as he died *for* sin,) he shall be *raised with him.* Being conformed to him in *his death*, he shall be also in his *Resurrection*; And that by a *vertue* flowing from him, and his Resurrection. Both comprehended under this phrase of being [*engrafted in the likenesse of his Resurrection.*] I shall insist upon them severally. Begin with the former.

Propos. 1. Believers conformable to Christ in his Resurrection.

Believers being made conformable to Christ in his death, they shall be also in his Resurrection.] Being engrafted in the likenesse of the one, they shall be also in the likenesse of the other.

other. They shall be *engrafted in the like[ness] of his Resurrection*; that is, they shall be [made] partakers of a Resurrection which carries [with] it a resemblance, a likenesse of his Resurrection.

Instar ejus resurgent. H. Grotius ad Text.

Quest. But what *Resurrection* is this? [This] is the first and main Question.

A twofold Resurrection. { Corporall. Spirituall.

Ans. For answer whereunto, we may take notice of a two-fold *Resurrection* spoken of in Scripture; a *corporall*, a *spirituall* Resurrection; the one of the *Body*, the other of the *Soul*. The later of these is the *first Resurrection*, [so] called (as it is commonly taken) by Saint John *Revel.* 20. 6. where he pronounceth them *blessed*, who have their *part in the first Resurrection.*] True indeed, the *Resurrection* there spoken of, is properly a *generall Resurrection of whole Churches and Nations*; like that of the *restoring of the people of the Jews*, which was represented unto the Prophet *Ezekiel*, by the *resurrection of those dry bones*, Ezek. 37. And [so] called by the Apostle, *Life from the dead*, Rom. 11. 15. Such a *Resurrection* shall there be of the *Church* after the *thousand years*, (a set time determined and appointed by God;) it shall be raised up from a low estate to a flourishing condition, chiefly in regard of *spirituall Privileges*. *This is the first Resurrection*, (saith the *verse* fore-going.) But to *have part in the first Resurrection*, is, not barely to *live* in those times, to be eye-witnesses of that *Churches state*, but to *share* in it; to feel the power and efficacy of those means, those *Ordinances* which

which shall then be plentifully afforded, and powerfully dispented, in the quickning of them spiritually, in raising them up from the death of *sin*, to the life of *grace*. This is a *Resurrection*, the *first Resurrection*, the Resurrection of the *soul*: The other, the *second Resurrection*, the Resurrection of the *body*; of which the Apostle discourseth in that 1 *Cor.*15. and frequently elsewhere.

Quest. Now which of these shall we conceive the Apostle to aim at here in the Text? and which of these is it that carries such a resemblance of the *Resurrection of Jesus Christ*?

Ans: To this it is variously answered. Amongst expositours, some are for the one; others for the other. *Chrysostome*, *Origen*, *Tertullian*, with divers other after them, understand it of the former, the *second Resurrection*. And they contend, it must so understood. How else saith the Apostle here, *We shall be like of his Resurrection?* speaking not in the *present*, but in the *future* tense; not *sumus*, *erimus*; not we *are*, but we *shall be*. Now (they,) as for that *first Resurrection*, that past already with believers. In this sense *Hymenaus* and *Philetus*, and their followers, were not unstaken, when they held that *the Resurrection was past already*, 2 Tim. 2.18 True, it is, being understood onely of the *first Resurrection*, the Resurrection of the *soul*, that past in a regenerate person, in whom the work of *Sanctification* is begun, he is already

The Text by some understood of the former.

raised from death to life. But there is a *second Resurrection*, a Resurrection of the *body*, which they heretically denyed, and that is to come: And of that (say they) speaketh the Apostle here in the Text, [*If we have been planted together in the likenesse of his death, we shall be also of his Resurrection.*]

By others of the later.

2. Others, and that the greatest part, understand it rather of the former of these, the *first Resurrection*, the Resurrection of the *soul*, when it is raised from the death of sin, to the life of righteousnesse. Of this speaks the Apostle in the *verse* fore-going, [*That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newnesse of life.*] And of this Resurrection it is, (say they) that here he speaketh; the *first Resurrection*.

Why the Apostle here useth the future tense?

Object. But how then, saith he, We *shall be*; speaking of believers? *We shall be planted in the likenesse of his Resurrection?* What, are they not so already? Upon their believing on Christ they are engrafted with him in the likenesse of both these; both of his *Death*, and *Resurrection*. Being regenerated, they have both the parts of *Sanctification* wrought in them; not onely *Mortification*, but also *Vivification*. As they are dead to sin, so they are quickned, and raised to a new life.

The first Resurrection imperfect. *Beza Gr. Annot.*

Ans. To this *Beza* returns answer. True they are so, but they are so but in part. The work is but *imperfect* in them. As they are but in part dead, so they are but in part raised

to newnesse of life. Such a mutuall, both *Relation*, and *Proportion*, there is betwixt these two; this *death*, and this *life*; this death of *sin*, this life of *grace*. Where the one is, the other is. But as the one is *imperfect*, so is the other: And so as the one increaseth, so doth the other. And hereupon (saith he) the Apostle chooseth rather to speak in the *future*, then in the *present* tense: rather we *shall be*, then we *are*, or *have been*: because as we are not yet quite dead unto sin, there being still some remainders of corruption left in the soul; so neither are we wholly raised from the dead to a new life. Only the work is begun, daily increasing more and more, untill it shall come to full perfection in heaven. And therefore, saith the Apostle, *We shall be also in the likenesse of his Resurrection.*

Quest. Now, which of these wayes shall we take? Which of these *Expositions* shall we pitch upon?

Ans. Truth is, Each carries a fair aspect with it. And (for my own part) I see no inconvenience in taking them in both: Onely I must acknowledge, the *later* of them I look upon as most properly and principally intended and aimed at by the *Apostle*; yet so as not excluding the *former*. In such a joynt sense that phrase of the *Apostles* is expounded, *Phil.*3. 10. where he maketh it his wish, that he might *know the power of Christ's Resurrection*; that is, that he might by experience find the same power put forth in him, which

Both may here be understood, though principally the later.

raised Christ from the dead, working in him a *double Resurrection*; first, raising him from the *death of sin to the life of grace* here, and then from the *death of nature to the life of glory* hereafter. And in a like joynt sense are we to understand the same Apostle in the 8th *verse* of this *Rom.6. If now we be dead with Christ, we believe that we shall also live with him.* Live with him, *viz.* in the life of *grace* on earth, and *glory* in heaven: Both which make up one and the same life; onely differing in degree; whence it is that they are both comprehended under that one word of *Glorification*, Rom.8.30. *Whom he justified, them also he glorified;* Glorifieth here in this life in *Sanctification* begun, in the life to come in *Sanctification* perfect: *Grace is Glory inchoated, Glory is Grace consummated.* And thus not unfitly may we understand the language of the Text, as intending this *twofold Resurrection*; the *first Resurrection*, whereof Christians in measure already are, and shall be made partakers in this life: the *second Resurrection*, whereof they shall be made partakers in the life to come. And of each of these, we shall find it true which the Apostle here insinuates in the Text, that they carry with them a *Resemblance of the Resurrection of Jesus Christ*: Each of them is ὁμοίωμα ἀναστάσεως αὐτοῦ, a *Representation of his Resurrection*. The truth hereof I shall shew you, by comparing the one with the other: And this I shall do severally; beginning first with the first.

Each carrying a Resemblance of Christ's Resurrection.

1. The

1. The *first Resurrection*, the raising up of the soul from the death of sin to the life of righteousnesse; this is a work which carrieth with it a resemblance of the *Resurrection of Jesus Christ*. A resemblance of *a* Resurrection, and of *his* Resurrection. Of a Resurrection in *generall*; of his Resurrection in *particular*. Touch upon each distinctly. 1. The spiritual Resurrection carrieth a resemblance,

1. In the generall. This *spirituall Resurrection* carrieth with it a resemblance of a *corporall Resurrection*. It is ὁμοίωμα ἀναστάσεως: And hence it is that we find it so familiarly set forth under this expression: *If you be risen with Christ*, Col. 3. 1. *He hath raised us up together*, Ephes. 2. 6. Bring them together, we shall find the one answering to the other. See it in five or six particulars. 1. In generall, of a corporall Resurrection.

1. They are alike in the *Order of the work*. *Resurrection* presupposeth a *Death* going before it: A man must first die before he can be capable of a *Resurrection*. Herein lieth the difference betwixt *Resurrection* and *Resuscitation*; the raising a man from his *bed*, and from his *grave*. In the one he is raised onely from *sleep*, in the other from *death*. This is peculiarly ἀνάστασις, *resurrection*: Which word, however it may be sometimes used for any *kind of raising again*, As *Luke* 2. 34. it is opposed to *falling*: [*Behold this Child* (meaning Jesus) *is set for the falling and rising again of many in Israel.*] Ἀνάστασιν opposed to πτῶσιν; yet most commonly in Scripture phrase it imports a *raising from the dead*. And such is 1. *Resemb.* In the Order of the work.

this *spirituall Resurrection.* It is such a Resurrection as presupposeth a *Death:* So much the Text giveth us clearly to understand, [*If we have been engrafted in the likeneſſe of his death, we ſhall be alſo in the likeneſſe of his reſurrection.*] Such was the Resurrection of *Christ*; He first died before he rose again. And such is the Resurrection of the *Christian*, a resurrection which in order followeth a *death:* The Christian must first *die to ſin*, before he can be raised up to this new life, this life of *Righteouſneſſe.* This is the order which the Spirit of God in Scripture every where prescribeth and layeth down, *Pſal.*34.14. *Depart from evill, and do good*, Iſai.1.16,17. *Ceaſe to do evill, learn to do well*, 1 Pet.3.11. *If any man will love life, and ſee good dayes, let him eſchew evill, and do good.* As in *naturall* works, *Privation* goeth before *Generation*; so in this *ſpirituall* work, *Privation* must go before *Regeneration.* A thing must put off its old form, and cease to be what it was, before it can put on another form, and become what it was not. Thus must a Christian first put off the *old man*, before he can put on the *new*, *Epheſ.*4. 22, 24. He must cease to live the life of *ſin*, before he can live the life of *grace.*

True, in *time*, these two go together; but in *order*, the one goeth before the other; as *Death* doth before *Reſurrection.* A man is not capable of a corporall Resurrection untill he be dead; There must first be a separation of the soul from the body: And so must

must it be here. Before man can be made partaker of this spirituall Resurrection, he must die to sin; There must be a separation of his *soul* from the *body of sin*; otherwise he can never live unto God. *Mortification* in order goeth before *Vivification*.

Applic. Which (by the way) may convince many to be as yet strangers unto this *blessed life*: However (happily) they may perform many duties and services unto God, yet they do not *live unto God*. How should they? they never yet knew what it was to *die*, to *die unto sin*. Their souls are not yet separated from the *body of sin*: they are not turned from, and against all sin. Some sins there are which their soules do yet cleave unto, are wedded to; they like them, love them, and live in them. Against such the evidence is too clear, they are strangers unto this Resurrection, which in order followeth after death. Here is a first resemblance. Some convinced to be strangers to this Resurrection.

2. This *spirituall* resembles a *corporall Resurrection*, as in the *Order*, so in the *Nature of the work*. What is the *Resurrection of the body*? but a *motion from death to life*; a raising of a dead body from the grave of the earth to a new life, and that by the return of the soul unto it, which was for a time separated from it; inabling it to exercise the operations of a naturall life. And such is the *spirituall Resurrection*; a motion from death to life, from the death of *sin*, to the life of *righteousnesse*, caused by the return of the *Spirit of God* unto the soul, inabling it to exercise the operations of a spiri- 2. *Resemb.* In the Nature of the work.

spirituall life. Mark it: Such is this spiritual Resurrection.

Spirituall Resurrection, what.

The quickning and raising up of a dead soul. Such are all men by nature, *dead men. The hour cometh, and now is, when the dead shall hear the voice of the Son of God, &c.* John 5.25. *The dead, men dead* while they *live*; living *corporally*, but dead *spiritually*: *Dead in trespasses and sins*, as *Paul* hath it. *Ephes.* 2.1. having no more power to do any work of the *spirituall* life, then a dead man of the *naturall*. And as *dead*, so *buried*. Their soule daily (as it were) putrifying and rotting in the grave of sinfull corruption. Such is the state of all men in their naturall condition, before the grace of God meet with them. Now this *grace* meeting with them, it *quickens* and *raiseth* them: [*Even when we were dead in sins, he hath quickned us together with Christ, and raised us up together:*] Ephes. 2. 5,6. Thus in the work of *Regeneration*, there is a new life put into the soul: And that by the return of the *Spirit of God* into it. At the *first Creation* of *man*, man himself being made after the Image of God, his *soul* was then a *Temple*, an habitation for the *Spirit*; which was to the *soul*, as the soul to the *body*, the very life of it. But upon man's fall, this *Spirit* forsook that habitation, and thereupon followed a spirituall death, the soul of man died. And in that state it continueth, under the power of this spirituall death, until that Spirit return again; which it doth in the work of *Regeneration*.

And

And ſo returning, now it reſtoreth it to life again, enabling it to live unto God, and to exerciſe the operations of a ſpirituall life; to *live in the Spirit*; and to *walke in the Spirit*, (as the Apoſtle phraſeth it Gal. 5. 16, 25.) to *live no longer to the luſts of men, but to the will of God*, (as St *Peter* hath it,) 1 *Pet.* 4. 2. Such is this work of *Renovation*, and in this reſpect not unlike a *Reſurrection*.

3. In the third place, This *Spirituall* reſembles the *Corporall Reſurrection*, as in the Order and Nature, ſo in the *Integrity* of the work. Such is the *Corporall Reſurrection*, a riſing up, not of ſome one, or more members onely, but of the whole body. And ſuch is this *Spirituall Reſurrection*; It is a riſing up of the *whole man*. Even as I ſaid before of *Mortification*; It is an entire work, running thorow the whole man, and thorow the whole body of ſin: A ſeparating of the ſoul not onely from ſome one ſin, or many ſins, but all ſins. Even ſo is *Vivification* a through work, going through the *whole man*. Hence is it that we finde it called a *Putting on the New man*, Eph. 4. 24. intimating that this work of *Renovation* it is an entire work; paſſing through the whole man; through all the *faculties* of the *ſoul*, all the *members* of the *Body*. It is *Pauls* prayer for his *Theſſalonians*, 1 *Theſ.* 5. 23. *Now the very God of peace ſanctifie you wholly*, (ὁλοτελεῖς the whole man in every part;) *and I pray God that your whole Spirit, Soul and Body be preſerved blameleſſe*

Reſemb. 3. In the Integrity of the work.

unto

unto the coming of our Lord Jeſus Chriſt. Where truth of *Sanctification* is vouchſafed, the whole man partakes of it. No part of *ſoul* or *body* in a Regenerate perſon but feels the vertue of the ſpirit of Grace purging out old corruption, infuſing new qualities. In the *Soul*, the *underſtanding*, that is renewed, [*Be ye renewed in the ſpirit of your minde*, Eph. 4. 23.] and that by putting a *new light* into it, [*Ye were ſometimes darkeneſſe, but now ye are light in the Lord*, Epheſ. 5. 8. The *Will* and *Affections* they are renewed, having new *Motions*, new *Inclinations*, new *Diſpoſitions* put into them; new *deſires*, new *feares*, new *loves*, new *joyes*, new *ſorrows*, new *hopes*, new *confidences*. In the *Body*, all the members are renewed in reſpect of their *Obedientiall faculty*, being no longer what they were, *Inſtruments of unrighteouſneſſe unto ſin*, but *Inſtruments of Righteouſneſſe unto Holineſſe*, Rom. 6. 13. Thus the beleever *being in Chriſt*, he is made a *New Creature*. *Old things are paſt away*, *All things are become new*, 2 Corinthians 5. 17. Thus doth the *Grace of Chriſt*, equalize the *ſin of Adam*. *Adams ſin*, like a deſperate *poyſon*, it ſpread it ſelfe through the whole man, infecting all, bringing death upon all. So doth the *Grace of Chriſt*, like a Soveraigne *antidote*, it diffuſeth it ſelf through the whole man, healing, reſtoring, renewing all: The ſalve is as large as the ſoare. Here is a third Reſemblance, in the *Integrity* of the work.

4. See

4. See a fourth, in the *Difficulty of the work.* *Resurrection* is a work of difficulty. To raise up a dead body from the Grave, is a work that transcends the power of nature. In no one thing did *Christ* more manifestly, and mightily declare himself to be the *Son of God* then in this, in raising up others and himselfe from death to life. *Declared to be the Son of God with power, by the Resurrection from the dead,* Romans 1.4.] And such is this *spirituall Resurrection*; the raising up of a dead soul from the grave of sin, to an heavenly life: It is a work which men or Angels cannot do; In respect of difficulty, no ways inferiour to a *Resurrection*: A work of a mighty, almighty power. So the *Apostle* setteth it forth, *Ephesians* 1. 19, 20. Where he prayeth for his *Ephesians*, that, amongst other things, they might *know* (know by experience,) *what is the exceeding greatnesse of his power towards them which beleeve: According to the working of his mighty power which hee wrought in Christ, when hee raised him from the dead.*] Such is that power which God manifests in raising up dead souls from the death of sin to the life of Righteousnesse, it is ὑπερβάλλον μέγεθος τῆς δυνάμεως, *exceeding greatnesse of power*, no less then that ἐνέργεια τοῦ κράτους τῆς ἰσχύος, that *effectuall working of the power of his might*, which hee put forth in raising Christ from the grave. *Resemb.* 4. The difficulty of the work.

Applic. Much then are they mistaken, who

Conversion more then a Morall swasion.

who conceive the work of the *holy Ghost*, in producing and breeding *faith* and *Holinesse* in the soul, to be no more but a *morall swasion*, to which it is in the power & choice of man himself to yeeld or not to yeild. Surely such a *swasion* cannot be said to be the working of Gods *mighty power*, like that wherby he raised Christ from the dead. *Resurrection* imports more then a swasion. They are not all the Arguments and perswasions that can be used, that will raise a dead man from his grave. There must be a new principle of life put into that liveless carkass to give motion to it. So is it here. They are not all the most perswasive Arguments that can be suggested to, and pressed upon a dead soul, that can cause it to arise from the dead. There must be a principle of a spirituall life breathed in the face of it, by the Spirit of God, before it can awake and arise.

Why men are called upon to arise, which of themselves they are not able to do.

Obj. But why then are men themselves called upon so to do? *Awake thou that sleepest, and stand up from the dead, &c.* So the Apostle exhorts *Eph* 5.14. speaking from the prophet *Isa.* cap. 60.1. (as it is commonly taken,) or rather (as *Beza* notes it) cap. 26.19. It should seem then, that man hath some power in himself to perform what here he is put upon.

The Exhortation Eph. 5.14 directed to Beleevers.

A. To this it is answered. As for that exhortation, it may be conceived to be directed to *beleevers*; Even they sometimes *sleep*: So did the *five wise Virgins*, as well as the *foolish*. *All slumbred and slept*, Mat. 25.5. And they may seem sometimes to fall into a *dead sleep*, through

the

the surprizall of carnall security. Now, as for them, the Exhortation is not vain, to call upon them to awake and arise, in as much as they are able to do this by the power of that spirit which they have already received. But suppose it be directed to others, men *dead in trespasses and sins*, yet such Exhortations are not useless unto them; In as much as through those channels God is pleased to convey his *grace* and *spirit*, wherby he enables them to do what hee requireth from them. Thus in raising *Jairus his daughter* from the *death-Bed*, our Saviour cals to her, *Talitha Cumi*, *Damosell*, *arise*; Mark. 5. 41. And in raising *Lazarus* from the *grave*, he cries unto him, *Lazarus come forth*, Joh. 11. 43. not that either the one, or the other had power of themselves to do what was commanded, but there was a power went forth together with the word; like that which went forth with that *Creating word* at the first; *God said, Let there be light, and there was light*, Gen. 1. There was a power went forth with the word, giving a being to that which was not. Thus doth God *call things which are not, as if they were*, Rom. 4. 17. By his *word* making things to be what they were not. And thus doth he call upon dead souls to awake and arise; by and through his *word* conveying that spirit and power unto his Elect, wherby they are inabled to do what of themselves they cannot. The *first Resurrection* is a work of no lesse power, no lesse difficulty then the second.

Such exhortations not useless to others.

5. To these adde, in the fifth place, *Resemb.* 5.

This

In the indisposition of the Subject.

This spirituall resembles the corporall Resurrection in the *Indisposition of the Subject*. A dead Corps lying in the grave, it hath no disposition, no aptitude, no inclination to rise again. As it cannot raise it selfe, so neither can it do any thing in a way of *tendency* towards its own resurrection. It can no ways fit, or prepare it self for it: Nay, it cannot so much as *will*, or *desire* it. Even such an *indisposition* is there in a *dead soul* to this *first Resurrection*. A soul dead in sin, as it cannot raise it selfe to the life of grace, so neither can it do any thing which tendeth that way. Such an *Impotency* is there in man since the fall: All are now by nature ἀσθενεῖς, *without power* [*When we were yet without strength, Christ died for us*, Rom. 5. 6.] Not able to contribute ought towards this blessed change. Not able to do any thing by way of *preparation*, to fit themselves for the receiving of the grace of God: no, nor yet so much as *will* and desire it: when the grace of God first meeteth with man, it findeth him a *meer patient*, like a dead body lying in the grave, having only a *passive capacity*, rendring him a subject capable of receiving the impressions of grace, and so of having a new life put into him.

Man hath not only an outward, but an inward Impediment to this Resurrection.

So indisposed is man naturally to the work of God's grace; not only having an *outward Impediment*, (as *Papists* and *Arminians* would have it) like a *Prisoner*, (as some of them frame the similitude,) who having fetters upon his legs, cannot walk; but yet he hath an inward

inward power in himselfe so to do, if that outward impediment were removed. Not onely so, but man hath also an *inward impediment*: being like a *dead carkass* lying in the grave, which though all the grave-clothes be taken from it, yet it cannot move nor stir, untill a new life be put into it: Until God doth breathe the breath of a new life into the soul, the man is whole indisposed unto this blessed change.

Man not only indisposed, but averse to this Resurrection.

I might go a step further, and shew you how he is not onely indisposed to this life, but *averse to it*. In which respect the *first Resurrection* goeth beyond the *second*. The *second Resurrection* meeteth with a Body, which though of it selfe it be indisposed to live again, yet it maketh no resistance, no opposition against its own resurrection. But in the *first Resurrection*, when God cometh to raise up a dead soul from the grave of sin, he findeth it not only indisposed, but *opposite* to it, making resistance against the work of his grace: *Ye stiffe-necked and uncircumcised in heart and ears, ye do alwayes resist the Holy Ghost: As your fathers did, so do ye*, (saith Saint *Stephen* to the *Jewes*,) Acts 7. 51. To these I might yet add one more.

Resemb. 6. The Efficient Causes of it.

6. This spirituall resembles the corporall Resurrection in the *efficient causes* of it; and that both *Principall*, and *Ministeriall*, and *Instrumentall*. In the *second Resurrection*, the Resurrection of the body; the *Principall Efficient* is *God* himselfe; the *Ministeriall*, the *Angels*;

gels, the *Instrumentall*, the ſound of a *Trumpet*. You have them all together, 1 *Th.* 4.16. *The Lord himſelfe ſhall deſcend from heaven with a ſhout, with the voice of an Archangel, and with the Trumpet of God, and the dead in Chriſt ſhall ariſe.*] Now ſee a reſemblance of all theſe in the firſt Reſurrection. The ſame *Principall Efficient*; *God. God quickneth the dead*, Rom. 4. 17. as dead *bodies*, ſo dead *ſouls*. The like *Miniſteriall*, and *Inſtrumentall* Cauſe. Herein God maketh uſe of his *Angels*, and of his *Trumpet*: His *Angels*, the *Angels of the Churches*, the Miniſters of the Goſpell, whom he now ſendeth forth to *gather together his Elect from the four winds*, from one end of Heaven to the other, *Mat.* 24.31. His *Trumpet*, is his *word* in the mouth of his Miniſters. A ſpirituall Trumpet, ſhadowed out by thoſe *ſilver Trumpets* under the Law, by the ſounding whereof the *Prieſts* called the people to the publick Aſſemblies on earth. Thus do the Miniſters of the Goſpel, by *lifting up their voice like a Trumpet*, (as it is given in charge to the Prophet *Iſaiah*, *Iſai.* 58.1.) by preaching and publiſhing the Goſpell, they call men to the Kingdom of God; Hereby awakening and raiſing them up. *The hour is coming, and now is*, (ſaith our Saviour) *when the dead ſhall hear the voice of the Son of God, and they which hear it ſhall live*, John 5.25. Men dead in ſin hear the voice of Chriſt in the Miniſtery of his Word, and thereby (the *Spirit* concurring with

Revel. 2. & 3.

Numb. 10. 2.

with the *Ordinance*, and giving efficacy to it,) they are quickned and raised up to a new, spirituall, and heavenly life; Even as dead bodies shall be at the last day raised from their graves by the *voice of an Arch-angel, and sound of a Trumpet*.

Thus then you see this *Generall* made out: how that the *first resurrection*, the resurrection of the soul from the death of sin, to the life of righteousnesse, carries with it the resemblance of [*a*] *Resurrection*, resembling it in the *Order*, in the *Nature*, in the *Integrity*, in the *Difficulty* of the work, in the *Inchoation of the Subject*, in the *Efficient Cause* of it, both *Principall*, *Ministeriall*, and *Instrumentall*.

Now come we (in the second place) to see how it resembleth the Resurrection of Christ, and in what it doth. It is ὁμοίωμα ἀναστάσεως αὐτοῦ, *the similitude of his resurrection*. That it is so, will appear in four or five particulars: The principals whereof we shall find hinted unto us in the *verse* before the Text, in the latter part of it; where the Apostle saith, that [*we are buried with Christ by baptisme into death.*] *That like as he was raised from the dead to the Glory of the Father, so we also should walk in newnesse of life.*] In which passage we may take notice of two things touching the *Resurrection of Christ*, both usefull to our present purpose. 1. That *he was raised to a new life*. 2. That he was raised up *to the glory of God the Father*. The former of these

2. The spirituall Resurrection resembles the Resurrection of Christ.

Two generall Resemblances taken from the verse foregoing.

is insinuated: [*Like as Christ was raised from the dead, so we also should walk in newnesse of life:*] intimating, that Christ was raised up to a *new life*. The other expresseth [*Christ was raised from the dead to the Glory of the Father.*] So *Beza*, and others read it [*To the Glory,*] conceiving the Preposition διὰ put for πρὸς, *By* for *To*. The like we find 2 *Pet.* 1.3. [*Him that hath called us to glory and vertue.*] The Originall hath it, διὰ δόξης, *by glory*, put for πρὸς δόξαν, *to glory*, as our Translation renders it. So here, Christ was raised from the dead *by the Glory*, that is, *to the Glory* of the Father. And in both these we shall find the Christian's spirituall Resurrection resembling his corporall Resurrection.

Generall 1. In the newnesse of his life.

1. In the *newnesse of life* whereunto he is raised. *Christ* was raised to a new life, a life different from that which before he lived. Herein did his *Resurrection* differ from the Resurrection of those others whom we read to have been raised again from the dead. In the *Old Testament*, the *son of the widow of Zarephath*, 1 King.17.22. the *Shunamites son*, 2 King.35.36. the man that was cast into *Elisha's* Sepulchre, and touched his bones, 2 *King.* 13.21. In the *New Testament*, the *son of the widow of Naim*, Luke 7.15. *Jairus his daughter*, Mat.9.25. *Lazarus*, John 11. *Tabitha*, or *Dorcas*, Acts 9.40. All these were raised from the dead, but they were raised to the *same life* which formerly they

Such was the life of Christ after his Resurrection.

lived

lived. But so was not the *Lord Jesus*: He was raised up to a *new life*, new both for *kind* and *continuance*. For kind, he was raised from a *naturall*, to a *spirituall* life: for continuance, he was raised from a *mortall*, to an *immortall* life. And herein the Christian's first Resurrection carries with it a resemblance of his Resurrection. Being

Such is the Christian's life.

1. In the *Generall*, a raising up of the soul to a *new life*: [*That we should walk in newnesse of life*,] καινότητι ζωῆς, put for ζωὴ καινὴ, Newnesse of life, for a new life. Such is the Christian's life, to which he is raised in and by his spiritual Regeneration; A *new life*. That it is so, and in what respects it may be said so to be, I shewed you at large in opening of the former *verse*: I shall now only remind you of the heads. It is a *new life*, having a new *principle*, a new *rule*, a new *end*, ordered after a new *manner*.

1. In the gene. rall, a new life.

1. Having a *new Principle*. Before regeneration, what was the principle of his life? why, the *Flesh*. The unregenerate person is one that *walketh after the flesh*, Rom. 8. 1. that is, sinfull corruption; whereunto all meer naturall men are *servants*, (as *Peter* describeth those pernicious seducers, 2 *Pet.* 2. 19.) Out of this principle it is that they live, being themselves acted by the *spirit of Satan*, as *Paul* saith of his *Ephesians*, Ephes. 2. 2. *In times past ye walked after the Prince of the air, the spirit that worketh in the children of disobedience.*] This was the *old Principle*.

1. Having a new Principle.

ciple. But now behold a *new Principle*, even the *Spirit of God*, that Spirit of *Holineſſe*, or *Sanctification*, (as *Paul* calleth it *Rom.* 1.4. πνεῦμα ἁγιωσύνης) that Spirit which dwelt in the humane nature of Chriſt, and raiſed him, that alſo dwelleth in every true believer. So ſaith the Apoſtle, *Rom.* 8. 11. 2 *Tim.* 1.14. where ſpeaking of the Spirit of God, he calleth it an *indwelling Spirit*. Even as the ſoul dwelleth in the body, ſo doth this ſpirit dwell in the ſoul of a regenerate perſon, animating and actuating it. Whence it is that the believer is ſaid to *live in the ſpirit*, Gal. 5. 25. and to *walk in the ſpirit*, ver. 16. and *to walk after the ſpirit*, Rom. 8. 1. and to *be led by the ſpirit*, ver. 14. and to *ſerve in newneſſe of ſpirit*, Rom. 7. 6. καινότητι πνεύματος, put for πνεύματι καινῷ, *newneſſe of ſpirit*, for a *new ſpirit*; even the Spirit of God, by which believers are acted, and according to the dictates, directions, motions whereof they now order the courſe of their lives, and converſations. Thus is the regenerate man's life a *new life*, having a *new Principle*.

3. A new Rule. 2. And ſecondly, a *new Rule*. What is the unregenerate man's rule which he walketh by? Why, at the beſt, carnall *reaſon*. It may be, the *precepts of men*, humane Laws and Conſtitutions, which he dare not tranſgreſſe for fear of the penalty. It may be *example*; *Vivitur exemplo*—; the *cuſtom of the times*, the *courſe of the world*: [*In time paſt*

past, ye walked according to the course of the world, Ephes. 2. 2. κατὰ τὸν αἰῶνα τοῦ κόσμου, *Mundaneitatem mundi,* (as the *Syrian* Interpreter, and *Tremelius* render it,) the *worldliness of the world.* It may be his *rule* is to walk *without rule:* Such is the course of licentious persons, who walk (as *Paul* saith of some of his *Thessalonians,* 2 Thes. 3.11.) ἀτάκτως, *irregularly, disorderly,* making their *will* their *rule.* But so doth not the regenerate person: His life is a *regular* life; his conversation is an *orderly* conversation. So *David* describeth the righteous man, *Psal.* 37.23. He is one that *disposeth his way,* (as the *Hebrew* hath it,) that *ordereth his conversation;* walking by *rule.* And what *rule?* Why, the *rule of the new creature:* [*As many as walk according to this rule, peace shall be upon them, and mercy,* Gal.6.16.] which is the rule of the word, the rule of faith and obedience: According to this rule doth the regenerate person walk. It is *David's* prayer unto God for himself, *Psal.*119.133. *Order my steps in* (or, *according to*) *thy word.* And in the 9th *verse* of that *Psalm,* propounding the question, *Wherewith shall a young man cleanse his way?* he answers, *By taking heed thereunto according to thy word.* Here is a *new rule.*

3. A *new End.* What is the unregenerate man's end? In living he liveth to *himselfe,* to his own *honour, profit, pleasure, ease.* Still in whatever he doth, he reflects upon himself, 3. A new End.

making *selfe* the ultimate and last end of all. But now the *new creature* hath a new *end* of his life; not *himselfe*, but *God*: *None of us liveth to himselfe*, (saith the Apostle, *Rom.* 14. 7,8.) *but whether we live, we live unto the Lord, &c.* Thus doth the true Christian live; *He liveth to the Lord.* 1. Acknowledging him to be his Soveraign Lord, and himselfe his servant, in duty bound to yeild obedience to him in doing, in suffering his will. 2. Framing and ordering his life and conversation according to his will in all things. 3. Depending upon him for protection, provision, wages. 4. Referring and applying his life in the whole course of it to his honour and glory: *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God*, 1 Cor. 10.31. This a Christian should do: And this, so far as he is *regenerate*, he doth. And thus is his life a new life, having a new *end*.

4. Ordered after a new manner.

4. Ordered after a *new manner*. His conversation is a new conversation, far different from what it was. Time was, when it was a *vain conversation*. So Saint *Peter* calleth the conversation of all men before the grace of God meet with them, 1 *Pet.* 1. 18. *ματαίαν ἀναστροφήν*, a *vain conversation*: And so it is: 1. Proceeding from the *vanity of their mind*, Ephes. 4.17. And 2dly, In regard of the *unprofitablenesse, fruitlesnesse* of it: *Men weary themselves for very vanity*, (as *Habakuk* speaketh, *Hab.* 2.13.) *What fruit had ye in that*

those things whereof ye are now ashamed? (saith *Paul* to his *Romans* here,) *ver.* 21. of this *Chapter*. A vain, and a *carnall* conversation, intending chiefly the fulfilling the lusts of the flesh: *We in times past had our conversation in the lusts of our flesh*, Ephes. 2.3. Perhaps it was a *filthy* conversation, like that of those wicked *Sodomites*, 2 *Pet.* 2.7. It may be, a *blind, superstitious* conversation, like that of *Pauls* before his conversion, *Gal.* 1.13. zealously bent against God, against his truth, servants, purity of worship, power of godlinesse: Such it was. But now behold a *new life*, a new conversation, *viz.* such a conversation, as *becometh the Gospel*, *Phil.* 1.27. a *good* conversation, *Jam.* 3.13. an *honest* conversation, 1 *Pet.* 2.12. a *profitable* conversation he that was ἄχρηστος, *unprofitable* before, is now εὔχρηστος, *profitable* to himselfe, and others, (as *Paul* saith of *Onesimus*,) *Philem.* 11,12. An *upright* conversation, *Psal.* 37.14. an *holy* conversation, 1 *Pet.* 1.15. an *heavenly* conversation, *Phil.* 3.20. Thus is the believer raised as Christ was, to a *new life*. This in the *Generall*.

2. In *Particular*: This *new life* to which the believer is raised, resembles the life of *Christ*, both for *kind*, and *continuance*: For *kind*, it is a *spirituall* life; for *continuance*, an *immortall* life. Such was the life to which *Christ* was raised; therein differing from the life of others whom we read to have been raised again. They were raised up to the same

2. In particular, Resembling the life of Christ; being as his was.

same life which they lived before, to a *naturall* life, to a *mortall* life. A *naturall* life, so as they stood in need of meats and drinks, and such other supports of nature as they did before: When our Saviour had raised *Jairus his daughter*, he presently commanded to give her meat, *Luke* 8.55. And as a naturall, so a *mortall* life: They all died again. But it was otherwise with our blessed Saviour; The life which he was raised to, was a *spirituall*, an *immortall* life. A *spirituall* life, not upheld by creature-supports and comforts, as formerly it was. True, our Saviour did use some of the creatures after his Resurrection, as the story informs us of his eating the *broyled fish*, and *honey-combe*, which his Disciples gave him, *Luke* 24.42. But this he did not out of any *necessity of nature*, but onely for the confirmation of his Disciples faith in the truth of his Resurrection, and reality of his present apparition. He lived then a *spirituall* life; and that an *immortall* life: He was raised from the dead, *no more to return to corruption*, (as *Paul* hath it in his Sermon at *Antioch*,) *Acts* 13.34. *Christ being dead, he dieth no more*, (saith our Apostle, *ver.*9. of this *Chapter*:) *In that he died, he died to sin once, ver.* 10. And in both these doth the Christian's spirituall Resurrection carry a resemblance of his Resurrection; being a raising up of the soule to a *spirituall*, to an *immortall* life.

1. To

1. To a *spirituall life*. Such is the life of a *regenerate* person. He that before was only a *naturall man*, (as *Paul* cals the unregenerate person, 1 *Cor.* 2. 14.) ψυχικος ἄνθρωπος, may σάρκινος, a *carnall man*, (as *Paul* saith of himselfe, so far forth as he was unregenerate, *Rom.* 7. 14.) living onely a naturall, a carnall life; he is now made a *spirituall man*, (as *Paul* cals him, 1 *Cor.* 2. 15.) ὁ πνευματικὸς, indued with the Spirit of God, and so living a spirituall life: Not living by *sense*, or yet by *carnall reason*, as sometime he did; but by *faith*. *The life which I now live in the flesh*, (saith the Apostle,) *I live by the faith of the Son of God*, Gal. 2. 20. *Paul* still lived a *naturall life*, he lived in the flesh; but it was after a *spirituall manner*, he lived by *faith*. So doth every regenerate person in measure; so far forth as he is regenerate, he liveth a spirituall and heavenly life; having *spirituall meat and drink*: (as the Apostle cals the *Manna*, and *water in the wilderness*, 1 Cor. 10. 3, 4.) Seeking after spirituall and heavenly things: Whilest others mind nothing but earthly things, (as *Paul* saith of sensuall persons, *Phil.* 3. 19.) profits, and pleasures, and honours, *curva in terras animas, &c.* having their souls bowed downwards, groveling upon the earth, like the *Serpents brood*, feeding upon dust; the regenerate person, so far forth as he is regenerate, he minds and *seeketh the things which are above*, Col. 3. 2, 3. His *conversation*, his πολίτευμα, his chief

1. A spirituall life.

chief negotiation and businesse is in heaven, *Phil.*3.20. The chief things which his thoughts are most seriously intent upon, and taken up about, are heavenly things.

How a Christian useth the things of this world.

As for the things of this world, true, he useth them: but how? why, even as our *Saviour* did the *broyled fish* and *honey-combe*, as if he used them not. He hath learned that distinction of *Augustines*, or rather of *Paul*, (1 *Cor.*7.30,31.) betwixt *uti* and *frui*, *using* and *enjoying*: He *useth earth*, and earthly things; but he *enjoyeth God*, and heavenly things: making the one his *viaticum*, his *voyage-provision*; the other his *possession*, his *portion*: *Thou art my portion, O Lord,* (saith *David.*) *Psal.*119.57. As for the things of this life, his heart doth not run after them in such an inordinate way, as sometimes it did. This it is which our *Saviour* meaneth in *Joh.*4.14 *Whosoever shall drink of the water that I shall give him, shall never thirst.* So again, *Joh.*6.35. *He that cometh unto me shall never hunger, and he that believeth in me shal never thirst:* that is, he shal find a full satisfaction in me, as that he shal not hunger and thirst after other things as sometimes he did; his soul shal not run out inordinately after creature-comforts, to seek for happinesse and contentment in them. Thus doth the life of this *new-creature* carry with it (in measure) a conformity to the life of Jesus Christ after his Resurrection; being, as his was, a *spirituall* life.

2. An immortall life.

2. And (secondly,) an *immortall* life. Thus

was

was *Christ* raised, never to die again. And so is the Christian raised: So the Apostle himselfe maketh out this Resemblance, *ver.* 9,10, 11,12. of this *Chapter*. *Christ being raised from the dead, dyeth no more*; *death hath no more dominion over him, &c: Likewise reckon ye yourselves also dead unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortall bodies, &c.*] Christ being raised from the grave, he returns no more to his old lodging, to his former state. He never came under the power and dominion of death again. Even so the Believer, being once raised up from the grave of sin, he dieth no more. Expresse to this purpose is that of our *Saviour*, John.11.25,26. *He that believeth on me, though he were dead, yet shall he live*; *And whosoever liveth, and believeth on me, shall never die.*] This are we to understand, not only of the *second Resurrection*, (as *Arminians* would have it, who that they might decline the evidence of this Text, make use of that subterfuge,) but also, and most properly of the *first Resurrection*, the raising up of the soul to a spirituall life: Of such a life speaketh our *Saviour* in *Joh.*5.25. *The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they which hear it, shall live.*] Understand it not only of a *corporall Resurrection*, (as *Grotius* would have it, in which sense yet it is true which is there said, but of a *Spirituall Resurrection*. [*The Dead*] such as are spiritually dead; dead in sin: [*They shall hear the voice*

voice of the Son of God.] They shall hear Christ speaking to them in the Ministery of his word. [*And they which hear this word,*] hear it with faith, [*They shall live,*] live a spirituall life, the life of grace here, and glory hereafter. And in a like sense, are we to understand this passage in this 11th *Chapter*: wherein our *Saviour* (as *Diodate* observeth upon it,) according to his usuall custome, taketh occasion from the *corporall Resurrection* before spoken of, to instruct *Martha* in the doctrine of the *spirituall Resurrection*. And speaking of this Resurrection, he saith, *He that believeth on me, though he were dead*:] dead in trespasses and sins, [*yet shall he live,*] live a spirituall life. [*And whosoever* (so) *liveth, and believeth on me, shall never die*;] never die a spirituall death again, never come under the power and dominion of sin again, never totally fall from the grace which he hath received. That *incorruptible seed* by which he is regenerated, shal abide in him; that Spirit of grace which he hath received, shall maintain this spirituall life in him. True indeed, the *body* is still subject unto death, but not so the soul. *If Christ be in you*, (saith the Apostle) *the body is dead because of sin, but the spirit is life because of righteousnesse.* Rom. 8. 10. that is, (as *Diodate* and *Beza*, and others expound it,) the body is yet subject to corporall death through the remainders of sin that are in all regenerate persons; but [*The spirit is life*;] even that little sparke of the

the Spirit o grace, that is ſtill life unto the ſoul here, and ſhall be both to ſoul and body hereafter, through the moſt perfect righteouſneſſe of Chriſt imputed unto them. Their *bodies* they are daily decaying, *daily dying*, as *Paul* ſaith of himſelfe, 1 *Cor.*15.31.) but not ſo their *ſouls*: *Though our outward man periſh, yet our inward man is renewed day by day*, 2 Cor.4.16. And as for the *ſecond death*, that ſhall have no power over them: *Bleſſed and holy is he that hath his part in the firſt Reſurrection; on ſuch the ſecond death ſhal have no power*, Rev.20.6. The *ſecond death* is *eternall death*, ſo expounded *chap.*2. *ver.*8. And from this death are they freed who have their part in this *firſt Reſurrection*.

O the bleſſed condition of a Believer! The very day that he is raiſed up from the death of ſin to the life of grace, he is made an *immortall creature*. That grace of God which *bringeth this life, bringeth immortality* with it, (as the Apoſtle puts them together,) 2 *Tim.*1.10. The believer dieth no more: As for the death of *nature*, it is not worth the name of death to him; being only an entrance and paſſage into life, and the poiſon and bitterneſſe of it being taken away. As for thoſe fierce and terrible deaths, *ſpirituall death*, the death of the ſoule; *eternall death*, the death both of ſoul and body, theſe the believer is no more ſubject to. Or though ſubject to them, (as in himſelfe he is,) yet he ſhall be ſo *kept by the power of God through faith* unto

The Believer an immortall creature.

unto salvation, as he shall never actually come under the power of them. He that will make a believer being once risen with Christ (raised from the grave of sin,) subject to die again, subject to fall away from the grace of God *totally* and *finally*, and so to be brought under the power of the second death, may as well make Christ subject to death after his Resurrection. *Christ being risen from the dead, he dieth no more.* All the men and devels in the world could not drag him to the grave again, being once risen from it. The soul that is once risen with Christ, quickned by his Spirit, it is not all the power of hell that can bring it to the grave of sin again, that can bring it under the power of a spirituall and eternall death. Herein the Christian's *first Resurrection*, his soul-Resurrection answers the bodily Resurrection of *Jesus Christ*. He is raised as Christ was; in the *generall* to a *new life*; in the *particular*, to a *spirituall*, to an *immortall* life.

Generall 2. The believer raised to the glory of God his Father.

And thus also is he raised as Christ was, *To the Glory of God the Father.*] There is the second Generall. Thus was Christ raised, to the Glory of his Father, and that both *actively*, and *passively*: Actively, to the *glorifying* of him. Passively, to be *glorified* with him.

Thus was Christ raised. 1. Actively to glorifie him.

1. To *glorifie him*: [*Father, glorifie thy Son, that thy Son also may glorifie thee.*] So our Saviour begins his prayer, *John* 17. 1. This *Jesus Christ* now doth; being risen from

from the dead, and living and reigning with his Father, he maketh it his work to *glorifie him. In that he liveth*, (saith the Apostle, *ver.* 10. of this *Chapter*,) *he liveth unto God*; that is, with God, to the *Glory* of God.

2. *To be glorified with him*: [*And now, O Father, glorifie thy Son with the selfe same glory which I had with thee before the world was*: (So he goeth on *John* 17.15.) This *Glory*, the Godhead of Christ, the second Person, resumed after his Resurrection; and the *Man*-hood was assumed to the participation of the same glory, in such a degree, and measure as it was capable of. Thus was Christ raised from the dead to the Glory of the Father.

2. Passively, to be glorified with God.

And in this, the *Christian's Resurrection* answereth with it a like resemblance of his Resurrection. He is thus raised from the death of sin to *the glory of God his Father*. *Actively*, to the *glorifying* of him: *Passively*, to be *glorified* with him.

Thus is the believer raised.

1. *To the glorifying of him*. This is the end wherefore God bestoweth this his grace upon his Elect people, *viz.* that they should *be to the praise of his glory*, Ephes. 1.12. which they are, when his grace shineth forth in them. Now they are to the glory of God, glorifying of him themselves: *Therefore glorifie God in your bodies, and in your spirit, for they are his*, 1 Cor. 6.20. And others glorifie God on their behalfe: *Let your light so shine before men, that others seeing your good works, may*

1. Actively to the glorifying of God.

glorifie your Father which is in heaven, Mat. 5.16. Thus is the believer raised to the glo[ry] of God, in as much as those fruits of *Righteousnesse* and *Holinesse*, which are conspicuous in his renewed conversation, they are [to] Jesus Christ to the praise and glory of God, *Phil.* 1.11.

2. Passively, to be glorified with him.

2. He is raised to be *glorified with God* [the] *Father*. *God hath called us to glory and virtue* (saith Saint *Peter*, 2 *Pet.* 1.3.) to *virtue on earth*, to *glory* in *heaven*. Hence is it (as I told you) that *Sanctification* is comprehended under the name of *Glorification*, *Rom.* 8.30. The one is a pledge of the other; *Grace* ends in *Glory*. The *glory which thou gavest me*, (saith our Saviour) *I have given them*, *John* 17.22. speaking, not of that *power of working miracles*, (called the *glory of God*, *John* 11.40.) which he gave unto his Apostles after his Ascension, (as *Grotius* apprehends it,) but of that *eternall glory* which himselfe was now to enter upon. This he had *purchased* for them, and all believers; this he had *promised* to them, and this in due season he will *confer* upon them: *Father*, *I will that they also whom thou hast given me, be with me where I am, that they may behold my glory*, ver. 24. This shall all believers do: *They shall continually be with the Lord, beholding his glory*. And beholding it, they shall be *transformed* into it. *We all with open face, as in a glasse, beholding the glory of the Lord, are changed into the same image, from glory to glory*,

2 Cor. 3. last. from grace to grace, and from grace to glory. To this believers are called, *to the obtaining of the glory of the Lord Jesus Christ.* 2 Thes. 2. 15. And this they shal have possession of.

Though not presently: I might add that in another Resemblance, which I shall onely touch upon. Christ being raised from the dead, he was raised to the glory of God his father, yet was he not presently possessed of that *Glory*. He *waited for a time*, during his *forty dayes* betwixt his *Resurrection* and *Ascension*. In the mean time, he was not perfect, as he should be. So much he willeth *Mary* to acquaint us with, *John* 20. 17. where he saith to her, *Touch me not, for I am not yet ascended unto my Father*; intimating to her, that she would not have her to fix her thoughts so much upon his present condition, in as much as that was not the highest pitch of his Exaltation, which was to follow upon his Ascension. Thus fareth it with the Christian: though he be raised up to the glory of God the Father, made an *Heir of glory*, as all the believers are. *If children then heirs, heirs of God, and joynt heirs with Jesus Christ*, Rom. 8. 17. Through the grace of God already vouchsafed to them, they are made in measure meet to be partakers of the inheritance of the Saints in light, (as the Apostle speaks, Col. 1. 12.) yea they have *the earnest in their hearts*, having received *it*, but not *in*, or *right* to the heavenly glory through Christ, but not the actuall

Christ waited for his Glory after his Resurrection, and so doth the Believer.

actuall *possession* of it. For this he must *wait*; *We which have the first fruits of the Spirit*, (saith the Apostle, *Rom.* 8. 23.) *even we our selves groan within our selves, waiting for the Adoption, even the Redemption of our bodies.* Believers they have received the *first fruits of the Spirit*, those graces of the spirit which are to them a pledge and assurance of the full crop of perfect glorification in due season. But this they must wait for until the time appointed of the Father. They are raised up to the glory of God the Father, but not *perfectly glorified*. I shall proceed no further. Thus you see this *Parallel* made out, and withall the first branch of the former Proposition made good *viz.* that *the Christians* first, his spiritual Resurrection, *carries with it a resemblance of Christ's Resurrection*.

2. The believers corporall Resurrection resembling Christs.

And so shall his *corporal resurrection*. Then is the 2. branch upon which I shall not insist long, looking upon the former as principally eyed by the Apostle in this place. As the believer is conformable to the *resurrection of Christ* in this *first resurrection*, the resurrection of his *soul*, so he shall be in the *second Resurrection*, the resurrection of his *body*. This shall carry a resemblance of Christ's Resurrection. As Christ was raised, so shall the believer be raised. The Parallel or Comparison betwixt these two, I might shew you in divers particulars, I shall mention some few of the principall, reducing them to two heads. The Christians Resurrection shall resemble the Resurrection of

of Christ, both in the *verity*, and *quality* of it.

Two generall Resemblances.

1. In the *Verity of it*, It shall be a *true Resurrection*. Such was the Resurrection of *Jesus Christ*, a true Resurrection. The same body that was buried, was raised again: *Destroy this Temple*, (saith our Saviour to the Jewes,) *and in three dayes I will raise it up again*, Joh. 2. 19. *This he spake of the Temple of his body*, (saith the Evangelist, ver. 21.) *This Temple* the *Jewes* destroyed; & *this Temple* he raised up again. Not *another Temple*, another Body in the room of it, but the same body. That it was so, he sufficiently manifested it to his *Disciples* after his Resurrection; conversing with them to that end, that they and others might be assured of the truth of his Resurrection. To this end he not only *spake* to them, but *eat* with them, withall shewing them his martyred, crucified *body*: *Behold my hands, and my feet, that it is I my self: handle me, and see*, &c. (so he speaks to his *Disciples*, Luke 24. 39, 40. And afterwards, when *Thomas*, not being at that time present with the rest, was not satisfied concerning it, he so far condescended to his weaknesse, as to permit him to *put his fingers into the prints of the nails, and thrust his hand into his side*, John 20. 27. Thus did Christ manifest the reality of his Resurrection, by audible, visible, sensible demonstrations: *He was both heard, and seen, and handled, that none might ever question the truth of it.* Such was his Resurrection.

1. In the Verity of it.

Christ's Resurrection a true Resurrection.

Ipse & auditus, & visus, & ne phantasma crederetur, etiam contrectatus. Tertul. adverſ. Praxeam.

And such shall the *Believers* Resurrection be,

Such shall the Believer's be.

be a *true* Resurrection. The *same body* which dieth, shall rise again; not another created, and substituted in the room of it, (as the Manichees, and some other Heretiks of old fondly dreamed;) but the same individuall body. This was an Article of *Job*'s faith, *I know* (saith he) *that my Redeemer liveth, and shall stand at the last day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for my self, and mine eyes shall behold, and not another*, Job 19. 25, 26, 27. *Job* was confident that that very body which he should lay down in the grave, should be raised up at the last day. And hereof *Paul* was as confident as he, *1 Cor.* 15. 53. *This corruptible must put on incorruption, and this mortall must put on immortality*: [illegible] *corruptible, this mortall*. So the Apostle saith (saith *Tertullian*,) *veniens utique carnem suam tangens, touching or pointing at his own flesh: This my flesh and blood, this Numerous all, Identical Body shall rise again: Resurget caro, & quidem omnis, & quidem integra, & quidem in ea quidem vita*, so the same. Without [illegible] there shall be a Resurrection of the *flesh*, of *all flesh*, of the *same flesh*, and of the *whole flesh*.

Tertul. adversus Marcion.

Tertul. libro de Resurrectione.

The same body shall be raised again.

That it shall be so, and must be so, *Paul*'s reasons are convincing, *2 Cor.* 5. 10. *We must all appear before the Judgement Seat of Christ, that every one may receive the things done in the body, whether good or evil.* All this is the end of the Resurrection, that there may be a compensation,

penſation, a retribution; a gracious remuneration, a juſt retaliation, according to what men have done in the body. Now ſhould there *another body* be ſubſtituted in the room of that body, which was the ſouls companion here upon earth, this *new body* having done neither *good* nor *evill*, what equity or congruity, that it ſhould receive either *reward*, or *puniſhment*? The ſame body that *ſinned*, muſt *ſuffer*. The ſame body that *ſuffered* for Chriſt, ſhall be *glorified* with Chriſt. And therefore the ſame body ſhall riſe again: As *Chriſt* was raiſed, ſo ſhall all *Believers* be, for the *verity* of their Reſurrection. But this is common with them to all others.

2. In the ſecond place, Their Reſurrection ſhall reſemble his in the *Quality* of it. His Reſurrection was a Reſurrection *unto life*, and that life a *ſpirituall* life, and a *glorious* life, and an *eternall* life. And ſuch ſhall the Reſurrection of all true Believers be.

2d *Generall Reſemblance.* In the Quality of it: being

1. A *Reſurrection to life.* Therein differing from the Reſurrection of others. So our Saviour ſets it forth, *Joh.* 5.29. *The houre is coming in the which all that are in the graves, ſhall hear his voice, and ſhall come forth; they that have done good, unto the Reſurrection of life; and they that have done evill, unto the Reſurrection of damnation.* Thus ſhall believers have a peculiar Reſurrection: Whence it is that they are called the *Children of the Reſurrection*, Luke 20.36. becauſe they ſhall

1. A Reſurrection to life.

obtain a better Resurrection (as the Author to the *Hebrews* calls it, *Heb.* 11.35.) better then others. Their Resurrection shall not be a bare ἀνάστασις, but an ἀνάστασις, not onely a *Resurrection*, but a *Resurrection to life*. ἀνάστασις ζωῆς, (as our Saviour there calleth it) *the Resurrection of life*. Such shal be *the Resurrection of the just*, (as our Saviour calls it, *Luke* 14.14.) Such as are Evangelically just, through the righteousnesse of Christ imputed to them, themselves also endeavouring after righteousnesse. [*They shall come forth to the Resurrection of Life*:] whereas others, [*They that have done evill*,] the *workers of iniquity* (as our Savior describeth them, *Mat.* 7.18. *Luke* 13.27. the rest speaking in the language of the *Psalmist*, Psal. 5.5. & 125.5.) Such as make a practice of sin, they shall come forth to the *Resurrection of Judgement*, (so the Originall hath it, ἀνάστασιν κρίσεως,) that is, of *condemnation*, punishment. So it is explained *Mat.* 25. *last*. *These shall go into everlasting punishment; but the righteous into life eternall*.] In this shal the resurrection of believers resemble the resurrection of Christ, It shall be a resurrection unto life.

* And that life a spirituall life.

2. And that life (in the 2d place) shal be a *spiritual Life*. Such was the life of *Jesus Christ*, (as I have shewn you) after his Resurrection. And such shal the lives of God's Saints then be. They shal then live a *spiritual life*, their *bodies* being then made *spiritual bodies*: That is the Apostles Epethite, 1 *Cor.* 15.44. *So shall it be in the Resurrection of the dead*, (dead *Saints*.) It

unsown natural, it is raised a spiritual body.] The *body*, whilest it liveth here, is a *natural body*, *sown in dishonour*, an *animal* body, maintained by *natural means*, as meats and drinks, & breathing and sleeping, as other Animals are; subject to all the *infirmities* of impaired nature, sicknesses, age, death. Such it is. But in the Resurrection it shall be elevated to an higher state of perfection, made a *spiritual* body, *raised in power*. Not in respect of *substance*, as if the *body* should be turned into a *spirit*, or into an *Aery, Ethereal Substance*, (as some have fondly imagined,) but in respect of the *Qualities* and *Perfections*, which it shall then be endued with. It shall then subsist without the help of naturall *supports*: neither shall it thenceforth be subject to any such naturall *infirmities*. *That which was sown in weakness, shall be raised in power*, 1 Cor. 15.43. The body shall be maintained in that state to which it is raised by the continued influx of a supernaturall power, so as the person shall thenceforth live after a sort an *Angelical Life*, according to that of our Saviour, *Mat.* 22.30. *In the Resurrection, they neither marry, nor are given in marriage, but are as the Angels of God in heaven.*] Not standing in need of any *natural*, much lesse *carnal* comforts, or contentments, such as the flesh was here delighted in. In which respect also the *body* may be said then to be a *spiritual* body, in as much as it shall then be freed from all *carnal desires*, being wholly subject

subject to, and ruled by the *Spirit*. Thus shall Believers be raised to a spirituall life.

3. A glorious life.

3. And that (in the third place) a *glorious* life. Such was the life of *Jesus Christ*, to which he was raised. A *Preludium* whereof he shewed unto some of his *Disciples* in that his *Transfiguration* upon the Mount, *Mat.* 17. 2. *He was transfigured before them*, (saith the Text,) *and his face did shine as the sun, and his raiment white was as the light.*] A dark representation of that transcendent light & glory, wherein to he was to enter, and wherof he was to be swallowed up after his Resurrection. *Ought not Christ to suffer these things, and so to enter into his glory?* (saith he to his Disciples.) *Luke* 24. 26. This he did upon his *Ascension* into heaven. From thenceforth he enjoyed a glorious life, even his body being made a *glorious body*, (as the Apostle calls it,) *Phil.* 3. 20. ζῶμα δόξης, a *body of glory*: Such was his Resurrection.

And herein shall the *Believer's Resurrection* answer his. It shall be a *Resurrection unto Glory*. [*It is sown in dishonour, it is raised in glory*, (saith the Apostle of the body of a believer,) *1 Cor.* 15. 43. To which that of the same Apostle answers, *Phil.* 3. *last*. *He shall change our vile bodies, that it may be like unto his glorious body*.] The bodies of God's Saints whilest they live, are *vile bodies*, σώματα τῆς ταπεινώσεως, *bodies of abasement, vileness*, (as the Originall there hath it,) subject to manifold

ful infirmities, diseases; some of which are so loathsome, as may well denominate them vile bodies: much more when they are *dead*. The *soul* being departed, (which was as *salt* to them whilest it dwelt in them,) now they become putrifying, stinking carcasses, fit for nothing but to be removed out of sight. Thus are they *sown in dishonour*, buried out of sight, that they may not be noisome and offensive to the living. But they shall be *raised in glory*, *glorious* bodies; made in their measure conformable to the glorious body of Jesus Christ, partaking with him in the *same glory*, the same for *kind*, though not for *degree*. A representation hereof we see in *Moses*, who having been with God for a time in the *Mount*, he came down with his *face shining*, Exod. 34. 30. *Behold the skin of his face shone.*] By the reflex of the divine Glory which he there beheld, his face became *glorious*, (as the *Greek* there translates it, and the Apostle alledgeth it, 2 *Cor.* 3. 7.) Even so shall the *bodies* of God's Saints, when they shall come to stand in the presence of their glorified *Saviour*, beholding his *glory*, (which they shall do, *Father, I will that they also whom thou hast given me be with me, where I am, that they may behold my glory which thou hast given me*, John 17. 24.) they shall be transformed into it. [*We know that when he shall appear, we shall be like him*, (saith Saint *John*,) *for we shall see him as he is*, 1 John 3. 2. Like him in *glory*: *When Christ who is our life shal appear, then shal we also appear with him in glory*, Col. 3. 4.

4. Last-

4. An Eternal life.

4. Lastly, This life being a glorious life, it shall also be an *eternall* life. Such was the life of *Jesus Christ*, (as I shewed you;) *Christ being risen from the dead dieth no more*. And such shall the Resurrection of all that are Christs be: *This corruptible must put on incorruption, and this mortal must put on immortality*, 1 Cor. 15.53. As the death of the *wicked*, to which they shall be raised, shall be *eternall*; *Their worm dieth not, and their fire goeth not out*, Mar. 9.44. So shall the life of the *righteous*: *They shall go into everlasting punishment, but the righteous into life eternall*, Mat. 25. *last*. In this respect also they are said to be ἰσάγγελοι, *like unto, or equall to the Angels*, Luke 20. 35, 36. *They which shall be accounted worthy to obtain this world, and the Resurrection from the dead*, (viz. this Resurrection of life) *They neither marry, nor are given in marriage*, (there is no need of *generation* in heaven, where there is no *corruption*,) *neither can they die any more, for they are equal unto the Angels, and are the children of God, being the children of the Resurrection*, viz. of this blessed Resurrection, the *Resurrection of the just*, which carrieth with it a resemblance of the Resurrection of *Jesus Christ*. And thus I have dispatched the Doctrinal Part of this first Proposition here held forth unto us: *viz. That Believers are, and shall be made conformable to Christ in his Resurrection*. They are so here in their *first*, they shall be hereafter in the *second Resurrection*.

And

And this Conformity of theirs floweth from Christ and his resurrection.] There is the second *Proposition*, which I shall dispatch with all possible brevity, and so come to the *application* of both together. [*The Believers conformity to Christ in his resurrection, floweth from Christ and his resurrection.*] So much is insinuated in the phrase in the Text (as I shewed you.) To be *Ingrafted with Christ in the likenesse of his resurrection*, is to be made partaker of such a resurrection as resembles his; and that by a vertue flowing from him, and his resurrection. Thus doth the *Graft* grove with the *Stock* in the Spring time, and that by a *vertue* which it receiveth from the Stock. And thus is the Christian raised by a *vertue* flowing from *Christ*, into whom hee is ingraffed: Christ himself being the *principal Efficient* cause of this resurrection. That he is so, wee shall need no other testimony then that of his own, *John* 11. 25. *I am the Resurrection and the Life*:] that is, the author and worker of the resurrection: so he is both of the *first* and *second* resurrection: The Author both of *spirituall* and *eternall* life to the Beleever. *In him was life* (saith St *John*, speaking of Christ) *John* 1. 4. It was so, and is so, and that *originally*, as water in the fountain. Thus was *naturall* life in the *Father*; thus is *spirituall* and *eternall* life in the *Son*, *as the Father hath life in himself, so he hath given to the Son to have life in himself*, John 5. 26. God the Father being himself the originall

Propos. 2. This Conformity floweth from Christ, and his Resurrection.

Christ the principal Efficient of this resurrection in the believer.

small and beginning of *natural subsistence* and life in all the creatures, he hath given to his Son *Christ* as *Mediator*, that he should be the Author of *spirituall* and *eternall* life to all that are given to him, to call his Elect, quickning whom he pleaseth. *As the Father raiseth up the dead, and quickneth them, even so the Son quickneth whom he will.* (So you have it ver. 21. of that 5th chap. (And hence it is that he is called a *quickning spirit*, 1 Cor. 15. 45. *The first man Adam was made a living soul, the last Adam was made a quickning spirit*, ἐις ζωοποιοῦν. *Jesus Christ* being the *Head* and *Root* of all his Elect, is appointed by God to be the author, and procurer, and conveyer of spiritual and eternall life unto his off-spring, by the communication of his Spirit to them, which both *first* quickneth the dead, and *after* raiseth them perpetually. Neither of which the *first Adam* could do. He indeed lived a *natural* life himself, and did, in a natural way, by way of *propagation*, convey a natural life to his Posterity; but he could not preserve that from much lesse restore it to himself or them, it was but only a *living soul*. But *Christ* is a *quickning Spirit*, quickning dead souls, and quickning dead bodies; the Author both of the *first* and *second* resurrection.

Christ the author of the first Resurrection.

Of the *first resurrection*, viz. the resurrection of the *Soul*. This he effects from, by, and through *Jesus Christ*. So much our Apostle willeth them to take notice of,

and

and acknowledge, ver. 11 of this *Rom. 6.* *Likewise reckon ye your selves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*] That believers are alive unto God, that they live a spirituall life, this they owe unto *Jesus Christ*, and are to attribute to him, as being the *root* of their life. So much the phrase in the Originall imports, which is not ἀπὸ θεοῦ, but τῷ θεῷ, *In Jesu Christ*: Even as the *Graft* liveth in the *stock*, so is the believer alive unto God *in Jesus Christ*, receiving from him that vertue whereby this life is begun, maintained, perfected in him. This it is to be *quickned with Christ*, Col. 2. 13. and to be *risen with Christ*, Col. 3. 1. viz. not onely to be quickned and raised as Christ was, but to be quickned and raised by a power and vertue flowing from him, and his resurrection. This is that *vertue* which *Paul* so earnestly desired to be made partaker of, *Phil.* 3. 10. *That I may know him, and the vertue of his resurrection,* τὴν δύναμιν τῆς ἀναστάσεως: that is, that power and vertue whereby Christ himself was raised from the dead: or, a power and vertue flowing from his resurrection, working the like effect in himself, in raising him to the life of *grace* here, and *glory* hereafter. This *spirituall life* is the fruit of Christs resurrection: so may we understand that place of the Apostle Saint *Peter*, 1 *Pet.* 1. 4. where he saith of believers, that *They are begotten again to a lively hope, by the resurrection of Jesus Christ.*] So they

are

are, not onely in respect of *assurance* of their Resurrection unto *eternal life*, whereof the Resurrection of Christ is the pledge; but also in regard of their *New-birth* it self, which is a fruit of Christ's Resurrection, wrought in them by a vertue flowing from Christ, being risen from the dead.

Of the second Resurrection.

2. And as their first, so their *second Resurrection*. Hereof the Resurrection of Christ is not only the *Pattern* and *Pledge*, but also the *Cause*. So the Apostle sets it forth, 1 Cor. 15.21. *Since by man came death, by man also came the Resurrection of the dead.*] *Adam* being the *Head* and *Root* of all *mankind*, did transmitted his sin and death unto all his Offspring, all that were in him when he so sinned and died: Even so *Christ* the *Head* and *Root* of all his *Elect*, he communicates his *righteousnesse* and *life* to all that are in him. This he *merited* for them by his death; and this he *applieth* and *conveyeth* to them through his Resurrection. [*As in Adam all die, so in Christ shall all be made alive*; (so the Apostle goeth on,) *ver.* 22. *All*, viz. that are in Christ. As for others, it is true, they shall be raised again, and that *by* Christ, viz. by the power of Christ as a Judge. *The hour is coming, in which all that are in the graves shall hear his voice, and shall come forth*, John 5. 28,29. But those which are Christs shall also be raised up *in* him, ἐν τῷ Χριστῷ. Being *in* him, they shall be raised up *in* him, by a vertue flowing from him, as from the *Head* to the *members*,

…ches, to run the root to the branches. Here…
…mortal men dead bodies be quickned, raised, changed. *He shall change our vile body,* (saith the Apostle) *Phil. 3. last.* This is the work of Jesus Christ, which he shall effect, *According to the working whereby he is able to subdue all things to himselfe.*] κατ' τὴν ἐνέργειαν, according to that efficacious working of a mighty power. A power not unlike that which the story tells us, went forth from him upon the woman touching his garment, *Mark 5.30. Jesus knowing that vertue had gone out of him.*] ἐνεργουσαν, not an *Adventitious* vertue, such as God was pleased to put forth at the request of his Prophets, but it was a power residing in Christ, and so issuing from him as efficacious way for the healing of her infirmity. Even such a *power,* such a vertue shall go forth from *Jesus Christ* at the last day, for the quickning and raising up all those who have here touched him by a true and lively faith. Such as are *buried with him,* shall be *raised up by him.* Even as the story tells us of that *dead man* who was cast into the Prophet *Elisha's* Sepulchre, *2 King. 13.* and upon the *touch of his bones* he *revived, and stood upon his feet.* Even so shall all those who are here buried with Christ by mortification, they shall be raised up unto a spiritual life here, and to an *eternal* life hereafter; and all this by a vertue flowing from him. Being *engrafted in the likeneſſe of his death, they shall be alſo in the likeneſſe of his re-*

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resurrection. And thus have I passed through the *Doctrinal* Part of these two Propositions, or Conclusions. The *Practical* Part is yet behind; wherein I shall desire you to go along with me with your best attentions, lending us not onely your *ears*, but your *hearts*.

Applic. Enquire whether we be made partakers of this Resurrection.

Use 1. What hath been spoken (in the first place) I shall bring it home by way of *Enquiry*. We have heard what ones all true *believers*, all that have *union with Jesus Christ*, all that are truely *engrafted* into him, are: How they are *made conformable to him*, (as in his *death*, so) in his *resurrection*: As in the one by *mortification*, dying unto sin; so in the other by *vivification*, rising to newnesse of life. Now every of us put the question to ourselves, *Numnam ego talis?* Am I such a one? Am I thus *engrafted* with Christ in the likenesse of his resurrection? This we are all of us *Sacramentally* in our *Baptisme*; which being a Sacrament of our *Insition*, or engrafting into Christ, represents unto us, (according to the twofold Ceremony used in the first institution of it, *viz.* *Immersion*, and *Emersion*) a twofold mystery, *viz.* *Mortification*, and *Vivification*; both which we meet with in the verse before the Text. [*We are buried with Christ by baptisme, that like as he was raised from the dead by the glory of the Father, even so we also should walk in newnesse of life.*] But are we so *really* and *spiritually*? If we are, then may we comfortably assure our soules of our *union* with Jesus Christ, and consequently

quently of our Interest in the merits of his death unto our *Justification*, of which the Apostle discourseth in the *Chapter* foregoing. Certainly, this *communion* is a fruit of our *union*; an undoubted evidence that we are engrafted into Christ, if we be thus raised up with him.

So are *all*, and *only* the true *members of Jesus Christ*. When *Christ* rose out of the grave, he left none of his *members* behind him, True, the *grave-cloaths* he did: these *Peter* and *John* found in the Sepulchre, when they came to visit their Lord there, *John* 20. 6,7. *They saw the linnen cloaths lying, and the napkin which was about his head, wrapped together in a place by it selfe.*] But the *body* was gone, not a member of it left. Thus there are many who *cleave* unto *Christ*, and unto his *mystical Body* in an outward profession, (as those *grave-cloaths* did to his *natural* body,) who upon a strict scrutiny, will be found still lying in the grave of sin. But not so any of the true *members* of Christ. All that have a true reall Spirituall *union* with him, they have also a *communion* with him, and *conformity* to him in his resurrection. They are made partakers of this *first Resurrection*, which carries with it a resemblance of his resurrection. Now, is it so with us? Are we thus *engrafted with him in the likeneſſe of his Resurrection?*

Which is common to all, and proper only to the members of Christ.

Queſt. But how shall we know whether we be, or no?

How this shall be known?

An usefull Question.

Ans. A Question not unusefull; The rather, in regard that there are many who deceive themselves herein, taking shadowes for substances. Even as *Saul* judged of *Samuel*, & his *Resurrection*, 1 *King.* 28. 12. He thought it to have been the *true Samuel*, and a *true Resurrection*; when it was nothing but a *spectrum*, an *Illusion*. And as *Herod* thought of *John the Baptist*, that he was *risen from the dead*, when there was no such matter, *Mat.* 14. 2. Thus do many judge of themselves; they flatter their own hearts with an apprehension of a *Resurrection*, that they are raised from the grave of sin, whereas in truth, their souls still lie rotting, and putrifying, and stinking there. That none of us may be mistaken in a matter of so great consequence, and concernment, let me present you with some evidences whereby the truth of this *Resurrection* may be discerned where it is, and our selves may certainly know whether we be made partakers of it, or no.

Evidences of the first Resurrection.

Enquiry, 1. Have we heard that voice of Christ.

1. In the first place then, Have we ever *heard the voice of Christ*, or no? By this means it was that *Lazarus* his body was raised from the grave, *John* 11. 43. by the voice of Christ speaking to him, and calling upon him. And by the same means shall the *generall Resurrection* at the last day be effected. *The hour is coming, in which all that are in their graves shall hear his voice, and shall come forth*, John 5. 28, 29. And by the like means is this *first Resurrection* wrought.

wrought. *The houre cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear it, shall live:* so you have it *verse* 25. of that *Chapter*, our Saviour there speaking of the *first Resurrection*, (as I have already shewed you.) Now, have we ever heard this *voice of Christ?* Have we heard Christ speaking to us in his *word?* The voice of his *Ministers* we have often heard, but have we ever heard the voice of *Christ?* Fares it not with some of us as it did with young *Samuel*, who had often heard *Elie's* voice, but had never heard *the voice of the Lord:* and therefore he is said as yet not to *know the Lord*, 1 Sam. 3. 7. *viz.* by way of extraordinary Revelation, by voice and speech. Is it not so with some of us? we have often heard *Elie's* voice, but have we ever heard the voice of the *Lord?* We have often heard the voice of Christ's *Ministers*, but have we ever heard the voice of *Christ* himselfe? We have heard the one sounding in our *ears*, but have we heard the other entring into our *hearts*, awakening us from our dead sleep?

As it is in *sleep*, so it is in *death*, (whereof sleep is the image,) the *body* first *awaketh*, before it riseth out of the bed or grave: *Many of them that sleep in the dust of the earth shall awake*, (saith *Daniel*, speaking of the generall Resurrection.) *Dan.* 12. 2. And thus is it in this *first Resurrection*. Before the soul can

arise, it must *awake: Awake thou that sleepest, and stand up from the dead*, Ephes. 5. 14. Now, have we heard the voice of Christ *awakening* us? Have we found such an effectuall work of the word upon our hearts? rousing us out of the dead sleep of our sinfull security, opening our eyes, making us truely apprehensive and sensible of our present condition, causing us to look about us, and to entertain serious thoughts about a *Resurrection*, of getting out of the state of sin, into a state of grace? Have we heard the voice of the *Law*, and the voice of the *Gospel* & *Christ* speaking in both?

In the Law. Have we heard the voice of the *Law*? *Christ* speaking to us as he did to *Israel* at Mount *Sinai*, where *his voice shook the earth*, Heb. 12. 26. which it did both *literally*, shaking the *mountain*, Exod. 19. 18. and *metonymically*, shaking the *persons* that heard it: *So terrible was the sight, that Moses said, I exceedingly fear, and shake*, Heb. 12. 21. Now, have we heard such a voice? Have we found at any time such an effect in the word? so shaking us, making such an *earthquake*, such a *shaking* in our souls? In the vision which *Ezekiel* saw of the *Resurrection of those dead and dry bones*, Ezek. 37. it tells us that before they were quickned and raised up, there was a *noise*, and a *shaking*, ver. 7. And the story informs us concerning those which seconded Christ, and attended upon him in his Resurrection, Mat. 8. 27. that before their Resurrection, the *earth did quake, and the rocks rive, and then the graves*

were

were opened, and many bodies of Saints which slept, arose, & came out of the graves, &c. v. 51. 52 53. Such *Preparations* God is pleased oftimes, and for the most part to make use of, in the working of this *first Resurrection*. Not that hee is tyed to an *uniformity* in his way of working, alwaies to work after the same manner. No, his dispensations (as in other of his works, so) in this are various. But ordinarily so it is. Before dead soules arise and come out of the grave of sin, there is a *shaking*, and an *Earthquake*, and a rending *of the Rocks*. God prepares the hearts of his people for this blessed work by some degree of a *Legall contrition* and *compunction*; giving the soul to feel somewhat of the *spirit of Bondage*, letting into it some sense and apprehension of sin, and the wrath of God due unto sin.

After this cometh the *still voice*; As it was in *Eliahs* vision at Mount *Horeb*, 1 Kin. 19. 11, 12. *After the whirlewind, and the Earthquake, and the fire, came the still small voyce.*] Thus fareth it ordinarily in the work of *Conversion*. After the *Whirlewind*, and the *Earthquake*, and the *fire* of the *Law*, cometh the *still voyce* of the *Gospell*, quieting the soul with the offers of grace and mercy, letting into it some comfortable apprehension of Reconciliation with God through Christ; withall exciting it to lay hold upon that mercy, and to indeavour to walk answerably to this newnesse of life. Now have we heard In the Gospel.

this *voice of the Son of God?* Have we heard *Christ* thus speaking to our souls, making his word effectuall unto us in this way? If so, here is an hopefull evidence that this blessed change is begun, and that we have a part in this *first Resurrection.* Whereas otherwise, are we strangers to this *voice?* never felt any such power in the word? We may justly conclude our selves strangers to this blessed work; surely we are as yet in our graves, under the power of a spirituall death.

Enquiry. 2. Have we received the spirit of Christ.

2. Let a second enquiry be, Have we received *the spirit of Christ?* we know by what meanes it is that the *dead body* is raised, by putting a spirit into it. Thus we read of *Jairus his daughter*, Luk. 8.55. After that Christ had called upon her, saying, *Maid arise, her spirit came again* (saith the Text) *and shee arose straightway.* By a like meanes doth Jesus Christ effect this *Resurrection* of the soule by putting his spirit into it. By this meanes was his own *Body* raised, *Hee was put to death in the flesh, but quickned by the spirit*, 1 Pet. 3. 18. *viz.* that divine and eternall spirit which dwelt in his humane nature: And by the same meanes are *dead soules* quickned. By this meanes were those *dry bones* made to live again, *Ezek.* 37.5. *Behold* (saith the Lord) *I will cause breath to enter into you, and you shall live.* Now what were those *dry bones?* and what was this *Breath?* you may see the Interpretation of both in the sequels. *These bones are the whole house of Israel*, ver. 11. *And*

ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and yee shall live. ver. 13, 14. This is the *Breath* put into these dry bones, even the *spirit of God* put upon his people being then in *Babylon*, causing them to live again, restoring them to a flourishing condition. By the same meanes doth Christ cause *dead soules* (being *Captives unto sin*) to *live*, by putting his *Spirit* into them. Hence is it that he is called a *Quickning spirit*, 1 *Corin.* 15.45. Because by this meanes hee shal quicken the dead *Bodies* of his Saints at the last day, *Hee shall quicken your mortall Bodies by his spirit which dwelleth in you*, Rom. 8. 11. And by the same meanes hee now quickneth *dead soules*, by communicating his *Spirit* unto them: Which in this respect the Apostle calleth, *The Spirit of life*, Rom. 8. 2. Now then, have we received this *Spirit*? It was *Pauls* question to those new *Converts*, Act. 19. 2. *Have ye received the Holy Ghost?* This he spake concerning the *Extraordinary gifts* of the Spirit which flourished in the Church at that time. Let me propound the same question in a more ordinary sense: *Have we received the Holy Ghost?* Have we received the *Spirit of Christ?* As it was *Pauls* question to his *Galatians*, Gal. 3. 2. *Received ye the Spirit by the works of the Law, or by the hearing of faith?* Taking it for granted, that they had received the Spirit. And so have all those

those who have any true union with *Jesus Christ*, *If any man have not the spirit of Christ, he is none of his*, Rom. 8. 9. Now have we received this spirit by the hearing *of faith*? Have we so heard the voice of Christ in the doctrine of faith, the Gospell, as that we have received the spirit of Christ? if so, questionlesse this Spirit will have the same operation and effect in our *soules*, that it had in the *Body of Christ*. As it raised up the one, so it will raise up the other. Whereas otherwise, being voyd and destitute of this Spirit of Christ, we may (like dreaming men) fancy and imagine our selves to be risen, but we are yet in the grave.

This Quickning spirit how discerned.

Question. But the Question here will runne on, How shall we know whether we have received this *Quickning Spirit*, or no. A Question that will be very usefull in the resolution of it. The rather, because there are so many who pretend to this *spirit*, (never more then at this day) who yet are meere strangers to it.

By the fruits and effects of it.

Answer. For your satisfaction, know that this *Quickning spirit*, where it is, discovers it selfe by the *fruits* and *effects* of it. Of these fruits and effects I might name many; I shall only single out three of the Principall, which will be properly usefull to our present purpose. This Quickning Spirit where it dwelleth in the soul, it is to it a *Spirit of Illumination*, a *Spirit of Faith*, a *Spirit of Sanctification*.

Which in working this Resurrection, are three.

A threefold work where-

by

by the Spirit effecteth this first Resurrection in the soul: being to it, first, a Spirit of *Illumination*: secondly, of *Faith*: thirdly, of *Holinesse*.

1. A Spirit of *Illumination*. Here is the beginning of this work, it beginneth in *Light*, even as in the *first Creation*, the first born of Gods works was *Light*, *God said, Let there be Light*, Gen. 1. 3. So is it in this *new Creation*, the first work is *Light*: *The Light shineth in darkenesse*, John 1. 4. a new light shining into the soul of man, which since the fall is become a dungeon of darkenesse. As it was with *Peter*: when *God* sent his *Angel* to fetch him out of *Prison*, Acts 12. 7. *he caused a light to shine in the prison*. So is it with dead souls, when God sendeth his *Angell*, his *Minister*, to fetch them out of the *prison*, the dungeon of the grave, he causeth a *light* to shine forth unto them; A supernaturall light, the light of divine and heavenly knowledge to shine forth into their Hearts. *God who commanded the light to shine out of darknesse hath shined into our hearts*, (saith the Apostle,) *to give the light of the knowledge of the glory of God, in the face of Jesus Christ*, 2 Cor. 4. 6. Gods *Ministers* being his Instruments in the work of Conversion) they communicate that light of knowledge unto others which themselves have received, making known the glorious grace of God shining in the face of Jesus Christ, revealed and manifested in and by him: without which *Illumination* there is no *Regeneration*.

1. It is a Spirit of Illumination.

Hence

Baptisme anciently called φώτισμος, Illumination, and why?

Hence was it that the *Greek* Fathers anciently called Baptisme, (which is the Sacrament of *Regeneration*,) by the name of φώτισμος, *Illumination*; taking the ground of it (as is conceived) from that of the Apostle, *Heb.*6.4. where he speaks of those that were *once enlightned*, φωτισθέντας, which the *Syriack* renders, *qui ad baptismum descenderunt*, such as had been *baptized*. And not unfitly may it be so called, in as much as all those who are *baptized* with the *Holy Ghost*, they have their minds illustrated with the beams of this divine and heavenly light. Without such *illumination*, no *regeneration*. Hence is it that the twofold state of man, the state of *nature*, and the state of *grace*, are called the one *darknesse*, and the other *light*: *Ye were sometimes darknesse, but now ye are light in the Lord*, Ephes.5.8. And the work of *Conversion* is described to be a *turning from darkness to light*, Acts 26.18. and a *calling out of darknesse into a marvellous light*, 1 Pet.2.9. Now, have we received this Spirit of *Illumination*? Hath this light shined forth unto us? shined into our *minds*, and shined into our *hearts*? Into our *minds*, enlightning our *understandings* with some measure of *spiritual knowledge* in spiritual & heavenly mysteries? Certainly without this there can be no true work of *Conversion*, no spiritual *Resurrection*. God doth not bring men out of their graves blindfold; He first openeth their eyes: *Paul was sent to the Gentiles, to open their eyes*, Acts 26.18. *to turn them*

Leigh. Critic. sacra.

Grotius Beza ad loc.

them from darkneſſe to light; from the darkneſſe of ignorance to the light of knowledge, which ſhineth into the mind. And into the *heart*; *He hath ſhined in our hearts*, (ſaith the Apoſtle,) *εν ταις καρδιαις ημων*. And ſo he doth in the hearts of his people, giving them not onely a *ſpeculative*, but an *affective* knowledge: not onely to know the truth, but to be affected with it, to love it, believe it, embrace it, to *receive a love of the truth*, (for the want of which thoſe Apoſtates fell away, 2 *Theſſ.* 2. 10.) Now, hath this light thus ſhined not onely into our *minds*, but into our *hearts*? then may we conclude, that we have received the Spirit of Chriſt, even this *quickning ſpirit*, beginning this work of a ſpirituall reſurrection in our ſouls. Whereas otherwiſe, Do we ſtil *ſit in darkneſſe*? ſurely, we are as yet *in the ſhadow of death*.

2. This *Quickning Spirit*, is a *Spirit of Faith*. So it is to all who have any part in this firſt Reſurrection. *We having the ſpirit of faith*, (ſaith *Paul* to his *Corinthians*) 2 Cor. 4. 13. that is, the Spirit of God, working faith in the ſoul. This it doth in all whom it quickneth; firſt, revealing Chriſt unto them, then it inclineth their hearts to cloſe with him upon thoſe Goſpel terms upon which he is offered, to receive him as a *Saviour*, and as a *Lord*. And ſo it uniteth them unto him, *ingrafting* them into this *Stock*, from whence they receive this *quickning vertue*, and

2. A Spirit of Faith.

and are made conformable to Christ in his resurrection. This is conveyed unto believers through *faith*. [*That we might receive the promise of the spirit through faith*, (saith the Apostle, *Gal.* 3. 14.) The *Promise* he there speaketh of, is the promise of the *Spirit of Regeneration*, (as *Diodate* expounds it.) This is the promise which the *Prophets* make such frequent mention of, *Isai.* 44. 3. *Jer.* 31. 33. &c. Now this promise of the spirit is received by *faith*, faith on *Jesus Christ*, which is the *purifying grace*, [*Purifying their hearts by faith*, Acts 15. 9.] The *sanctifying grace*, [*Them which are sanctified by faith in me*, Acts 26. 18.] and the *quickning grace*, by and through which this spirituall life is conveyed from Christ into the soul. Expresse is that of our Saviour, *John* 11. 25. *I am the resurrection and the life, He that believeth on me, though he were dead, yet shall he live.*] Though he be dead in sin, yet shall he live a spirituall life upon his believing. Which life is therefore called the *life of faith*, because faith is both the *beginning*, and the principall *Act* of this life. *The just shal live by his faith*, Rom. 1. 17. *The life which I now live in the flesh, I live by the faith of the Son of God*, Gal. 2. 20. *He that dieth and believeth on me*, (saith our Saviour) *ver.* 26. of that 11th of *John*, speaking of this spirituall life, whereof faith is both the first and principall *Act*.

Now, have we received this *Spirit of Faith*? Have we felt this work of the spirit upon our

hearts,

hearts, drawing and inclining them thus to receive *Jesus Christ*, thus to close with him, thus to rest upon him, thus to give up our selves unto him? If so, surely we are in the number of those that have part in this *first Resurrection*. Otherwise, being yet in a state of *unbelief*, we are also in a state of *death*.

3. This *Quickning* Spirit is also a *sanctifying spirit*, a *spirit of sanctification*. Such was the spirit whereby *Jesus Christ* was raised. *He was declared mightily to be the Son of God, according to the spirit of sanctification, by the resurrection from the dead*, Rom. 1. 4. That Spirit which raised up *Jesus Christ*, was the same divine spirit which sanctified his humane nature wherein it dwelt. And such is this *quickning Spirit* to all in whom it dwelleth. Being to them a Spirit of *Faith*, it is also to them a Spirit of *Sanctification, purifying their hearts through faith*. Hence is it that the Apostle puts these two together, *Sanctification of the spirit, and belief of the truth*, 2 Thes. 2. 13. *Faith* and *Holiness* never go asunder. Where the Spirit of Christ is a *Spirit of faith*, it is also a *Spirit of holiness*, changing the heart, putting into it a new quality of *holiness*, turning the bent of it from and against all sin unto holiness and righteousness, working in it an unfeigned hatred of the one, and love to the other.

3. A Spirit of Holiness.

Now, have we received this *Spirit* also? Do we find such an inward change wrought in

in our hearts? Do we find the *Law of God* a Law of Holineſſe written upon them? A law contrary to the *law of ſin*; ſo the Apoſtle calleth that ſinfull corruption which dwelleth and reigneth in all unregenerate perſons, commanding evill actions, as it were, with authority, putting the ſinner upon them, inclining, and after a ſort, forcing him to the committing of ſin, *Rom.* 7. 23. *The law of ſin which is in my members.*] Now, have we received a law contrary to this? a *law of holineſſe*, having the clean contrary effects, commanding with authority that which is holy and good, putting us upon it, carrying the ſoul with a ſtrong impulſion towards it, turning the bent of the heart that way? ſo as that we can ſay with the Apoſtle, that *with our inward man we delight in the law of God*, Rom. 7. 22. that *with our mind we ſerve the law of God*? ver. 25. If ſo, ſurely, this is no other but *that law of the ſpirit of life in Chriſt Jeſus*,] (as the ſame Apoſtle calleth it,) *Rom.* 8. 2. The law of this quickning ſpirit communicated from Chriſt, as from the Head unto his members, quickning and raiſing them up unto this ſpirituall life. Whereas otherwiſe, are we ſtill under the *law of ſin*? certainly, we are alſo under the *power of death*. So much the Apoſtle inſinuates in the next words, where he puts theſe together; [*the law of ſin, and death*:] He that is freed from the one, is freed from the other. But he that is under the power of the one, under the

the power of *sin*, is also under the power of the other, under the power of *death*. Thus have you a second evidence whereby we may all of us judge of our selves, whether we be engrafted with Christ in the likenesse of his Resurrection: *viz.* Have we received the *Spirit of Christ?* a Spirit of *Illumination, Faith, Sanctification?*

Take a third. *Do we live the life of Christ?* This do all that are raised with Christ, they are in their measure made conformable to him in his life; In their lives expressing his *vertues*: *Ye are a chosen generation, &c.* (saith Saint *Peter*, speaking to believers,) *that ye should shew forth the vertues of him who hath called you out of darknesse into his marvellous light*, 1 Pet. 2. 9. This do those who are raised with Christ, they shew forth the *vertues of Christ*; that is, (as some expound it, and that not improperly,) they do in their lives and conversations expresse those graces and vertues which were so eminent and exemplary in him. They not onely *have* them, but they *hold them forth*. They do ἐξαγγέλλειν, the word properly signifieth *prædicare*, to *preach*. So clearly do they expresse the vertues of Christ, that their *lives* are as so many *Sermons* upon the life of Christ: each a counterpane to that Originall. This do all who are risen with Christ, they propound Christ as a pattern for their imitation, practising his vertues to the life.

Enquiry 3. Do we live the life of Christ?

Shewing forth his vertues by way of imitation.

Quest. What vertues?

Imitable vertues in Christ.

Anſ. The imitable *vertues* in Christ were many: I ſhall inſtance in ſome of the chief; and thoſe I ſhall but touch. His *Inoffenſiveneſſe, Meekneſſe, Patience, Humility, Obedience, Love, Mercy, Contempt of the world, Heavenly-mindedneſſe:* All theſe were eminent in the life of Chriſt, and all theſe doth the true believer that is riſen with Chriſt ſhew forth in his life and converſation.

1. Inoffenſiveneſſe.

1. *Walking inoffenſively.* So did our bleſſed Saviour: In his whole courſe he was *inoffenſive, harmleſſe: He did no ſin, neither was their guile found in his mouth,* 1 Pet. 2. 22. *He was holy, harmleſſe, undefiled,* Heb. 7. 26. In which reſpect he is ſo often called by the name of that moſt innocent of creatures, *The Lamb of God,* John 1. 29. &c. And this vertue they which are riſen with Chriſt do expreſſe; being alſo *innocent, harmleſſe:* [*Harmleſſe as Doves,* Mat. 10. 16. *Inoffenſive,* [*Herein do I exerciſe my ſelfe, to have always a conſcience void of offence towards God, and towards men,* (ſaith *Paul*) Acts 24. 16. True it is, the world *takes* offence at them, (and ſo it did at *Jeſus Chriſt,*) but their deſire and care is not to *give* any juſt offence.

2. Meekneſſe.

2. They imitate Chriſt in his *Meekneſſe:* a vertue eminent in him: *He cometh unto thee meek.*] It is ſpoken of *Sion's King,* Mat. 21. 5. *I beſeech you by the meekneſſe and gentleneſſe of Chriſt,* (ſaith *Paul*) 2 Cor. 10. 2. In this reſpect alſo he is compared to the *Lamb:* [*He was led as a lamb to the ſlaughter,* &c. Iſai. 53.

An

And this vertue the true Christian in his measure expresseth. He is one of *the meek of the earth*, Zeph. 2.3. One that *sheweth out of a good conversation his works, with meekness of wisdom*, Jam.3.13. One that endeavoureth to restrain and bridle the *passions* of his heart, not casting the reins upon their necks, suffering them in a customary way to break forth in an inordinate manner. One that in the purpose of his heart *layeth aside wrath, anger, malice*, 1 Pet.2.1. One that is *gentle, and easie to be intreated, ready to forgive*, and forget injuries: all which were eminent in *Jesus Christ*.

3. In *Patience*. In this respect also was Christ a *lamb*, a *sheep*. His patience in sufferings was most exemplary: *He was led as a lamb to the slaughter, and as a sheep that is dumb before the shearer, so opened he not his mouth*, Isai.53. *When he was reviled, he reviled not again; when he suffered, he threatned not, &c.* 1 Pet. 2. 23. And herein the true Christian carries some resemblance of him: He is one that *in patience possesseth his soul*, Luke 21.19. Exercising this grace in all changes of conditions. *Tribulation* in him *worketh patience*, Rom. 5. 3. *Here is the patience of Saints*, Rev. 13.10. & 14. 12. They are *companions in the patience of Jesus Christ*, Revel.1.9. 3. Patience.

4. *Humility*. A vertue also most eminent in *Christ*: *Learn of me, for I am meek and lowly*, Mat. 11.29. However, *being in the form* 4. Humility.

of God, he thought it no robbery to be equall with God, (without any usurpation he might have challenged an equality with God his Father, being co-essentiall and co-equall with him in respect of his divine nature,) yet *he made himselfe of no reputation, and took upon him the form of a Servant; He humbled himselfe, &c.* Phil.2.6,7. And herein doth the true Christian resemble him, being one of *a contrite and humble spirit*, Isai.57.15. One that *humbleth himselfe in the sight of God*, Jam.4.16. Not *doing what he doth through vain glory, but in lowlinesse of mind preferring others before himselfe*, Phil.2.3. This did Jesus Christ, and this those which are risen with Christ at least, desire to do.

5. Obedience. 5. *Obedience*: Hereof was Christ the great *Exemplar*, and *Pattern*. *He humbled himself, and became obedient even to the death, &c.* Phil.2.7. *He sought not his own will, but the will of him that sent him*, John 5.30. & 6.38. the will of his Father. This he *did*, and this he *suffered*, both out of a principle of *voluntary obedience*: And in this those who are his, resemble him; they are a people *willing and obedient*, Isai.1. 19. willingly obeying God for himselfe, and those which are set over them under him, for his sake.

6. Love. 6. *Love*: *Walk in love as Christ also hath loved us*, Ephes.5.2. *He loved the Church, and gave himselfe for it*, ver.25. *Greater love hath no man then this, that a man should lay down his life for his freinds*, John 15.13. This hath Christ

Christ done, and more: While *we were yet sinners*, (*enemies*,) *Christ died for us*, Rom.5. 8. And herein are those which are Christs, conformable to Christ in their measure: They are all (in a good sense) of *the Family of Love*. Such as *love God above all*, with *all their heart*, &c. and *their neighbours as themselves*, Mat. 22. 37,39. The true Christian is one that *loveth the Lord Jesus in sincerity*, Ephes. 6.24. One that loveth the *Saints*, and that because they are *Saints*, and so consequently, *all Saints*, Ephes.1.15. One that loveth and imbraceth the *Image of God*, where-ever he meeteth with it: One that loveth his *enemies*, ready to *do good to them that hate him*; *praying for those which despitefully use him*, Mat.5.45. Thus the *same mind* is in those who are engrafted into Christ, *which was in Christ himself*, Phil. 2.4

7. *Mercy*: *Jesus Christ* was and is a *mercifull High Priest*, Heb.2.17. In the dayes of his flesh he was ready to shew mercy both to the *souls* and *bodies* of all those that sought it from him: The like bowels of mercy there are (in measure) to be found in all that are Christs: they are such as have *put on bowels of mercy*, Col.2.12. *The wisdome which is from above is full of mercy*, Jam. 3.17. 7. Mercy.

8. *Contempt of the world*: Christ was neither *covetous*, nor *ambitious*: He professeth his *Kingdom* was *not of this world*, John 18. 36. And therefore when a *Crown* was offered him, and forced upon him, he refused it, 8. Contempt of the world.

John 6.15. Disdaining to do any homage to *Satan*, though it were for all the *Kingdoms upon earth*, Mat.4.8. In this those which are Christs resemble him: They looking upon the *fashion of this world* as transitory, passing away, they *use it as not abusing it*, 1 Cor. 7.31. Not suffering their affections to run out inordinately after the things thereof: not *seeking great things for themselves*; not placing their happinesse here below.

9. Heavenly-mindednesse. 9. Lastly, *Heavenly-mindednesse*: In this sense, (though not onely in this, as *Grotius* would have it,) Christ saith of himselfe that he was in *heaven* whilest he was upon *earth*; so he tels the *Jews*, John 3.13. *The Son of man which is in heaven*:] So he was properly according to his *Godhead*, which still kept residence in heaven; and so he was according to his *Manhood*, having his *affections*, and his *conversation* there: So much his continuall discourse shewed, which from *earthly* things still ascended up to *heavenly*. And in this those which are risen with Christ, resemble him in their measure; having their πολίτευμα, their cheife *negotiation* and busnesse in Heaven, (as I shewed you lately from *Phil.*3.20.

Grotius Com. in John 3.13.

Thus we see how they who are risen with Christ, *live the life of Christ*, expressing all the aforesaid *vertues* in the course of their lives and conversations. Now, put the Question to our selves, Do we this in our measure? Are the like *fruits* to be found in us? If so, surely

surely these are no other but fruits and consequences of this first Resurrection: But if otherwise, If our lives carry no such, but contrary impressions; not expressing the *vertues* of the *second*, but altogether the *vices* of the *first* and *old Adam*; certainly, we are as yet under the power of the *first*, bound over unto the *second death*. Many other *Shibboleths* might I give you, whereby those which have any part in this *first Resurrection*, may be differenced from them which have not. But these may be sufficient.

This triall being made, two sorts of persons will come now to be dealt withall: Such *as yet have no part in this first Resurrection*: Such *as have*. Let me speak to them severally: I begin with the former.

1. Such as are yet *in the grave of sin*; under the power of a spirituall death, strangers to this first Resurrection: let me speak unto you in the like language that our *Saviour* did once to *Lazarus*, John 11. 43. *Lazarus, come forth*: or as *Peter* did to *Dorcas*, Acts 9. 40. *Tabitha, arise*:] Come ye forth of that grave of sin, wherein your souls lie putrifying and corrupting: Arise, stand up from the dead. So the Apostle cals upon those in your condition, *Ephes.* 5. 14. *Awake thou that sleepest, and arise from the dead.*] *Awake*, ἔγειρε, the word (as both *Beza* and *Grotius* note upon it) properly signifieth the *awakening* of a *drunken man*, that is, *somno vinóque sepultus*, buried (as it were) in sleep, and

1. Application to such as are yet in the grave of sin.

Let them awake and arise from the dead.

and wine; his coming to himselfe again. As it is said of *Noah*, Gen. 9.24. *Noah awoke from his wine*. And so the Prophet *Joel*, speaking to the *Drunkards* of his time, he bids them *awake*: *Awake ye drunkards*, Joel 1.5.10 In the like language the Apostle there speaketh to the *Christians* of his time, who were corrupted in their judgements with that pestilent errour of *Saducaisme, denying the Resurrection of the dead*, affirming the *Resurrection* mentioned in Scripture to be no other but the *renewing of the world by the Gospel*, and the *spirituall Regeneration of the soul* by the grace of God, (an errour hatched in those times, and revived in ours, even amongst our selves.) This *errour* the Apostle there looketh upon, (as we may do upon all errour) as having in it an *inebriating property*, intoxicating and stupifying the souls of them that were possessed with it; and thereupon he calls upon them to awake from that drunkennesse. Ἐκνήψατε δικαίως, *Awake unto righteousnesse*, or *righteously*: that is, so awake, as that you may henceforth live and walk as becometh *Saints*, in *holinesse* and *righteousnesse*. The same say I to all *habituall* and *customary sinners*; such whose soules are cast into this dead sleep, in whom *custome* in sinning hath taken away the *sense* of sin; (and I wish I could speak loud enough, so speak as you might hear me:) *Awake you, Awake from sin unto righteousnesse, Awake, arise, stand up from the dead, that Christ may give you light and life.*

Motives

Motives to presse this *Motion*, I shall not use many: Take one for all. *Except you thus arise, better never arise*: Except you thus *arise here*, better never *arise hereafter*: Unlesse you have your part in this *first Resurrection*, better you should never have your part in the *second Resurrection*. This later you shall have, your *bodies* shall be raised again at the last day: O that you may then *awake unto life*, that your *Resurrection* may be unto you a *Resurrection of life*; awake, arise here: *Many that sleep in the dust of the earth shall awake*, (saith *Dan.* 12.) but how? *some to everlasting life, and some to everlasting shame and contempt*, Dan. 12.2. Now, I know there is none of you, but would willingly have your portion with the former of these, to awake in the *Morning of the Resurrection* unto *everlasting life*: That you may so do, *awake here*; Awake and arise from *sin*, unto *righteousnesse* and *holinesse* here; otherwise, never look to awake to *life* and *happinesse* hereafter. They, and only they shal be exempted from the *power of the second death*, who have their *part in this first Resurrection*, Rev. 20.6.

Motive. Better never rise, then not thus arise.

To let in the Motion, that it may enter and take place with those whom it concerneth, give me leave in the next place, to meet with a *shift* or two, whereby men do use to bear off the blow, to evade the force of this Exhortation: We *will awake and arise*, (say some,) but *it is yet too soon*. We *would awake and arise*, (say others,) but *we fear it is now too late*.

A twofold Evasion met with, and answered.

Thus

Thus, while the one *presumeth*, and the other *despaireth*, both lie still in the same grave. To meet with both these briefly.

Evasion 1. The presuming shift: It is *too soon* to arise.

1 For the *presuming* shift: We will awake and arise; but it is yet *too soon*. Thus did the people in *Haggai*'s time put off the raising and building of the *materiall Temple* with a *nondum tempus*; *This people saith, The time is not come, the time that the Lord's house should be built*, Hag. 1. 2. Thus do many put off the raising up of this *spirituall Temple*. They wil arise, but the time is not yet come. A shift like that which *Solomon's sluggard* maketh use of, *Prov.* 6. Being called upon to awake and *arise*, verse 9. *How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?* He replyeth in the next verse, *vers.* 10. *Yet a little sleep, a little slumber, a little folding of the hands to sleep*: He wil arise, but not yet. Even thus do many poor sinners put off the *call of God*, calling upon them to awake and arise out of the dead sleep of sin; *Yet a little more sleep*, &c. They wil arise from sin to righteousnesse; but not yet. *Modo & modo, By and by*, hereafter. It may be, they think it is yet *early day* with them; their *sun* is but new risen: It is but the morning of their age, their youthful season, and they must give youth the swinge: They think it is with *Men* as with *Horses*, *If they are broke too soon, they are spoiled.* They are afraid lest that impious *Proverb*, which was never yet verified in any, should prove true

me in them, *Young Saints, old Divels*; and therefore they wil leave this work to their old age. When they have nothing else to do, then they wil begin to think of this work, to look towards God; when they are about to leave the *earth*, then they will begin to think of *heaven*.

Ans. Fond men! Is this the time to begin to *live*, when you are ready to *die*? Is this the time to *rise from the grave* of *sin*, when you are *falling into the grave* of the *earth*? Is this the time to *rise to righteousnesse*, when you cannot *rise from your bed*, or *couch*? Is this the time to begin to look towards *heaven*, when you begin to stoop, and look downwards towards the *earth*? Of all other, *old age* wil be found to be the unfittest time for this *work*. You know whose Exhortation it is, *Eccl.* 12.1. *Remember now thy Creator in the dayes of thy youth, while the evill dayes come not.*] Such are the dayes of *old age*; evil dayes, in respect of the manifold infirmities, diseases, aylements which attend upon it: *Ipsa senectus morbus est; Old age it self is a disease*: and being so, it is the most improper time for *this work* of *Repentance* and *Amendment of life*. *How can a man be borne when hee is old?* (saith *Nicodemus*, speaking of himself) *John* 3.4 So may we say of being *born again*; How shall an *old sinner* be made a *young Saint?* The work of Regeneration being deferred untill old age, wil then be found both *difficult* and *suspicious*.

Old age the unfittest time for this work.

Regeneration deferred to old age, is

1 *Difficult*:

1. Difficult. 1. *Difficult.* The *Grave of sin* is like the *Grave of the earth.* The longer a man lyeth in it, the more difficult will his Resurrection be. When *Lazarus* had lyen four dayes in the grave, *Martha* thought that Christ came too late, that there was no possibility of a recovery. *Lord,* (saith she) *By this time he stinketh, for he hath been dead four dayes.* John 11. 39. The like we may say of aged confirmed sinners, who have lyen not four dayes, but (it may bee) forty, sixty, eighty years rotting and putrifying in the grave of sin, so as they *stink already*, their lives and conversations have been scandalous and offensive to all that have come neere them many a day; How do we think that such putrified soules should ever be raised again? In such the work of *Regeneration* cannot but be apprehended to be a *difficult* work. It was the speech of *Sarah*, when the Angell told her shee should *conceive and bring forth a son in her old age*, having been to that day barren, *What* (saith she) *shall I, after that I am waxen old, have pleasure?* Gen. 18. 12. So may an aged sinner say concerning the work of *Regeneration*, What, shall I who am now waxen old, gray-headed in sin, *shall I now have pleasure?* shall I find delight in spirituall and heavenly things, which to mee hitherto have been dry and sapleſſe? Shall the *Immortall seed of the word* become fruitfull in me? Shall the *new man* be conceived,

shall

all *Christ be formed* in my soul, which hath hitherto been as *barren*, as *dead*, as ever *Sarahs womb* was? This, though to God it is possible, and *easie*; yet to man it will be found *difficult* work. *Women* who never had a child till their age, oftimes pay deare for it, before they see it. Aged sinners will finde *Repentance* to bee *bitter*, the worke of Regeneration *difficult*.

2. And as difficult, so *suspicious*. *True Repentance is never too late, but late Repentance is seldome true*, seldome sincere. Aged sinners, if they begin to forsake their sins, and looke towards God, and towards heaven, it may be suspected that it is not *love to God*, that *draweth* them, but *fear of Hell* that *driveth* them to it.

2 Suspicious.

Upon these grounds let all be perswaded not to *put off the call of God*. Doth Christ by the *Trumpet of his word* summon you (as at this time he doth) to arise and come forth of the grave of sin? do not say that it is *too soone*. Wil you think thus to put off the *Archangel* at the last day, when you shall heare the dismall sound of his *Trumpet*, *Surgite Mortui*, *Arise ye dead, and come to Judgment*? wil you then plead that it is *too soon* to arise? you wil arise herafter? I beseech you think upon this now, what answer you must then return to the summons of your *Corporal* Resurrection, and return the same now to this summons of your *spiritual* Resurrection. Doth Christ

Put not off the call of God.

Christ call unto you, and bid you arise fr sin? (He doth so:) do not put him off wi delayes. *To day, if yee will hear his voy* (saith the Authour to the *Hebrews*, He 3.7. citing the words of the Psalmist, *Ps* 95.7.) Now whilest salvation is offere now take the present opportunity, and mak use of it: Σήμερον, *To day.* The time of th life is but a *Day*. *Your Father Abraham re joyced to see my day*, (saith our Saviour, speak ing of the term of his own life upon earth) *John* 8.56. And this *day* is the *day of our first Resurrection*. Arise therefore while this day lasteth. This is the great work which we have to doe, every of us, while we are here upon earth: and therefore *work this work of God whilest this day* lasts, knowing, that *the night is coming, wherein there is no working* (as our Saviour tels his disciples, *John* 9.4.) And how much of this *day* is yet behinde, how nigh this *night* may be, who can tel? How knowest thou, but that thy *Sun may goe downe at noon?* and therfore defer not to answer the call of Christ, calling upon thee to arise.

None know whether God wil call again.

Which if thou shalt do; How knowst thou whether ever hee wil call again, or no? We know what our *Saviour* once said to his Disciples, when hee had *twice* awakened them, and yet coming to them the *third* time and found them sleeping; *Sleep on now*, (saith hee) *and take your rest*, Matth. 26.45. As if he should have said, Now take your course;

course; ye may sleep, for me, as long as you will, I will never awaken you more; or you will have little list to sleep ere long, whether I awake you or no. Christians! there is none of you but Christ hath come unto you once and again, many times, calling upon you in the Ministery of his word, bidding you *awake, arise.* Now, what do you yet sleep? Take heed lest that terrible doome proceed out of his lips, *Sleep henceforth, and take your rest. A restlesse Rest.* There is a time when Christ will call no more. *My spirit shall not ever strive with man,* Gen. 5. 3. And what knoweſt thou whether this be not the laſt time of asking. And therefore, if he do now knock at the door of any of your hearts, call upon you by the inward *motions of his spirit*, as hee doth by the *outward Ministery of his word*, do not put him off as *Felix* did *Paul*, Act. 24. 25. saying, you will *hear him another time; when you have a convenient leisure you will call for him:* So you may, and yet he not *answer. Because I have called, and ye refuſed,* (saith *Wisdom*) *therefore ye shall call upon me, but I will not answer*, Prov. 1 24, 28. So dangerous a thing is it to *try conclusions* with Jesus Christ; to try whether the *winde will blow again*, whether the *Cock will crow again*, whether the *Trumpet will sound again.* Doth it now sound in any of your *hearts*, as it doth in your *ears*, calling upon you to arise from sin unto righteouſneſſe? do not say, It is *too soon.*

2 But

Evasion 2. The despairing shift.

2. But is it now too late? There is the second shift, no lesse dangerous than the former: I have liene long time in the grave of sin, rotting and putrifying there, I am an habituated, inveterate sinner. Is there yet any hope for me?

Repentance in age difficult to man, not to God.

Ans. This was the Argument that shook *Martha's* faith. Her brother had lien *foure dayes* in the grave. But what saith our Saviour to her? *Said I not unto thee, If thou wouldst believe, thou shouldest see the glory of God.* John 11.40. The like I say unto thee: Art thou an aged sinner? Suppose one of those the Prophet *Isai.* speaketh of, *Isai.* 65.20. *a sinner of an hundred yeares old?* yet only *believe*, & thou shalt see, thou shalt feel the *glory of God*, the glorious power and grace of God in changing thee yet before thy change cometh working this *Resurrection* in thee, and for thee. To thee this work is now more difficult, not so to him *who is the Resurrection and life.* It was all one to Christ in the dayes of his flesh, to raise up the *Courtiers son* from the *sick-bed*, John 4.46. and *Jairus his daughter* from the *death-bed*, Mat. 9.25. and the *widow of Naim's son* from the *Biere*, Luke 7.14. and *Lazarus* from the *grave*, and that after his *three dayes buriall*, John 11.43. True indeed, in the last of these, it is said, that he *groaned in himselfe* once, and again, *ver.* 33, 38. But this he did, either by way of *sympathy*, expressing his griefe and compassion towards *Mary*, and the rest of the mourners; or

else

selfe by way of *Antipathie*, expressing his anger and indignation against *Martha*, and the rest of those faithlesse ones, who so far questioned his power in effecting what hee had undertaken; not in regard of any apprehended *difficulty* in the work; which, when hee came to it, hee effected with a word, *Lazarus, come forth.* Is it so, that you are not only *dead in sin*, but have lyen long in that state, under the power of this death; yet despair not.

But in this state I have often withstood the Call of God; Oft have I heard the *voyce of Christ*, but have not answered it. Oft have I felt the *strivings of the Spirit* of *grace*, but have checked, resisted, quenched the motions thereof.

Doubts Answered.

Repl. 1. Resisting the call of God.

And so had the *Jews* done, as *Stephen* tels them to their face, *Acts* 7.51. *Ye stiff-necked, and uncircumcised in hearts and ears, ye do alwayes resist the holy Ghost*; yet *Peter* invites them to *repentance*, with assured hopes of mercy upon their coming in, and accepting the offer, *Act.* 2.38. *Repent ye therfore, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gifts of the holy Ghost.* Of which gifts, the chiefest is this of *Regeneration.*

Ans.

But I fear, I am in the number of those of whom *Jude* speaks *ver.* 12. of his Epistle, *A tree that is twice dead*; a relapsed Apostate, one that hath *fallen away from the grace of God* after that I was once *enlightned*,

Repl. 2. The case of Apostacy.

one that hath fallen back again into a *state of sin* and death, after that in my owne and others apprehensions I had begun to live the *life of grace*. So as I fear, I am also (as he speaketh) *plucked up by the roots*, forever cut off from all hope of *spirituall union* or *Communion* with Jesus Christ, under an impossibility of ever being *renewed*, or ever partaking in a second spirituall Resurrection.

Answ. Still this maketh the case more difficult: yet despaire not. Surely, *Lazarus* died again after his first resurrection; yet shall his body be raised again at the last day. Believe it, Christ is able to do as much for thy *Soul*, as he will do for his *Body*: and this, if thou beest not the wanting to his grace, he will do; Restore thee from thine Apostacy.

Answ.

Quest. But what then shall I do, that I may be made partaker of this grace? that I may have my *part in this first resurrection*? nay, being a *dead man*, what can I do? A dead man is a meer *patient* in the work of his own resurrection.

Quest. What to be done to attain this Resurrection.

Answ. True, and so it is a *sinner* in the first act of his own *Conversion*, (as I have before shewed you,) In thine own strength without *Christ*, thou canst do nothing in this way, (as our Saviour tells his Disciples, *Joh.* 15.) what *Paul* saith of a dead *Body*, 1 Cor. 15. 43. we may say of a dead *Soul*, *It is sown in weakness*: Being dead in sin, it is in a state of *impotency*, not able to raise it self, or to con-

Anf.

contribute ought towards it own resurrection. But yet this thou mayst doe, and this be thou directed to doe.

1. *Wait and attend upon God in the use of those means* whereby he ordinarily effecteth this Resurrection. This could that poor, *impotent, dead* man in the Gospel doe, *John* 5. Though he could not *put himselfe into the water*, yet he could *lye at the pool*. And the like must thou doe. Though thou canst not quicken and raise up thy self, yet thou maist attend upon those means whereby God is wont to convey that grace whereby he effecteth this work, which is the *Ministry of the word*. By this means it was that those *dead bones* were quickned, *Ezek.* 37. viz. by the *Prophets prophecying* upon them, *verse* 4. *Hee said unto me, Prophecie upon those bones, and say unto them, O ye dry bones, hear the word of the Lord.* And by this means it is that *dead souls* are *quickned*, by the *Ministry of the word*. This is the *Trumpet of Jesus Christ*. Here is the *voice of Christ* to be heard, whereby he *quickneth* the dead. And therefore with care, diligence, conscience attend upon this Ordinance, hearkning, and listning to hear the voice of Jesus Christ.

Direct. 1. Waite upon God in the use of means.

2. *Not hardening your hearts*. Let that be a second direction. *To day if you will hear his voice, harden not your hearts*, Heb. 3. 7. This men of themselves can do. Though they cannot soften their own hearts, yet they can *harden* them, and that by resisting the motions

Direct. 2. Not hardening the heart.

of the spirit of grace. Now would you have your part in this first Resurrection? take heed of thus *hardning your hearts*, take heed of *resisting, quenching* the first Motions of this spirit; but give way to them; let in the voyce of Christ into your soules. Let in the voyce both of the *Law* and *Gospel*.

Let in the voice of the Law.

The voyce of the *Law* for the awakening of you. This is the first use of the *Law*, to rouse and awaken dead souls to convince poor sinners of the *sinfulness* and *misery* of their Naturall Condition. Let it bee useful to you in this way. Give way to the *spirit of conviction* for the awakening of you. Were it possible that a dead man could be awakened, and made apprehensive and sensible of that state wherein he is, being under the power of death; to see how he *hath the grave for his house, and maketh his Bed in the darkness, where corruption and the worme claime kindred of him*, being his onely Companions (as *Job* describeth that state, *Job* 17. 14.) he should not need to be perswaded to arise, and come forth, and to accept of a *Resurrection*, being tendred to him. Surely so would it bee with poor sinners. Were their consciences but once thoroughly awakened, and themselves made apprehensive of the misery of their naturall condition, how their soules loathe, trifling and stinking in the grave of sin, they should need no other argument to induce them to come out from thence, and to accept

cept of this new life offered and tendred unto them. Suffer your selves therefore to be thus *awakened*. Give way to the discoveries of the Law, bringing them home to your selves in your own particular, that so you may see and feel your selves in a *state of sin* and *death*, under the power of a *spirituall death*, bound over unto *Eternall* death.

Let in the voice of the Gospel, Answering it.

Being thus awakened by the Law, now hearken to the sweet voice of Christ in the *Gospel*, calling upon you and commanding you to arise and *stand up from the dead*. Lending not only your *ears*, but your *hearts* to this call; closing with it, returning answer to it, as old *Eli* adviseth young *Samuel* to do in a like case, 1. *Sam.* 3. 9. *speak Lord for thy servant heareth*. Thus when *Christ* shall be pleased to call upon you *outwardly* in the Ministry of his word, *inwardly* by the motions of his spirit, inviting, perswading, requiring you to arise from sin to Righteousnesse, give entertainment to this call of his, accepting this offer of grace, by *faith* receiving *Christ* himselfe into your hearts, yeelding up your selves unto him to be framed and fashioned according to his will. So doing, he wil communicate himself unto you in this blessed way, being unto you *Resurrection and life*. For this you have his expresse promise, with an *Ecce*, a (*Behold*) before it, that you may take the better notice of it, *Revelation* 3. 20. *Behold, I stand at the door and knock? If any man hear my voice, and open the door, I will*

came in and sup with him, and he with me.] The [*Doore*] there spoken of is the doore of mens *Consciences*. At this doore Jesus Christ [*standeth*] attending and waiting with much patience upon poor sinners. Thus standing at this Doore, he [*knocketh*,] this he doth by outward *means*, and inward *Motions*, as one desirous of admittance. Now (saith he,) [*If any one hear my voyce*] not only giveth me the bare hearing, but heareneth, attendeth to what I say, [*And openeth the door*,] thereupon letting me into his heart, receiving me by faith, accepting me as a Saviour and a Lord. [*I will come and sup with him*,&c. I wil now communicate my self unto him in the most intimate way, letting into his soul the sweetest and most efficacious influences of my grace and spirit for the carrying on and perfecting that blessed work which is there begun. This will *Jesus Christ* doe to the soul that thus heareneth to his *voyce*, to his *Admonitions, Exhortations, Offers, Promises*, receiving him by *faith*, cleaving to him by *Love*, submitting to him by *Obedience*, he will be to it *Resurrection and Life*.

The main work is to close with Jesus Christ.

And therefore let your first and main work be thus to *close with Jesus Christ*, thus to let him into your souls; thus to receive him, that so you may come to have *union* with him. From that union wil flow this blessed *Communion*: Having union with his *Person*, you shall have Communion in his *Resurrection*. So hath the

the *Graft* with the *Stock*. Having union with it, it hath also communion with it in the *springs Resurrection*, and that by participating in that sap and juice which is in it. Thus being made one with Christ by *faith*, ye shall be made partakers of that same *spirit* whereby Christ himself was raised from the dead, which will have the same effect in you that it had in him.

And therefore again and again, be perswaded to *close with the Lord Jesus*: Not thinking it enough that you are put into him by a *Sacramentall Insition*, as all persons Baptized are: or that you cleave unto him by an *outward visible profession*, as all Hypocrites and carnal Gospellers do; but that you may have a true *spirituall coalition*, a reall *Mysticall union* with him. Being thus ingrafted into him, you shall be made *conformable to him in his Resurrection*: you shall bee raised from this *death of sinne*, to this *Life of grace*, as he was from the *death of nature* to the *life of Glory*.

But all this while I must remember I have been speaking to *dead men*; and consequently, that unlesse *Jesus Christ* himselfe shall please to second this word with his own spirit, all that I have said, or can say in this case, will prove but lost labour. As it was in the raising of the *Shunamites son*, 2 Kings. 4. 31. *Gehazi*, *Elisha's* servant, hee cometh first, and layeth his *Masters staffe* upon the face of the Child, and this

Without his concurrence, all motions or endeavours this way are in vain.

he did by his Masters direction and appointment, *verse* 29. but all in vain. Till *Elisha* himself come, and *stretch himselfe upon the child, putting his face to his face*, &c. there was no awakening, no reviving, *verse* 34. Thus have I, as a poore servant, a Minister of Jesus Christ, laid a *Gospell command* upon you, requiring you in his name to awake and arise; but unlesse my Master himselfe, the *Lord Jesus* (the true *Elisha*, the *Health of God*, as the word signifieth) unlesse hee come, and make an *effectuall Application of himselfe* unto your soules, breathing into the face of them the breath of a new life, all my endeavours will be to no purpose. And therefore let me (in the close of this Point) direct and desire you to look up unto him who is the *Resurrection and life*, earnestly imploring this grace and favour from him, that he himselfe would be pleased to undertake this work, communicating unto you that *Quickning spirit*, whereby your hearts may be inclined, and your selves inabled to *arise* and *stand up from the dead*; to awake and arise from sin unto Righteousnes, which of your selves you are not able to do. I have done with the former sort, such as are as yet strangers to this first Resurrection.

אֱלִישָׁע ab אֵל *Deus*, & יֶשַׁע *Salus*.

Application to such as are thus risen with Christ. *Exhort.* 1. Bee thankfull for this Mercy.

Come we now to the later: *Such as are in their measure made partakers of it.* As for you, Let me (in the first) place excite you to a *thankefull acknowledgment* of this so great a mercy. This is the end of all that

Grace

Grace which God is pleased to exercise upon his people, viz. that *They should be to the praise of his Glory*, Eph. 1. 12. 14. *That they should shew forth the praises of him who hath called them out of darkness into a marvellous light*: So our new Translation readeth that of St *Peter*, 1 Pet. 2. 9. And the Originall wil bear it; The word Ἀρετὰς signifying both *vertues* and *Praises*. And this he you excited to do; you that are made partakers of this so peculiar a favour. Which, whether it be a mercy worth the acknowledgment, do but consider the *greatness of the work*, the *Freeness of the Agent*, and the *Indisposition of the Subject*, and then give sentence. For the *greatnesse of the work*, it is a *Resurrection*. For the *freenesse* of the Agent, it is a *Resurrection*. For the *Indisposition* of the Subject, still, (I say no more) it is a *Resurrection*. *Resurrection* is a great work. It is so to raise up a dead *body*. It is no lesse to raise up a dead *soul*. A work of a mighty, *almighty power*, even of that ὑπερβαλλοντος μεγεθους δυνάμεως, that *exceeding greatness of power*, (as the Apostle calleth it) *Eph.* 1. 19. No lesse then that *effectuall working of that mighty power of God, which hee wrought in Christ when he raised him from the dead*. And what is it that should move God to exercise this power upon you, rather then upon others? surely, not any thing in your selves. *Dead bodies* are all alike indisposed to a Resurrection: And so are *dead souls*. That God hath made you the objects of this power, it is only his *free grace* that moved

The first Resurrection a mercy worth the acknowledging.

moved him to it. All the *sons of Adam* by nature are like so many *carcasses* buried together in the same *Church-yard*, or lying together in the same *Golgotha*, or *Calvary*, the same *Charnell-house*. You that are now *made alive unto God*, time was when you were in the same condition with the rest of the world; *Dead in trespasses and sins, even as others*, Eph. 2. 1,2. Now, how is it that Christ hath been pleased to sound the *Trumpet* (as it were) upon your graves? to pick and single you out from the common heap? to make you the objects of his *power* and *mercy*, whilest in the mean time he hath suffered so many millions of souls on each side of you to sleep in eternall death? Surely, this is no other but that which the same Apostle calleth ὑπερβάλλοντα πλοῦτον χάριτος, Ephes. 2. 7. the *exceeding riches of his grace in his kindnesse towards you in Christ Jesus.*] Who but will acknowledge it a speciall favour, a singular kindnesse which Christ shewed unto *Lazarus*, in coming unto him, and that before he *was sent for*, to raise him up from the dead? He might have had far more *noble Patients* to have done so miraculous a cure upon: He might have manifested this his power upon the *Kings* and *Princes*, and *Potentates* of the earth, from whom he might have expected a better recompence then he could from *Lazarus*: yet he neglects them, and singles out him. Here you will say, (as the *Jews* did, when they saw Christ weeping for this his deceased friend,)

friend.) *Behold how he loved him*, John 11.36. This was a declaration of singular affection unto *Lazarus*: no lesse is that affection which he hath manifested unto you: you were as truely dead as ever *Lazarus* was; you in your *soule*, as he in his *body*. Now, Christ hath come unto you, and that *before he was sent for*, (otherwise he had never come) working the same, nay, a greater work upon you: raising you up from the *grave of sin*, not to a *temporary*, (as he did *Lazarus*,) but to an *eternall*, an *immortall* life: Sure I am, he might have had more *noble Patients*; he might have made choice of the *Princes* and *Potentates* of the world, the *wise*, the *rich*, &c. But them he hath passed by, many of them, most of them: *Not many wise men after the flesh, not many mighty, not many noble are called*, 1 Cor. 1.26. You hath he singled out to be the objects of this power and mercy. Herein acknowledge the exceeding riches of his grace, and give him the glory of it by a thankfull acknowledgement.

Divers considerations raising up the heart to this acknowledgement.

To raise up your hearts whereunto, look first *downwards*, into the hideous, darksome, loathsome *dungeon of the grave*, from which you are raised; that wretched state of sin and death from whence you are delivered. Then look *upwards*, to that blessed state, this blessed life to which ye are raised: Look *inwards*, into your selves, and there behold the Image of God in measure restored, the first fruits of the spirit already laid

laid in, assuring to you the full crop of heavenly glory in due season. Look *about you*, and behold on each side millions of souls still sleeping, rotting, stinking in the grave, abiding under the power of sin and death; and then see whether here be not matter for a *thankfull Gratulation*. When the *Israelites* saw the *Egyptians* lie dead upon the sea-shoar, themselves being come safe to land, they could not but break forth into praising and magnifying of God: *Then sang Moses and the children of Israel this song unto the Lord*, Exod. 14. 30. & 15. 1. Such a difference hath God put betwixt you and others: raised you from the grave, where others lie dead. Give unto him the praise and glory of this his free and rich grace: *Inwardly* acknowledging it, *outwardly* expressing that acknowledgment, by *speaking* to his praise, and *living* to his praise: so *living, as Christ himself lived after his Resurrection.*

Exhort. 2. Live as Christ lived after his Resurrection.

2. Which let me exhort you unto (in the second place.) Are you in the number of those who have their part in this *first Resurrection?* Are you risen with Christ? then *walk as you have Jesus Christ himself for an Example*, so living as Christ himself lived after his Resurrection.

Quest. But how is that?

Ans. Take it in three or four particulars.

1. No more returning to the grave again.

1. See that you *return to the grave no more*. This did *Lazarus*. And this, it is supposed,

ed, did those *Saints* which accompanied and attended upon Christ in his Resurrection, they returned to their graves again, they died again. But so did not *Christ* himselfe; *Christ being risen from the dead, he dieth no more*, ver. 9. of this Chapter. No more do you. Hath God begun to raise you from the grave of sin? do not return thither again. Take heed of ever returning to your former state.

Object. But happily (some may say) What need such a Caveat as this. There being no fear of such an *Apostacy*? Those who are once raised with Christ, shall never die again: *He that liveth and believeth on me, shall never die*, John 11. 26. They who have once their *part in this first Resurrection*, shall never come under the *power of a second death*. Such cannot fall away *totally* and *finally* from this grace of God.

A Caveat not useless, though Saints be not subject to so-tall and finall Apostacy.

Answ. What then? Shall any hereupon take liberty to *continue in sin*, and to live as they list? Surely then, whoever thou art that shalt dare thus to turn the grace of God into wantonnesse; that makest such *abhominable use* of so *comfortable a Doctrine*; drawest such poisonous and damnable *inferences* and consequences from such sweet and comfortable *premisses*, thou mayest take that unto thy selfe which *Simon Peter* once said to *Simon Magus*, Acts 8. 21. and conclude, that as yet *Thou hast no part, nor lot in this matter*. Thou art as yet a stranger to this *mysticall Resurrection*, and

1. To continue in sin that grace may abound, a desperate conclusion.

it

it may be feared, are like so to be. *Paul* will tell such perverters and abusers of this grace of God, that *their damnation is just*, Rom. 3. 8. And Saint *Jude* marketh this a character of a man *ordained of old to condemnation*, that shall dare thus to *turn the grace of God into lasciviousness*, Jude verse 4. This for you.

2 Saints may fall foully, and fearfully, although not totally and finally.

2. In the second place, as for true *Believers*, such as are made partakers of this grace (the grace of *Regeneration*) it is true, they shall be so upheld by that *Remanentia Divina*, so *kept by the power of God through faith unto salvation*, as that they shall never *totally* and *finally* fall from it; but yet they may fall *foully* and *fearfully*: so fall, as the story tells us that *Eutychus* did, who *fell from the third loft*, Acts 20. 9. so as they may be *taken up for dead*. Though their *life* may be *hid in them*, (as *Paul* saith of him, verse 10.) yet they may be dead in their own and others apprehensions. They may lose the *strength* and *vigour*, with that *food* and *suting* which sometimes they had; so as though they do not return to the *grave* again, yet their *life may draw nigh to the grave*, so as they may be accounted both by themselves and others, *among them that go down to the pit, even among the dead* (as *Hezekiah* said of himself, *Isai.* 38. 3, 10.) They may be thought *to the gates of the grave* (as *Hezekiah* said of himself, *Isa.* 38. 10.) Such may the condition of a true believer be.

3. As

3. Such as have a name to live, may die again.

3ly As for others, such as have a name to live, they may die again. Self-deceiving hypocrites, those walking ghosts, who seemed to have been partakers of this Resurrection, they may return to the grave again, losing all that which they seemed to have, (as our Saviour saith of the formall Professour) Luke 8.18. losing all those common graces, which (like Bristol Diamonds) for a time sparkled, and shone forth in their splendor. Such Apostatie is no Rarity. Saint Peter can tell us of Dogs returning to their vomit again, and Swine, after they have been washen, returning to their wallowing in the mire again. Such as, After they have escaped the pollution of the world, through the knowledge (or acknowledgment) of the Lord and Savior Jesus Christ, yet are again intangled therein, and overcome, 2 Pet. 2.20,21. And the Authour to the Hebrews tells us of some, (who having been once enlightned (by the word) and have tasted of the heavenly gifts, (have felt some flashes of inward graces and joy) and were made partakers of the holy Ghost, (the common gifts and graces of the Spirit) and have tasted the good word of God, (have found some relish in the sweet and living promises of the Gospel) and the powers of the world to come, (have had some ravishing apprehension of the joyes and glory of heaven) yet they fall away, that is totall apostacie, returning to their former condition, being brought wholly under the power of sin again:) so you have it Heb. 6. 4, 5, 6. Now in the sense of

God,

The conditions of Apostates most desperate.

God, take heed this prove not your condition. Which, if it do, make what reckoning your latter end will be upon, it would have been better for you never to have known the way of righteousness, then having known it to turn from the holy Commandement unto you. This will put you into a desperate state, under an impossibility (in an ordinary way) of ever being renewed again unto repentance: so you have it, Heb. 6. 4, 6. If we sin thus sin wilfully, after that we have received the knowledge of the truth, there remaineth for you no more sacrifice for sins, but a certain fearfull looking for of judgment and fiery indignation: so you may read it, Heb. 10. 26, 27. Trees which are dead, and can have no hope for, but to be pluckt up by the roots, cut off from all intercourse and communion with Jesus Christ, Jude 12. So desperate is the condition of wilful Apostates, such as having had in measure wrought upon by the Spirit and grace of Christ illuminating, convincing, and in measure changing and reforming (though not regenerating) them; if they shall willingly and wilfully return to their former sinful ways, puts them into a most dangerous and desperate condition.

Being raised, come not nigh the Brink of the grave again.

And therefore, If so, that God hath begun this work, this change in you, Take heed of going back. Come not nigh the verge, the brink of the grave again, and not henceforth give way to any one sinne,

so

so as to *live in it*, to *continue* in it. This the Apostle here in the former part of this chapter reflecteth upon these his Romans; *How shall we that are dead unto sin live any longer therein?* ver. 2. Believers are *dead to sin*; may *risen from sin*; how shall they *live*, or ly in it? We would account it a madnesse in a man that is raised from the grave, to return thither again, and to make his abode there. It is no lesse for Christians that are risen from the grave of sin, to returne to it, to live and continue in it. In this imitate your heavenly *patterne*, who being raised from the dead, *dyed no more*.

Exhort. 2. Evidence this Resurrections by the action of a spirituall life.

2. Being raised from the dead, *evidence your Resurrection*. So did your *Saviour*. Being raised from the grave, he evidenced the truth of his *Corporall Resurrection*, *shewing himself alive after his Passion by many infallible proofs* (as the Evangelist hath it) Act. 1. 3. specially by doing the actions of a *naturall life*, *speaking* to his Disciples, and *eating* with them. Thus do you evidence the truth of your *spirituall Resurrection*. Evidence it both to your *selves* and *others*, and that by doing the *actions of a spirituall life*; approving your lives unto *God* and *man* in all duties of *Piety*, *Charity*. Being *delivered out of the hands of these your enemies*, *Sin*, *Satan*, *Hell*, *Death*, now *serve God in Holinesse and Righteousnesse all the dayes of your life*.] *Thus yeeld up your selves unto God, as those that are alive from the dead, and your members as instruments of Righteousnesse*

The conditions of Apostates most desperate.

God, take heed this prove not your condition. Which, if it do, [illegible] how your later end will be worse than your beginning: and it would have been better for you never to have known the way of righteousness, than having known it to turn from the holy Commandement given you. This will put you into a desperate state, under an impossibilitie (in an ordinary way) of ever being renewed again unto repentance: so you have it, Heb. 6. If you shall thus sin wilfully, after that you have received the knowledge of the truth, there remaineth for you no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation: so you may read it, Heb. 10. 26. 27. Trees which are twice dead, you can [illegible] look for, but to be [illegible] off from all the [illegible] (Christ's Jude 12. So desperate is the condition of wilful Apostates, such as having had a measure wrought upon by the light and spirit of Christ illuminating, convincing, and in measure changing and reforming (though not regenerating) them; if they shall willingly and wilfully return to their former [illegible] puts them into a most desperate and dismal condition.

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Exhort. 2. Evidence this Resurrections by the action of a spirituall life.

unto God (as the Apostle presseth, *ver.* 13. of this Chapter.) Thus being now brought into a *new state*, walk answerable to it, and that by living a *new life*: so did our blessed *Saviour* after his *Resurrection* (as I have shewed you.) Hee lived after another manner then before he did: Do you the like. *Hic dat aliam vitam adfert, alios mores postulat*: This *new state* calls for a *new life* and conversation. Herein lieth the principall part of Christians *conformitie to Christ* in his Resurrection; *That like as Christ was raised from the dead by the glory of the Father, so he also should walk in newnesse of life*; so you have it in the words before the Text.) And therefore, *As concerning your former conversation, put off the old man, and put on the new*: so you have the Exhortation, *Ephes.* 4. 22, 24. *You were sometimes darknes*, (you were so during your abode in the grave of sin;) *but now* (being risen) *yee are light in the Lord, walk therefore as children of light*: so it follows, *Ephes.* 5. 8. *In times past yee walked according to the course of this world*, &c. (so the Apostle describeth your former state, *Eph.* 2. 3.) but now, being brought into a new state, *henceforth be not conformed to this world, but yee transformed*, &c. (so the same Apostle presseth it, *Rom.* 12. 2.) Be ye *metamorphosed*; so living now as becometh men of another world. So did your *Saviour* after his Resurrection (as I shewed you:) and so do you. As for the *comforts* of this present world, *use* them

but not *abusing* them: so use them as not *using* them. Seeking after *spirituall* things, spirituall *Meates* and *Drinks*, spiritual *riches* spiritual *pleasures* and *delights*. These are sutable to your new state. *If ye be risen with Christ, seek the things which are above*, Col. 3. 1. Hereby evidence that you have your part in this *first resurrection* by walking answerably to this new condition. With all *living to the Glory of God*. So did your Saviour (as I have shown you in opening of the former verse,) he was raised from the dead (as by so) *to the Glory of God his Father*, that he might glorifie him. Herein be you conforme to your pattern. Being raised from the dead by the glory of God, now *be you to his glory*, making this the end of your life, to glorifie God; *Glorifie him both with your spirits, and with your Bodies*, both which are his by more then a single right.

3. Are you thus risen? then *waite for the day of your change*, the day of your *Translation*. So did your blessed *Saviour* after his Resurrection, he made his abode here upon earth for *forty dayes*, waiting for his *Ascension*. Do you the like who are made partakers of this *first Resurrection*. The day of your *Translation* is not farr off; *Forty dayes*; At most, a few yeares: In the meane time waite for it. So do all they who have received the *first fruits of the Spirit*. *They wait for the Adoption*, viz. the *Redemption of their Bodies*, Romans 8. 23. There

Exhort. 3. Wait for the day of Translation.

is a twofold *Adoption*, and a twofold *Redemption: Duplex vocatio, duplex emancipatio.* A twofold *Adoption*: the former *inchoate*, which gives a *Jus ad rem*, a right unto the Inheritance. The other *compleat* and perfect, which giveth a *Jus in re*, putteth the person adopted into the actuall possession of that Inheritance, which was insured upon him in his Adoption. In like manner a twofold *Redemption*; The one of the *soul*, when it is delivered from the *power* and dominion of *Sin*; the other of the *Body*, when it shall be delivered from the *power of Death*: the one is the *first fruits*, the other the *crop*. You who have received the former, wait for the later; wait for the *coming of Jesus Christ*. This is the testimony which *Paul* giveth to his beleeving *Corinthians*, 1 *Cor.* 1. 7. *They came behinde in no gift, waiting for the coming of the Lord Jesus Christ.* There is twofold *coming of Christ*, (besides his *coming in the flesh*, and in the *spirit*) viz. his coming in *particular*, and in *generall Judgment*. In the former way he cometh at the *day of death*. In the later at the day of the *generall Resurrection*. Now waite ye for both these. Waite for your *particular change*: *all the days of mine appointed time will I waite till my change shall come*, saith *Job*, *chapter* 14. *verse* 14. wait for that *generall change*. This is the *coming of Christ* which the Apostle there aimes at; calling it ἀποκάλυψιν Κυρίου; The *Revelation of the Lord Jesus*. Then shall

ſhall Chriſt be revealed to be what he is: And then ſhall thoſe who are his, participate in the ſame *Revelation*; they ſhall be revealed to be what they are. *Now are we the ſons of God*, (ſaith Saint *John*) *and it doth not appear what we ſhall be. But we know, that when he ſhall appear, wee ſhall be like him*, 1 John 3. 2. Like him in Glory. *When Chriſt who is our life ſhall appeare, then ſhall yee alſo appeare with him in glory*, Colloſſians 3. 4. Waite therefore for this *Revelation*: *Waite* for it, and that firſt with *Patience*, then with *Aſſurance*.

1. With *Patience*. So will they who have a lively and well grounded hope, they will wait with patience for the thing hoped for. So ſaith the Apoſtle, *Rom.* 8. 25. *If we hope for that we ſee not, then do we with patience wait for it.*] Thus wait yee for the *ſecond Reſurrection*. Your *ſoules* being raiſed, waite yee for the Reſurrection of your *Bodies*; that bleſſed Reſurrection unto life, whereof this firſt Reſurrection is the pledg, and aſſurance. Wait for it with *patience*. What though God do deferr it for a time, holding you in ſuſpence, under hope? It is no more then he did to his own *Son*, who after his Reſurrection was not preſently tranſlated, preſently glorified, he tarried his time, *his forie days*. Think not much that you do the like. Nay ſuppoſe he be pleaſed to exerciſe you with many kinds of *trials* and

1. With Patience.

Tribulations, during your abode here upon earth, yet *gird up the loyns of your mind, and hope unto the end, for the grace that is to be brought unto you at the revelation of Jesus Christ*, (as Saint *Peter* exhorts) 1 *Pet.* 1.13. The *grace* which shall then be brought, is that *grace of life*, (as he cals it, *cap.*3. *ver.*7.) even *eternall life*. For this *grace* wait unto the end, and that with *patience*.

2. With Assurance.

2. And as with patience, so with *Assurance*. Having your part in this *first Resurrection*, ye shall have your part in the *second*, even in that *Resurrection of life*. The one is a pledge of the other: being in your measure made conformable unto Christ in his resurrection here, ye shal be fully hereafter; when you shall be raised up to the participation of the same glory, which Christ after his Resurrection in due season entred into. This the Spirit of God in Scripture layeth down as an unquestionable truth, which all true believers may be confidently assured of: *We know*, (saith Saint *John*,) *that when he shall appear, we shall be like him, &c.* 1 John 3.2. *We know*, (saith Saint *Paul*,) *that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternall in the Heavens*, 2 Cor. 5.1. And hereupon, (saith he,) *We that are in this Tabernacle do groan, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life*, ver. 4. which it shall be at the day of the *generall Resurrection*. In the

the confident assurance whereof, let all those who have their part in this first Resurrection, wait and look out for that day. *In this we groan earnestly*, (saith the same Apostle there, *ver.* 2.) *desiring to be cloathed upon with our house which is from heaven.*] So shall the *soul*, upon the separation of it from the *body*; and so shall the *whole man*, upon the resurrection of the body. Then shall *soul* and *body* be cloathed with celestiall glory. Let all the Lord's people in a confident expectation hereof wait for it.

4. And waiting for it, (in the fourth place,) *Prepare for it*: and that by *finishing the work* which you have here to do upon earth. So did your blessed *Saviour* prepare for his *Ascension*. After his Resurrection he had yet some works to do upon earth; as *viz.* to *confirm* the faith of his Disciples of the present and succeeding ages, in the truth of his own Resurrection; to *impower* and *commissionate* them, and their successours, for *teaching* and *baptizing* of all nations; and to instruct them in some other things pertaining to the Kingdome of God. And all this he doth, (as you may see, *Acts* 1.3. *Mat.* 28.18,19.) so finishing the remainder of that work which his Father had given him to do before his Ascension. Look you upon him, and do likewise; Whilest you are upon earth, *work the works of God*: you know not how nigh the time of your dissolution, your translation may be; and therefore do good while you may; not

Exhort. 4. Prepare for it.

neglecting, not letting slip any opportunity which God offereth you, for doing any service to him, or to his Church: that so, when the time of your dissolution shall approach, you may be able to say with the blessed Apostle, 2 Tim. 4. 8. *we have fought the good fight, we have finished our course, we have kept the faith.* Which whosoever can say in truth, and sincerity, though it hath been in great weakness, yet may he go on, and apply what follows; *Henceforth, there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give unto me at that day.* Thus being risen with Christ, imitate him, so living as Christ lived after his Resurrection.

Exhort. 5. Rise more and more.

5. I have but one word more, and I shall dismisse the Text, and you. In the third place, Are you in your measure made partakers of this Resurrection? then labour daily to *rise more and more.* Herein the *spirituall Resurrection* differs from the *corporall*: The *corporall Resurrection* is perfected at once, and admits of no degrees. It is otherwise in the *spirituall Resurrection*. This is *graduall*, never perfected till grace be swallowed up of glory. The Christian's rising to newnesse of life, is like the *Sun rising* upon the earth; which is by degrees, higher and higher, till it cometh to the *Zenith*, the mid-heavens. The comparison is *Solomons*, Prov. 4. 18. *The path of the just is as the shining light, which shineth more and more unto the perfect day.* Such is the path of the righteous in

in the work of *Sanctification*; herein he maketh a progression, going as the *Travellers* did to *Sion*, *from step to step*, *from strength to strength*, Psal. 84. 7. This is a work not perfected at once, *The inward man is renewed day by day*, 2 Cor. 4. 16. So much, (as I told you,) the Apostle here in the Text insinuates, where speaking of this first Resurrection, he speaketh of it not in the *present*, or *preterperfect*, but in the *future* tense; not we *are*, but we *shall be* planted together in the likeneſſe of his Resurrection. Thus is it with *Mortification*, in the beſt it is an imperfect work: *Nondum prorſus mortui ſumus peccato*, (ſaith *Beza* upon the Text:) We are not as yet *wholly dead unto ſin*. However the relicks and remainders thereof are not imputed to believers, yet they are not altogether freed from the power of it. And ſo is it with *Vivification*, this first Resurrection; They who have their part in it, are not yet wholly riſen. Here the Schooldiſtinction takes place, *Totus homo*, *ſed non totum hominis*, The *whole man* is riſen, but not the *whole of the man*. In a regenerate perſon, the *whole man* is renewed, every part, *ſpirit*, *ſoul*, and *body*; but not *wholly*: ſtil there are ſome relicks of the *old man*, ſome remainders of corruption left in him: ſtill he doth *leave in ſome*, his *feet* do ſtill after a ſort ſtick faſt in the *miry of corruption*; alluding whereunto, (as may be conceived,) our Saviour tels his *Diſciples*, John 13. 10. that, *He who is waſhen needeth not, ſave only to waſh his feet.*

A metaphor or similitude, taken from a man washing himselfe in a river, whose *body* is washen and clean, onely his *feet* being in the mire, still need washing; Or (as *Grotius* apprehends it,) from a man coming out of a *Bath* bare-foot; his body is clean, onely his feet are soiled with dust. So is it with believers who are washen in the bloud of Christ, they are freed from the *guilt* of sin, and they are freed from the *regning power* and dominion of sin. The *whole man*, the person is washen, but not the *whole of the man*; still there is some soile which cleaveth unto their *feet*; some relicks of sinfull corruption remaining to be washen away: They which are *risen*, have yet need to *rise more and more*. And this do you: Are you risen? yet rise; *rise daily*: As *Paul* saith of his *dying*, 1 Cor. 15.31. *He died daily*. So let it be with your rising from sin to righteousnesse, *Rise daily*: And that

1. In respect of the acts of sin.

1. In respect of the *Acts of sin*. You daily fall into sin, and therefore rise daily from sin: *The just man falleth seven times a day, and riseth up again*, (saith the Wise-man,) *Pro.* 24.16. It is true, as well of falling into the evill of *sin*, as of *misery*. Thus he falls *seven times* a day, that is, often. Now, daily falling, rise again daily by the renewed acts of repentance, renewing your *sorrow* for sin, your *resolution* against it.

2. In respect of carnall and sinfull security.

Secondly, In respect of *carnall and sinfull security*, wherewith the most sanctified soule are subject to be surprized and overtaken.

taken. Even the *five wise virgins* slept, as well as the foolish, *Mat.* 25.5. From this *sleep* arise daily: *Awake, thou that sleepest, and stand up from the dead,* (saith the Apostle, speaking to believers, as well as others,) *Eph.* 5.14. Though they do not sleep *as others*, 1 *Thes.* 5.6. yet they are subject to sleep *as well* as others: though they do not sleep a *dead sleep*, as *Lazarus* did, of whom our Saviour saith, *I go to awake him out of sleep*, John 11. 32. (Such is the sleep of unregenerate persons,) yet they may sleep a *deep sleep*, such as *Peter*, and *James*, and *John* did in the *Mount*, where their Master was *transfigured*, *Luke* 9.32. and the rest of the Disciples in the *Garden*, where their Master was *apprehended*; of whom it is said, they were *heavy asleep*, *Mat.* 26.43. Though they do not sleep in a *state of sin*, yet they may for a time sleep in some *particular sin*. So did *David*, who lay divers moneths in those foule sins of his: And so did *Peter* for a while, till the *crowing of the cock awakened him*. In this respect, then awake, and arise daily: shaking off this *sinfull security*; stirring up your selves to an holy vigilancy and watchfulnesse over your hearts and lives.

3. And (thirdly,) thus arise also in respect of the *power of sin*: Still there are, and will be some reliques of habituall corruption left in the soul; somewhat of the *old Adam* remaining to be put off: [*That ye put off the old man*,] saith the Apostle, (speaking to his believing *Ephesians*, Ephes. 4.22.

3. In respect of the power of sin.

In

In this the *Believer's* Resurrection is like unto *Lazarus* his, who coming out of the grave, brought his *grave-clothes* with him, John 11. 44. Thus is it in this *first Resurrection*; though the person be brought out of the *grave* of sin, yet he hath the *grave-clothes* still hanging about him; some remainders of corruption which are yet to be put off. Paul writing to his *Colossians*, Col. 3. though for the main, he looked upon them as such as *had put off the old man*, (as he saith, ver. 9.) yet he presseth upon them a further degree of *mortification*, [*But now put you off all these things, anger, wrath, malice, &c.* ver. 8.] Lo there, what are the *rags of the old man*; even all sinfull lusts, inordinate affections. And these are Christians to be daily putting off more and more. This do you who are risen with Christ, every day labour to get more and more strength against your corruptions, a more full conquest over them: that you may find your souls daily advancing to a further distance from the state of sin, rising more and more out of this grave.

4. In respect of newnesse of life.

4. And thus arising from sin, *rise daily to newnesse of life*; indeavouring a further *renovation of the new man*: That it may be renewed more and more, as in *knowledge*, [*To have put on the new man, which is renewed in knowledge*, (saith the Apostle,) Col. 3. 10. so in *holinesse* and *righteousnesse*, which are the other parts of this *new man*, as the Apostle tels us,

Ephes.

Ephes. 4. 24. Have you begun to put on this *new man?* put it on daily more and more, by indeavouring to *grow in grace, and in the knowledge of your Lord and Saviour Jesus Christ*, (as Saint *Peter* exhorts in the close of his second *Epistle*,) *Adding to your grace vertue; to faith, vertue; to vertue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godlinesse*, &c. (as the same Apostle directs, 2 *Pet.* 1. 5, 6.) That so you may *come behind in no grace*, no *gift*, (as *Paul* saith of his *Corinthians*, 1 Cor. 1. 7.) Then adding one *degree* of grace to another, *faith to faith*, *The righteousnesse of God*, (saith the Apostle) *is revealed from faith to faith*, Rom. 1. 17. that is, from one degree and measure of faith to another. According as faith is revealed more and more, so is the *Righteousnesse of Justification* more assured unto the soul. Labour to get your *faith*, (which is the *radicall grace*, the very *heart* of this *new man*,) confirmed and strengthened daily: not neglecting such *meanes* as God hath appointed for that end: amongst which, the *Sacrament of the Lords Supper*, (whereof some of you have this day been made partakers,) is a chief and principall one. Then seek after the like growth and increase in *love*, in *humility*, in *patience*, &c. so in all other graces. These are the *members* of this *new man*; let it be your care that (as it is in true *Augmentation*, which is *secundum omnes partes*, a proportionable growth in every part,) every of these may grow and *increase with the increase of God*: Thus do

you

you *perfect holinesse in the feare of God:* (as the Apostle exhorts, 2 Cor. 7. 1.) Being thus *changed into the Image of Christ from glory to glory, as by the Spirit of the Lord,* (as you have it v. last of the 3d. chap. of that *Epistle.*

4. In respect of heavenlimindednes.

5. And lastly: Rise more and more in respect of *Heavenlimindednesse.* Your *hearts* are like *ponderous bodies*, still tending downwards towards the Earth: And therefore let it bee your daily worke to raise and screw them upwards by frequent *Meditation*, and *Contemplation* of *Heaven*, and *Heavenly things*; and in particular, of that *heavenly Glory* to which Christ is raised [*Beholding as in a glasse the glory of the Lord*] saith the Apostle in the place last named. 2 Cor. 3. last.) which *Grotius* expounds of the *Glory of Christ in his Kingdome of Glory.* o) This [*Beholding as in a glasse,*] that is (faithfully) seriously and attentively consider and contemplate it. With all labouring to raise your *Affections* thither. *If yee bee risen with Christ, &c. Set your Affections on things which are above; and not on things on the earth,* Col. 3. 1, 2. τὰ ἀνω φρονεῖτε, *Minde* things above, and let them have your *Hearts*, your *Affections.* As for the *things of this world*, labour daily to sit more loose to them, that so you may bee willing to part with them, when ever God shall be pleased to call you hence. Thus being *Risen*, yet *rise daily more and more.*

Which that you may do, still *seeke*

after

after a further and more intimate Union and Communion with the Lord Jesus Christ, by whose *spirit* it is that you are, and must be raised: That you may more and more participate of that *vertue* which is in him. *Paul* had no small share in this vertue, yet hee desireth that he might still have further experience of it. [*That I may know him, and the vertue of his Resurrection.*] Philip. 3. 10. Let the same be your desire and indeavour, that you may daily feele this divine vertue put forth in you more and more, raising you up more and more from the *death of sin* to the *Life of grace* here. Then rest assured, the same vertue shall at the last day raise you up from the *death of nature* to the *Life of Glory*. Being here made conformable unto Christ in your *first Resurrection*, you shall be also in the *second*, which shall be to you a *Resurrection of life*.

Still seeking after a more intimate union and full communion with Jesus Christ.

And thus I have at the length, through the good hand of God leading and conducting me, passed thorough this excellent portion of Scripture, wherein you have held forth unto you that great *Gospel Mystery* of the *Christians Union and Communion* with, *and conformity to Jesus Christ, both in his death and Resurrection*. The sweetnesse of the subject hath drawn forth my meditations beyond the staple which I first intended them. May but my labours herein prove acceptable and profitable unto you, I have what I aimed at. Which that they may be, let us Pray.

FINIS.

MESÍTHS:

OR,

The One and Onely

MEDIATOUR

Betwixt GOD and MEN,

The MAN

CHRIST JESUS.

Wherein

The Doctrin of Christs Mediatorship is largely handled; And the great Gospel-Mystery of Reconciliation betwixt GOD and MAN is Opened, Vindicated, and Applyed.

As it was lately presented to the Church of God at *Great Yarmouth*,

BY

JOHN BRINSLEY,

Minister of the Gospel, and Preacher to that Incorporation.

2 COR. 5. 18. *God hath given to us the Ministry of Reconciliation.*

PSAL. 11. 3. *If the foundations be destroyed, what can the Righteous do?*

London, Printed by *Tho. Maxey* for *Ralph Smith*, at the sign of the Bible in Cornhill, neer the Royall Exchange. 1651.

MEDIATOR:

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As it was lately preached to the Church

of God at Great Torrington,

BY

JOHN BRINSLEY,

Minister of the Gospel there.

PSAL. 113. [illegible]

can the King [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Memoriæ
SACRUM.

To the Eternal Honour
Of The
One and Onely Mediatour
betwixt God and Men,
The Man
CHRIST JESUS,
His bleſſed SAVIOUR
and REDEEMER:

J. B.

The unworthieſt of his Redeemed Ones,
in Teſtimony of his unfained Gratitude
for ſo uneſtimable a Favour,
Humbly Dedicateth theſe
His *WEAK*,
&
(ſo far as they are his)
WORTHLESSE
MEDITATIONS.

To the Christian READER.

Eccl. 11, 7 E*Very naturall man will readily assent to this Assertion of* Solomon, *viz.* Truly the light is sweet, and a pleasant thing it is for the eyes to behold the Sun: *And every considerate experienced Christian (valuing Gospel Sunshine at a far higher rate) doth with the blessed Apostle,* Phil. 3. 8. account all things but loss, for the excellency of the knowledg of Jesus Christ his Lord: *neither designing,* 1 Cor. 2. 2. *nor desiring to know any thing in comparison of him crucified.* Mal. 4. 2. *Although every beam from this* Sun of Righteousness *is* pleasant Pro. 2. 10. *to the* sanctified soul, *yet nothing in the mystery of Christ, is more affectionately taking upon the heart which loves and improves him, then the discoveries of his transcendent transactions as* Mediator *betwixt his Father and the Elect, in reference unto all soul concernments, from their first Conversion, to their full Glorification.*

This Fundamentall truth of the Gospel (viz.) the happy execution of Christs Mediatorship, in purchasing by his pas- Heb. 7. 25 sion, and applying by his intercession, whatsoever may conduce to the complete bliss of his people, *is very wel cleered, and strongly defended from pregnant Scripture in this ensuing treatise. The reverend and laborious Author (my ancient and worthy friend) hath also added thereunto another profitable* Piece, *viz.* A Discourse concerning the Beleevers Conjunction & Communion with Christ. *Both which will (I hope) be found very usefull both for* information *and* comfort, *unto them who shall seriously peruse them. In them the understanding Reader shall taste the savouriness of the Authors spirit, and see Scripture Authority backing all the particulars which he holds forth unto publick consideration.* England *of late years hath been unhappily pestered with frothy and pernicious Pamphlets, which have tended only to feed mens lusts, and to satisfie the itching humours of vain hearts: Oh, that the Almighty would give us again to prize and relish such wholsome Treatises, whereby our souls may be edified in the knowledg and practical improvement of* Jesus Christ. *In him I am*

Thy Friend and servant,

Sept. 22. 1651. SIMEON ASHE.

To the Pious and Judicious Reader.

Reader,

DOest thou expect an Account of the *Preaching* and *Publishing* of this *Treatise*, take what the *Frontispiece* holdeth forth. The *Word of Reconciliation* is that sacred *Deposium*, which God hath *committed* to his *Ministers*, not that it should be smothered in their private bosomes, but that by them it might be transmitted and published to the world. And such is the main *Subject* of this Discourse, which is here *Doctrinally* opened and *Practically* applied. As for the *Polemicall* and *Controversall* Part of it, I wish it were not too justly occasioned through those pernicious errours of *Socinisme*, which now, among the croud of many other, begin to walk abroad, striking at the very *Root* or *Foundation* of that *Religion*, which hath hitherto been called *Christian*. And *If the Foundation be destroyed, what shall the Righteous do?* This it is which hath stirred my spirit to appear in this cause, thus to † *contend* (which I am required to do, and that *earnestly*,) for that *faith which was once delivered unto the Saints*: Wherein my designe is, not so much to recover those who are already taken in this snare, who are by others (how justly let themselves see to it) looked upon for the most part, as men so wedded to their own carnall *Reason*, as that they disdain to submit themselves to *God's Reason*, not regarding the Authority of *Scripture* further then as it complieth with the *genius* of their *naturall Principles*. So much their *Master* and *Leader* sticketh not to professe, who hath in down-right terms published it to the world, that as for *God's punishing our sin in, and upon his Son Christ*, though he should find it every where attested in most expresse words in Scripture, yet would he not take it for granted that so it is. And again, speaking of Christ's *Satisfaction*: ‡ *For my part* (saith he) *though I should not once, but often meet with it extant in sacred Records, yet would I not for all that believe that it was so indeed.* Now if his followers be of the same mind, I shall leave them as I find them, onely praying for them, (what *Simon Peter* wil-

† Ἐπαγωνίζεσθαι, Jude v. 3.

* *Nec si ubique clarissimis verbis testatum reperiremus, sic tamen rem se habere nobis compertum esset.* Socin. de Jesu Christo Servatore, part. 3. cap. 2.

† *Ego quidem, etiamsi non semel, sed sæpè id in sacris monimentis scriptum extares, non idcirco tamen ità rem prorsùs se habere crederem, ut vos opinamini.* Socin. ibid. cap. 6. Acts 8. 22.

leth *Simon Magus* to do for himselfe, *that upon their Repentance, this thought of their heart may be forgiven them.* It is for the sake of others that I have spent this little strength; such whose veins are not as yet infected with this poison. For them have I prepared this *Antidote*, that their spirits being confirmed in the ancient and received *Truth* of God, they may not by whatever devices of *Satan*, or his *Instruments*, be removed *to another Gospell.* In the managing of this *Controversie*, I must acknowledge (what my Margin confesseth) my selfe to owe not a little to the learned *Grotius.* But whether to *Grotius Orthodox*, or *Grotius Heterodox* more, I must say I cannot readily tell. I have made use of both, comparing the one with the other, his former with his later thoughts, his Book *De Satisfactione*, with some of his *Comments.* So doing, I have found the one clear and candid, free from *subterfuge*, or *evasion*; such as (whatever hath been assayed by way of reply to it) may give full *satisfaction* to any unprejudiced spirit: The other so palpably guilty of both, as that they deserve both *Censure* and *Pity.* And this to me, (and I suppose it may be the like to others,) hath been, and is no small confirmation of this *Truth* of God. Surely, if any one had been able to answer *Grotius*, it should have been *Grotius* himselfe, then whom I know none more able to have done it, and (as it seemeth) none more willing. But finding him so foiled by himselfe, so unable by all his Artifice, to *build again what before he had destroyed*; I cannot but subscribe to that Apocryphall Text, *Magna est veritas, & prævalet; Great is Truth, and mighty above all things.* May these my poor labours contribute ought towards the clearing and vindicating of this sacred *Truth*, (upon which I do freely adventure my own soul, not knowing in what other way to look for salvation,) whilest *God* hath the *Glory*, and others the *Benefit*, my selfe shall have what I aimed at. In the desire whereof, I rest,

1 Esdras 4. 41.

Thine in the Service of
this blessed Mediatour,

JOHN BRINSLEY.

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MESITHS,

OR,

The One and Onely Mediator betwixt God and Men, the Man CHRIST JESUS.

1 TIM. 2. 5.

For there is one God, and one Mediator betwixt God and men, the Man CHRIST JESUS.

Coherence.

AMongst *Miniſteriall offices* and ſervices there are two which are looked upon as chief and principall, *viz.* to *ſpeak from God*, and *to God*. To ſpeake *from God to his people*, to ſpeake *to God for his people*. The one of theſe

is done in *Preaching*, the other in *Prayer*. Touching both these our Apostle Saint *Paul* indoctrinates his scholer *Timothy* in this Epistle. The former he doth in the close of the chapter foregoing, *ver.*18. where he giveth it in charge to him, that he should [*War a good warfare.*] And that not only as a *private souldier*, a private christian, [*fighting the good fight of faith*] (as elsewhere he exhorts him:) but as a *publick officer*, a *Minister* of the Gospel, maintaining the truth of God against all false Teachers and Corrupters of it. [*Holding faith and a good conscience:*] So it followeth: *Faith*, the Doctrine of faith, that sacred *Depositum*, the doctrine of the Gospel which was *committed to his trust*; This *Timothy* must *hold*, holding it *fast*, and holding it *forth*; therein discharging his *conscience* in the sight of *God* and *Man*. The later of these he doth in the former part of this chapter, which beginneth (as you may see) with a serious exhortation and incitement to all kindes of publick prayer [*I exhort therefore, that first of all Supplications, Prayers, Intercessions, and giving of thanks be made.*] But for whom should they be made? why, generally, [*for All men*] *i. e.* All *sorts* and *conditions* of men. For so must we understand that *universall Particle*, both there, and where else we meet with it in this chapter (as *Calvin* noteth it upon this text) as relating not unto all *particular* individuall persons; (for there are some for whom *Christ* would not pray: [*I pray not for*

1 Tim.6.12.

1 Tim.6.20.

Particula universalis semper ad hominum genera referri debet, non ad personas. Calv. ad Textum.

for the world, Joh.17.9.] *viz.* the *Reprobate world*, that *mundus damnandorum* (as *Auguſtine* calleth it,) ſuch as in Gods eternall purpoſe and decree were paſſed by, and ordained to juſt condemnation for ſin: And there are ſome for whom *Chriſtians* may not pray, *viz. Malicious apoſtates*, ſuch as have ſinned that *ſin unto death*, the ſin againſt the Holy Ghoſt, [*I do not ſay* (ſaith Saint *John*) *that a man ſhould pray for it*,] pray for pardon for any that have committed that ſin, which in it ſelf, is irremiſſable, unpardonable,) but to the ſeverall *ſpecies*, the ſeverall kinds and conditions of men, not only *Jews* but *Gentiles*; not only *Chriſtians* but *Infidels*, not onely *friends* but *enemies*. Thus in generall, *Pray for all men.* 1 John 5. 16.

More particularly, for *Publick perſons*, *Magiſtrates*, *Rulers*. So it followeth, [*For Kings and all that are in Authority*:] Magiſtrates, whether *ſupreme*, or *ſubordinate*: All that were ἐν ὑπεροχῇ, in eminent place, the *Higher Powers*, as the Apoſtle elſewhere calleth them: Such muſt be remembred by *Timothy* and others, and that in the firſt place. Rom. 13. 1.

But how ſo? what, were not the *Magiſtrates* and Rulers of thoſe times generally (if not univerſally) profeſſed *Enemies* to the Truth and Church of God, perſecutors of the Saints? True; ſuch they were; And in that regard, poſſibly ſome might make it a queſtion whether they ought to be prayed *for*, or rather

prayed *against*. To take off that ſcruple, and to ſet on the general duty, the Apoſtle ſubjoyns three or four Arguments or Reaſons in the verſes following.

1. The firſt whereof peculiarly concerneth them. And it is fetched from that Head which ſwaieth moſt with *Fleſh* and *Blood*, *ab utili*; from the *profit* and *advantage* that might accrue from this Duty. In ſo doing, *Timothy* and others might reap no ſmall benefit. By this means, through the bleſſing of God upon the government of ſuperiors, they might injoy a Civil peace [*That we may lead a quiet and peaceable life in all Godlineſſe and Honeſty*, ver. 2.]

2. But, however (in the 2d place) in praying for them, and others, they ſhould performe a ſervice acceptable unto God [*For this is good and acceptable in the ſight of God our Saviour*, ver. 3.

3. A 3d Argument is taken from Gods *gracious purpoſe* revealed in the Goſpel, which extendeth it ſelfe *indefinitely*, and *indifferently* to all ſorts of perſons [*Who will have all men to be ſaved, and to come to the knowledge of the truth*, ver. 4.

4. A 4th and laſt (being near a kin to the former) is taken from that *common Intereſt* which all ſorts of perſons have, or may have, in the ſame God, and in the ſame Chriſt, [*For there is one God, and one Mediatour betwixt God and men, the Man Chriſt Jeſus.*] *One God* both to *Jews* and *Gentiles*. [*Is he*

hee the God of the Jews only? (saith the Apostle *Rom.*3.29.) *Is he not also of the Gentiles?* Rom.3.29,30.
Yea of the Gentiles also. It is one God that justifieth the Circumcision (the Jews) *by faith, and the Uncircumcision* (the Gentiles) *through faith.* And as one God, so *one Mediatour*; As one God the *Creatour* and *Father* of all, so one *Lord Jesus Christ* by and through whom all may have access unto that God.

And thus have I brought you to the words of the Text. Out of which I shall onely single forth the later clause. A clause which holdeth forth unto us that great *Gospel-foundation*, upon which the whole work of mans salvation resteth; the very summe and substance of all Christian Religion.

There is one Mediatour betwixt God and men, the Man Christ Jesus. *General Proposition.*

For the better handling of which Proposition, that I may not graspe too much at once, I shall divide it, and draw it forth into two. 1. *Jesus Christ is a Mediatour betwixt God and men*: 2. *He is the one and only Mediatour.* Divided into two Doctrines. In the former we have the generall *office* of Christ, he is a *Mediatour*. In the later we have the peculiar *Appropriation* of this office unto him, with an Exclusion of all others from having any share in it; He is the *one and Only Mediatour*. Upon these two I shall insist severally; craving your best Attentions to go along with me; this being a subject of high

consequence and concernment. Begin with the former.

Doct. 1. Jesus Christ is Mediatour betwixt God and men.

Jesus Christ is a Mediatour betwixt God and men.

Confirmat. So we find him elsewhere stiled. *Gal.* 3. 19. The Apostle speaking of the *Law* given upon Mount *Sinai*, he saith it was *ordeined by Angels in the hand of a Mediatour.* Who was that Mediatour? *Moses* (says some;) whom God made use of as an *Internuncius*, an *Agent* or *Interpreter* between him and his people. So *Beza* earnestly contends that the word there must be understood, giving diverse Reasons for it. Others (amongst whom judicious *Calvin* is one) understand it of *Christ*, of whom *Moses* was a figure. *Moses* was a *Typicall*, *Christ* is the *true Mediatour*.

Vide Bezam. Gr. Annot.

Ex Græcis, Chrysostomus, Theophilactus, Oecumenius; Ex Latinis, Ambrosius, Augustinus, Hieronimus, Primasius, citati per Cl. Espencæum de Mediatore, Cap. 4.

More clearly and expresly in that Epistle to the *Hebrews*, the Authour speaking of Christ, he calleth him the *Mediatour of a better Covenant*, *Chapt.* 8. 6. *id est*, the *new Covenant*. So he else-where explaines it, [*The Mediatour of the new Testament*] *Chap.* 9. 15. [*Jesus the Mediatour of the new Covenant.*] *Chap.* 12. 24 Not to spend time in exhorting or confirming a granted truth. Our main businesse will lie in *Explication*, *Illustration*, *Application*.

Explicat. By way of *Explication*, we shall look first upon the *Word*, then upon the *Thing*.

1. Of the word Μεσίτης.

1. For the *Word*: Μεσίτης, saith the Original. A word which *Erasmus* looketh upon as peculiar to the sacred Scriptures, not to be found amongst

amongst profane Authours. In the translating of it I find some slight difference. *Tertullian* sometimes, (and after him *Caelius*) renders it *Sequester*, an *Umpire*, or *Arbitratour*, one that standeth indifferently disposed betwixt two parties. Others, *Interventor*, *Internuncius*, one that cometh betwixt two parties as an *Agent*, a *Messenger*. Others, *Interpres*, an *Interpreter*, one that imparts the mind of one to another. Others, *Intercessor*, one that intercedes, steppeth in betwixt two, to let and hinder the exceeding of somewhat which is betwixt them. Others, *Conciliator*, a *Reconciler*, one that procureth *Love* or *Agreement* betwixt two or more, who were *strangers*, or *Enemies* each to other. Not to trouble you with these trivial differences. The word properly signifieth, as our translation renders it, *Mediatour*, A *Mediatour*, a *Middler*, a *Middle person that dealeth betwixt two others*. This for the *Word*.

2. For the *Thing*. How and in what respect is *Christ* said to be a *Mediatour*? To this I answer in the generall. He is a *middle person dealing betwixt God and man*. More particularly and fully. He may be said to be a *Mediatour* in a twofold respect. 1. In respect of his *Person*: 2. In respect of his *office*. In respect of his *Person*, he is a *middle person betwixt God and man*. In respect of his *office*, he is a middle person *dealing betwixt God and man*. The former of these *Bellarmine* first, and after him some others, call *Mediatio substantiæ*,

2. Of the Thing.

Christ a Mediatour in a twofold respect.

Tileni Synagmd de Officio Christi. § 39. *Corn. à Lap. ad Textum.*

alis, a *Substantiall Mediation*. The later *Mediatio, ενεργητικὴ*, an *operative Mediation*. Which Distinction, however (as *Chamier* noteth upon it) it be a new-coined one, not to be found among the Ancients, and possibly may be abused by the mis-application of it, (as it is by *Bellarmine* himselfe,) yet in it selfe it is *Orthodox*, serving not unfitly to explain unto us this great and usefull Doctrine. I shall deal with these branches severally.

Chamier Panstratia, de Christo Mediatore.

1. In respect of his Person; God-Man.

1. He is a *Mediatour* in respect of his *Person*. A *middle Person betwixt God and Man*, Μεσίτης. So may he well be called, in as much as he participates of both *Natures*, being Θεάνθρωπος, *God and Man*; *God-man*. Such a *Mediatour* ought to be; one that hath interest in both *parties*. And such is the Lord *Jesus*, One, that hath interest in both *Natures*, the *God-head*, and the *Man-hood*.

Evinced by Scripture.

For this, Scripture is expresse and cleare to those that will not shut their eyes against the light. What else can we make of that known place of our Apostle in the 3d chapter of this Epistle, *ver.* 16. [*God was manifested in the flesh*.] Not the *Mystery of Godlinesse*, (So indeed the Vulgar Latine rendereth it; and so *Grotius* would have it, leaving out the word [Θεὸς, *God*] which (saith he) *Hincmarus* informs him was added by the *Nestorians*; and *Erasmus* conjectures was put in against the *Arians*, [*Great is the mystery of Godlinesse, which was manifested in the flesh*,] viz. by *Christ*

Magnum est pietatis mysterium, quod manifestatum est in carne. V. Lat. ὁ ἐφανερώθη. Grot. ad loc. *Qui ipse alibi aliter locum citat.* sc. Jo. 1. 14. Θεὸς ἐφανερώθη.

Christ and his Apoſtles, *weak mortall men.*) But [*God*] *was manifeſted in the fleſh*, which word [*God*] *Beza* more rightly conceives was in ſome Copies expunged by thoſe who denyed the *Divinity* of Chriſt, or the *Union of the two Natures.* As for the former reading and expoſition (as *Beza* rightly obſerves upon it) it is inconſiſtent with that which followeth in the verſe. To let paſſe other paſſages; How can it be ſaid of the *Myſtery of Godlineſſe* (what we find in the cloſe of that verſe) that it was *received up into Glory?* Certainely this cannot be applied unto any other thing but the Perſon of Chriſt, even *God manifeſted in the fleſh.* I am not ignorant how *Grotius* goeth about to elude that Allegation. The *Myſtery of Godlineſſe*, the Goſpel (ſaith he) may be ſaid to be *Exalted in Glory*, in as much as it brought in greater ſanctity into the world then any other Doctrine before it had done. But the word in the Originall is Ἀνελήφθη, which properly ſignifieth (as *Beza* renders it) *Surſum receptus eſt*, *Received*, or *taken up.* Which the Evangeliſt Saint *Luke* applieth unto Chriſt, *Acts* 1.2. and *ver.*22. Ἀνελήφθη, *he was taken up.* The evidence is cleare to thoſe that will not *Feſtucam quærere* (as he ſpake) ſeek ſtrawes to put out their owne eyes withall. That paſſage of the Apoſtle is a deſcription of the Meſſiah, [*God manifeſted in the fleſh.*] *God*, *i. e.* the eternall Son of God, the ſecond Perſon in the bleſſed Trinity, being God co-eſſen-

Vide Beram in Græc. Annot. ad locum, fuſè.

Glorioſè admodùm exaltatum eſt, nempè quia multo majorem attulit ſanctitatem, quàm ullæ antehac dogmata. Grot. Annot. ad loc.

coessentiall and coequall with his Father. He was *manifested in the flesh*, by assuming the humane nature into a personall union with the divine.

To the same purpose is that other obvious Text of S. *John*, *Joh.*1.14. [*The Word was made flesh.*] The *Word*, of which he saith in the first *verse*, that it *was with God*, and *was God*. The *increated*, *essential* Word, the second Person in the blessed Trinity, it was *made flesh*, *viz.* by taking the nature of a man into such a personal union with his Godhead. Thus was the *Messiah*, both *God* and *Man*, two natures in one Person; Truly *God*, and truly *Man*.

Christ truly Man.

Truly *Man*. For that, were there no other Text in Scripture to assert it, this one which we have now in hand would put it out of doubt. [*There is one Mediatour betwixt God and men, the* [*Man*] *Christ Jesus.*]

As truly God.

If there be any question, it must be about his *Godhead*. That the *Arians* of former, and the *Socinians* of later times, have not onely questioned, but denied. And for countenance of that their damnable *Heresie*, amongst other Texts of Scripture, they take hold of this we have now in hand, [*There is one Mediatour betwixt God and men, the* [*Man*] *Christ Jesus.*]

The Godhead of Christ evinced by Scripture Testimony.

But for this also Scripture speaketh as fully, as expressly, as for the former. Testimonies are obvious. In the old Testament, *Isa.*9.6. The Prophet speaking of the *Messiah*, he calleth him the [*mighty God*] *El Gibbor* [*El*] being

ing one of the names of God. More clearly the Prophet *Jeremie*, *Jer.*23.6. *This is the name whereby he shall be called,* [*The Lord our Righteousnesse.*] *Jehovah Tzidkeu, Jehovah our Righteousnesse.* A name proper unto God (as the *Jewes* acknowledge) not so communicable to any creature.

In the New Testament, *Acts* 20.28. *Paul* chargeth the *Elders* at *Ephesus*, that they should *feed the Church of God which he hath purchased with his blood.* The Church of [*God*] ἐκκλησίαν Θεοῦ, not Κυρίου, of the *Lord.* So indeed *Grotius* would evade it, telling us of some Greek Copies that so read it. True, *Beza*, instanceth in five of them; but then they add'd the word [Θεοῦ, *God*] to it. Κυρίου καὶ Θεοῦ *The Lord and God.* A Text speaking so full for the Divinity of Christ, that (as *Beza* saith of it.) All the *Arians* in the world do but in vaine go about to elude it.

In quinque Exemplaribus legitur Κυρίου καὶ Θεοῦ. Beza ad loc. *Hunc locum eludere frustrà conati sunt Ariani.* Bez. Gr. Annot. ad loc.

To this add that other obvious one of the Apostle, *Rom.*9.5. where speaking of *Christ*, he calleth him [*God blessed for ever.*] True it is (what *Erasmus* observes, and *Grotius* layeth hold of) that in citing this Text, some of the Ancients, as *Cyprian* and *Hilary*, have left out the word Θεὸς, *God.* But that omission (saith *Beza*) is to be imputed *Librariorum vitio*, to the writers or keepers of those copies; which plainly appears in that the designe of both these Authours in those places is from that Text to prove that the Name of God doth truely and properly agree unto Christ.

Cyprianus lib. adversus Judæos 2 cap. 5. *Hilarius, in* Psal. 12.2. Vide Bezam Græc. Annot.

Christ. To which purpose also the Greek Father *Athanasius* in his disputation against the *Arians* urgeth both that Text and Word.

To these (if need were) other Testimonies might be added, as that known one *Phil.*2.6. where the Apostle speaking of *Christ*, he saith, that *Hee being in the form of God, thought it no robbery to be equall with God.*] Which place, however obscured by *Erasmus*, and wrested and blanched by *Grotius*, and others, yet speaketh fully for the Divinity of Christ, as *Beza* clearly vindicates it. And that other *Joh.*5.18. where this is laid down for a ground of the Jews malice against our Saviour, that *he said, that God was his father, making himselfe equall with God.*

Beza Gr. Annot. To these adde, Tit. 2.13. & 3.4. Jude 25. 1 John 5.20.

For the seconding of these Testimonies, I might subjoyn many *Arguments* clearly evincing the *God-head* of Christ. Five of which a Modern *Divine*, for memories sake, hath comprized in one Latine verse.

By Arguments.

Martinius in Symbolum. lib.2. cap.5.

Jova, Dei Natus, Propriũ, Dei et Actio, Cultus.

Arg. 1. The proper Name of God (*Jehovah*) given to Christ.

1 *Jova*, The *name of God*; *J*, his proper name [*Jehovah*] is given to him. So we find it in that place forenamed, *Jer.*23.6.

Arg. 2. Christ the Son of God.

2. *Dei Natus*, The Son of God. So he is called *Luke* 1.35. *Gal.*4.4. And that not by *Creation*, as Angels are said to be, *Job* 1.6. *Psal.* 89.6. And *Adam*, *Luke* 3.38. Nor yet only by *Profession*, as all the *Worshippers* of the true God are called, *Gen.*6.1. Nor yet by the *Grace of adoption*, as all true *Beleevers* are,

Joh.

*Joh.*1.12. *Rom.*8.14. *Gal.*4.5. But the Son of God properly ſo called, his Son by *nature*, by an eternall *generation*, an inexpreſſable and unconceivable *emanation* of *eſſence*, and *communication* of *ſubſtance*. [*Thou art my Son, this day have I begotten thee*, Pſal. 2.7.] which the Apoſtle applies and appropriates unto *Chriſt*, *Heb.* 1.5. Thus is he the Son of God ſo as no creature is, or can be ſaid to be. Thence called, the [*only begotten Son of God*] *Joh.*1.14.

ὁ μόνος λεγόμενος κυρίως υἱὸς. Juſtin. Μονογενὴς *hic reſtè dicitur, quia ſingulari modo à Deo proceſſit*, Grot. Annot. ad loc. Joh. 1.14.

3. *Proprium.* Many of the *Properties* of God, *Incommunicable properties* are attributed unto him. As,

Arg. 3. Divine Properties attributed to Chriſt.

1. *Eternity.* [*In the Beginning was the Word*,] ſaith Saint *John* (*Joh.* 1. 1.) ſpeaking of the *Meſſiah*, that *Eſſential word*, of whom, and by whom God ſpake unto the Fathers. This Word was in the *Beginning*; Not that temporal and determinate beginning, in time, or with time, of which *Moſes* ſpeaks, *Gen.*1.1. [*In the beginning God Created the heaven and the earth*;] But indeterminate and eternall; ſo our new Annotation expounds that word. Or, in the *Beginning*, when the world began firſt to be created; then he was, Ἦν, *Jam tum erat*, having a being before it, and conſequently from *Eternity*. So much we learn from that of the *Wiſe man Prov.*8.23,24,&c. where ſpeaking in the perſon of Chriſt the *Son of God*, the *Eſſentiall Wiſedome* of the Father, [*I* (ſaith he) *was ſet up from everlaſting, from the beginning, or ever the earth was. When there were*

1 *Eternity.*

ἐν ἀρχῇ ἦν: *Sic mos eſt Hebraïs æternitatem populariter deſcribere.* Grot. Annot. ad loc.

were no depths, I was brought forth, &c.] And to the same purpose our Apostle, *Col.* 1. 17. describing of Christ, *He is* (saith he) *Before all things*] *viz.* all Created things: Before the *world* was. So much we learn from our Saviours own mouth, *Joh.*17.5. [*Father, glorifie thou me with thine own selfe, with the Glory I had with thee before the world was.*] Such glory had the Lord Christ with his Father, *viz.* in the heavens; and that before the *World was*. This he had not only in regard of *Destination*, being predestinated to it by God his Father (as *Grotius* would evade it,) but in regard of *Actuall possession*. [*The Lord possessed me in the beginning of his way* (saith Christ the Son of God) *Prov.*8.22. And as his Father possessed him, so he was possessed of the selfesame glory with his Father, before the world was, from *Eternity*. [*His goings forth have been from of old, from everlasting* (*from the days of Eternity*,) saith the Prophet *Micah*, speaking of the Messiah, *Mic.* 5.2.

Τῇ δόξῃ ἣν εἶχον; sc. *Destinatione tuâ*, Grotius Annot. ad loc.

2. Immensity. 2. As *Eternity*, so *Immensity*, to be present in all places. [*Where two or three are met together in my name*, (saith our Saviour) *there am I in the midst among them*, Mat.18.20. *viz.* by his Eternall spirit. A passage (as *Grotius* observes upon it) most like unto that trite sentence in use among the Jews. [*Where two are sitting together; and conferring about the Law, there is the* Shecinah (the divine majesty) *amongst them.*

Ubi duo confident sermonem habentes de lege, Shecinah est inter ipsos. Grot. ad loc.

3. As

3. As *Immensity* and *Omnipresence*; so *Omnipotency*. [*Hee shall change our vile body* (saith the Apostle) *that it may be like unto his glorious body, according to the mighty working, wherby he is able to subdue all things to himself.*] Phil.3.*ult.* 3. Omnipresence.

4. As *Omnipotency*, so *Omniscience*, [*Lord thou knowest all things* (saith *Peter*) Joh.21.17. [*He needed not that any should testifie of man, for he knew what was in man*, Joh.2.25.] He was καρδιογνώστης, *a searcher of the hearts*, knowing the thoughts of men, and that before they bewrayed themselves by any outward expression, as appears from those known places, *Mat.*9.4. *Luke* 16.15. now this is confessedly Gods peculiar, *God which knoweth the hearts*, Acts 15.8.] Thus are the properties of God attributed to him. 4. Omniscency. *De animis hominum certò judicare solius est Dei.* Grot. in Act.1.25.

4. And so (in the 4th place) is *Dei Actio, Divine Actions* and *Works*, they are attributed and referred to him. As, *viz. Creation.* [*All things were made by him*, Joh.1. 3.] *By him were all things created that are in heaven, and that are in earth, visible and invisible*, Col.1.16. *By whom God made the Worlds* (saith the Authour to the Hebrews) *Heb.*1.2. Δι' ὃν, not *propter quem* (as *Grotius* would evade that cleare Text,) [*For*] *whom he made the worlds.* But *per quem*, *By whom.* So the Apostle, to put it out of doubt, putteth them together, *Col.*1.16. *All things were created by him, and for him.*] δι' αὐτοῦ, καὶ εἰς αὐτὸν. Thus were the *Worlds* made by him. Not onely the *New* *Argu.* 4. Divine Actions ascribed to Christ. Creation. *Videtur* δι' ὃ *hic rectè accipi posse pro* δι' ὃν. Grot. ad loc.

World,

world, the *intellectuall world*, the *world of mankind*, (*which is the chiefeſt part of the world*) *whom God reformeth and reſtoreth by the mediation of Chriſt, by giving him a new ſtate and condition by a new Covenant.* So indeed I finde a Divine of our own expounding that Text: Borrowing his Expoſition (as I ſuppoſe) from *Grotius*, upon that place forenamed, *Col.* 1. 16. who being there put to a ſtraight, maketh uſe of the ſame ſhift. A miſerable ſubterfuge! What *worlds* the Apoſtle there ſpeaketh of, we may learn by comparing him with himſelfe; that Text *Heb.* 1.2. with that other *Heb.* 12.3. *Through faith we underſtand that the Worlds were framed by the word of God.*] Theſe were the worlds which God the Father made by his Son, even the whole *Univerſe*, the *upper world*, and the *lower world*; the *viſible*, and the *inviſible world*, both continuing through ſeverall ages: And therefore called in the plurall number, τὺς αἰῶνας, the *worlds*. Theſe *worlds* God the *Father* made by his *Son*, and that not as an *Inſtrument*, or *inferiour Agent*, but a *concurring*, *cooperating*, and *equall* cauſe, having the ſame efficiency with his Father, onely differing in the *order* of working.

Dr. Luſhington. *Comment. ad loc.* Heb. 1.2

Τὰ πάντα, *Intellige omnia quæ ad novam Creationem pertinent.* Grot. Annot. ad Col. 1.16.

Similiter ſuper verſum 17. τὰ πάντα ἐν αὐτῷ συνέστηκε, Et hac vox (*inquit*) de veteri creatione ad novam traducitur.

Providence.

And as *Creation*, ſo *Providence*: That we finde alſo aſcribed unto Chriſt. As the Father *made* the world by him, ſo he *governeth* it by him. So it there followeth, *Heb.* 1. 3. *Who being the brightneſſe of his Fathers glory, and the expreſſe image of his Perſon, he upholdeth*

holdeth all things by the word of his Power.] Thus doth Christ bear up all things, continuing to the severall creatures their being, ordering and governing them; and this he doth by the *word of his power.* τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, not αὐτῷ, (as *Grotius* would have it, referring it to God the Father, by whose *order* and *command*, (saith he) Christ governeth the world, by the word of [*his*] power:) but αὐτοῦ, *The word of his own power: i.e.* his own *powerfull word*, (as *Beza* renders it.) By this *word* he made the world. [*He spake, and it was done.*] And by this word he *governeth* the world; by his own mighty word, the *word of his Power.* Both these are *divine Actions*; and being ascribed unto Christ, evidence him to be no lesse then *God.*

Christus verbo potentiæ paternæ (id est, jussu) regit cuncta. Grot. ad loc.

Verbo illo suo potente. Beza.

5. The fifth and last particular, is *Cultus, Divine Worship.* That we shall also finde given unto Christ, [*When he bringeth in the first begotten into the world, he saith, And let all the Angels of God worship him, Heb.*1.6.] The Angels who refused divine honour to be given to themselves, [*See thou do it not,* (saith the Angel to *John*, when *John* fell at his feet to worship him) *I am thy fellow-servant*, &c. *Rev.*19.10. and 22.9.] yet they give, and must give it unto Christ; And so must all others. *Believing* on him: [*Ye believe in God, believe also on me, John* 14.1.] The same respect that Christians give unto God the *Father*, they must also give unto the *Son*; *believing on him*:

*Arg.*5. Divine worship given to Christ.

which is an honour due onely to God: other creatures, *Men* and *Angels* may be *believed*, but not *believed on*, rested on; This were to make them *Gods*; no lesse then Idolatrie. And so *invocating* him: It is the Saints Character, they are such as *call on the Name of the Lord Jesus*, *Acts* 2.21. and 9.14.

Now put these together; the *Name* and *Titles* of God, the *Son* of God, the *Properties* of God, the *Actions* of God, the *Worship* due only to God; all these are attributed and ascribed to Christ. A full evidence that he is, and must be more then χίλος ἄνθρωπος, meer man, or yet a Divine Man, (as some of them stile him) *viz.* Truely *God*, as well as *Man*.

Dr. Lusshington. *in* Heb. 7. 22.

Upon this Subject, I shall say no more; neither should I at the present have said so much, did I not take notice of a generation of men (and those none of the meanest for learning and parts,) risen up in these shaking times, who are not afraid to set their shoulders to this principle of Faith, indeavouring to overthrow this main pillar of the Christians hope, and of his Religion; the *Divinity*, the *Godhead* of Jesus Christ. Against them it is, for the vindicating of the Truth of God from some of their evasions, and false glosses, and the confirming and establishing you in the faith which you have received, that I have spent this little time and strength.

Socinians.

Object. But yet what say we to the words of the Text, which hold forth Christ unto

The Text cleered from the Socinian glosse.

us

us onely as a *Man*? *The* [*Man*] *Christ Jesus.*]

Anſ. True, ſo he is, *Man, True* Man, but not *meer* Man, *Verus, ſed non merus.* The word is not to be taken *excluſively*, as denying the *Divine Nature.* No, Elſewhere in this Epiſtle, the ſame pen ſtileth him *God*, (as I have ſhewn you) [*God manifeſted in the Fleſh.*] So as here is no ground for the *Arian*, or *Socinian*, to caſt anchor upon. By the like reaſon the *Marcionites*, or *Manichees*, might conclude againſt the truth of Chriſt's *Humanity*, becauſe elſe-where he is called *God.* [*God bleſſed for ever, Rom.* 9. 5.] Thus is the ſame Perſon, being Θεάνθρωπος, both *God*, and *Man*, ſometimes denominated from one nature, ſometimes from the other; Sometimes called *God*, and ſometimes *man*: Yet ſo, as he is truely both. And in that reſpect fitly ſaid to be a *Mediatour* betwixt *God* and *men*, having an Intereſt in, and participating of both Natures.

Chriſt true Man, but not meer Man.

Reaſ. And it was very requiſite that he ſhould be ſo; And that for the due qualifying of him for the *Office* and *Work* of his *Mediatorſhip*, That he might be a meet and fitting Perſon to deale betwixt *God* and *men.* That was his *Office*, that was his *Work*; to deal *with God for man*; and to deal *for God with man.* Now that he might be fit for both theſe tranſactions, for both parts of this *Office*, he muſt partake of both Natures: That he might effectually deal *with God for man*, he

Reaſon. Why Chriſt muſt partake of both Natures.

must be *God*, [*If a man ſin againſt the Lord, who ſhall intreat for him?*] (ſaith *Eli* to his ſons) 1 *Sam.*2.25. And that he might deale *from God*, and *for God with man*, he muſt be *man*. When God ſpake unto *Iſrael* at Mount *Sinai*, at the giving of the *Law*, (though I conceive it was not the *immediate voice* of God himſelfe, but of ſome *principall Angel*, whoſe Miniſtry he there made uſe of in that promulgation, as may not obſcurely be collected from thoſe known Texts, *Heb.*2.2. *Acts* 7.38. yet the people were not able to abide that *Voice* or *Preſence*: And therefore they deſire an *Internuncius*, a man like themſelves, who might be as a *Mediatour*, to go betwixt God and them, *Exod.*20. 18,19. For this Reaſon, (amongſt others) it was requiſite that the *Meſſiah, Jeſus Chriſt*, ſhould be both *God* and *man*, that he might be a meet Mediatour to deal betwixt *God* and *man*.

Lex non data eſt per Filium, ſed per unum è præcipuis Angelis Dei nomine loquentem. Grotius Annot. in Hebr. 2,2.

Thus have I paſſed over this firſt Branch of the Point in hand, ſhewing you how Chriſt is a *Mediatour* in reſpect of his *Perſon*; A middle Perſon betwixt God and man, participating of both Natures. And here is that *Mediatio ſubſtantialis*, his *ſubſtantiall Mediation*.

2 Chriſt a Mediator in reſpect of his Office, dealing betwixt God & Man.

Paſſe we now to the ſecond Branch, to the *Energeticall, Operative* Mediation; where we ſhall ſee how Chriſt is ſaid to be a *Mediatour* in reſpect of his *Office*; performing the work of a Mediatour: being in himſelfe a *Middle* Perſon, he *dealeth betwixt God and man*.

Queſt.

Quest. Dealeth betwixt them? How? in what way? what is that *Transaction*? what is the businesse wherein, and whereabout the Lord Christ dealeth betwixt God and man? The great Transaction of Christ.

Answ. To this take the Answer in one word. It is the businesse of *Reconciliation*. This was the great Negotiation about which the Son of God, leaving the bosome of the Father, came into the world, took the nature of man upon him, and undertook the office of a *Mediatour*. All for the reconciling of God and man. So the Scripture holdeth it forth: [*God was in Christ reconciling the world to himselfe*, 2 *Cor.* 5. 19.] [*It pleased the Father by him to reconcile all things to himselfe*, *Col.* 1, 19. This was the great designe of *God* in giving his *Son*, and of his *Son* in giving himself, that he might be a *Mediatour of Reconciliation* betwixt God and man. *Reconciliation.*

Reconciliation. Take we hold of the skirts of that word. We may learn that from it which may conduce not a little to our present purpose. Καταλλαγὴ, saith the Originall, fitly rendred *Reconciliation*, Which is, the *restoring of former love, amity, agreement, betwixt two, or more, disagreeing parties*. This is properly *Reconciliation*, importing (as you may take notice) these three particulars. 1. A *Foregoing Amity*, and friendship: 2. A *Subsequent Breach*, and disagreement: 3. A *making up of that Breach*, and a restoring of that former Amity again: All fitly appliable to the point we have now in hand. Christ's *reconci-* Reconciliation importing three things.

ling of God and man imports all these three particulars.

1. Precedent Amitie.

1. A *precedent Amity*, and friendship. Such there was betwixt God and man at first. God having made man after his own Image, like unto himselfe, there was a blessed *unity*, and agreement betwixt them; they were at One. Man was God's *Favourite*, greatly beloved of him, highly in grace and favour with him. And God was again highly honoured, and greatly beloved of man. Thus was there a neer *Union*, a sweet and blessed *Communion* betwixt them. Such was the state of man in his *Creation*.

2. A subsequent breach.

2. A *Subsequent Breach*: whereby that *Union* and *Communion* were dissolved, and a naturall *Enmity* introduced. So came it to passe by *Satan's mediation*, his interposing betwixt God and man; his soliciting and enticing man to sin against the Law of his Creator, and so to break the Covenant betwixt God and him. Hereupon followed a *mutuall alienation*. God was estranged from man, and man was estranged from God. Nay, a mutuall *Enmity*. [*You that were sometimes alienated and enemies*, (saith *Paul* to his *Colossians*, speaking of their estate before conversion,) *Col.* 1.21. [*When we were enemies we were reconciled to God*, (saith the same Apostle to his *Romans*) *Rom.*5.10. Such a mutuall Enmity there is betwixt God and man; God for sin hating man, and man through sin hating God. Such is the estate of man by *Degeneration* and Corruption. A state of *Enmity*.

3. And

3. And hereupon it was (which is the third particular) that *Jesus Christ* took upon him the Office of a *Mediatour*, that he might *dissolve* and *destroy* this *ground-work of the Divell*, (as Saint *John* speaketh 1 *John* 3.8.) That he might *slay this Enmity*, make up this Breach, compose this difference, restore that former love and amity; That he might make reconciliation betwixt God and man. 3. Restoring of Amity.

A *Mutuall Reconciliation*. Such was the *Enmity* which Satan had made. A *mutuall Enmity*. And such was the *Reconciliation* which Christ undertaketh, A *Mutuall Reconciliation*. To reconcile God unto man, & man unto God. Reconciliation by Christ mutuall.

Which let it be taken notice of by the way; And that against the *Socinians*, and some other of the times, who would have this *Reconciliation* to be onely on one part, *viz.* on *Man's part to God*, not of *God's to man*. *To this end* (saith one of them) *Christ came into the world not to reconcile God to man, but man to God*. As for *God*, he was reconciled to his *Elect* from Eternity, So as he not onely bare them no ill will, but he bare them good will; loving them, and intending good unto them: What then needeth any *Reconciliation* of his part? The *Reconciliation* spoken of in Scripture (say they) is onely on *Man's* part: [*When we were enemies we were reconciled to God*] *Rom.* 5.10. not God to us. [*God was in Christ reconciling the world to himselfe*,] 2 *Cor.* 5.19. not himselfe to the world. Socinian errour refuted. *Paul Hobson's* Serm. Christ the effect, not the cause of the love of God, *pag.* 47.

But this opinion of theirs is justly censured

Testimony to the Truth by the *London* Ministers. p.9.

and condemned by others as erroneous and hereticall, having no ground for it, but the ignorance of the Authors and Abettors: who (as it seemeth) doe not understand the meaning of that phrase, *To be reconciled unto one.*

To be reconciled to one: the phrase expounded.

To be reconciled unto one, what is it but to be reingratiated, to be restored to grace and favour with him? So the Princes of the *Philistins* understood the word, 1 *Sam.*29.4. where declaring their jealousie concerning *David*, lest if he should go along with them, he might betray them, [*Wherewith* (say they) *should he reconcile himself to his Master? &c.*] *i.e.* Reingratiate himselfe, make his peace with him, procuring his grace and favour again. In the same sense our Saviour adviseth the offending Brother, that he should [*go and be reconciled to his Brother*, *Matth.*5.24. *i.e.* Seek to make peace with him by confessing his fault, and if need were, making satisfaction. And so in like manner the Apostle willeth the woman that had without cause deserted her husband, [*Let her* (saith he) *be reconciled unto him*, 1 *Cor.*7.11. *i.e.* Humble her selfe, and seek the good will of her husband, that he passing by her offence, might receive her again as a wife, being reconciled unto her. And thus are men most properly said to be *reconciled unto God*; when they do *Redire cum Deo in gratiam*, when they are restored to his grace and favour again; so as his wrath is appeased towards them, and they are reingratiated with him.

But

But to leave them (with whom happily I ſhall have occaſion to deale ſomewhat more fully upon this point hereafter.) Hold we on our way.

The *Reconciliation* undertaken by Chriſt betwixt God and man, is a *Mutuall Reconciliation*. On *God's* part, on *Man's* part.

1. On *God's* part, the reconciling of *God* to *man*. In this reſpect it is that Chriſt is ſaid to have *made peace*, *Col.* 1.20. And to be *our Peace*, *Epheſ.* 2.14. *i.e.* the Authour of peace and reconciliation with God: which he hath purchaſed by the *Blood of his Croſſe*; by making ſatisfaction unto the Juſtice of God. This is the *Reconciliation* ſpoken of by the Angel *Gabriel*, *Dan.* 9.24. *Seventy weeks are determined, &c. to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity.* This was the *Meſſiah's* work. So the Apoſtle applieth it unto him, *Heb.* 2.17. where ſpeaking of this great high Prieſt, he ſets forth this to be the principall part of his work, [*to make reconciliation for the ſins of the people.*] This was the work, the moſt proper work of the *Prieſts* under the Law, thoſe *Typicall Mediatours*, to *reconcile God unto his people*, *Lev.* 8.15. by making *Agreement* for them, *Exod.* 29.36. And this is the work of this *Architypall Mediatour*, the Lord Jeſus, to *reconcile God unto man*. So are we moſt properly to underſtand both thoſe forenamed places, which our Adverſaries aforeſaid conceive to ſpeak ſo full for them. That of the Apoſtle

1. On God's part.

Apostle, *Rom.* 5. 10. [*When we were enemies we were reconciled unto God.*] How? why, *by the death of his Son,*] by and through that satisfaction which Christ hath made to the Justice of God. And that other, 2 *Cor.* 5. 19. *God was in Christ reconciling the world to himself.*] How? The next words explain it, [*not imputing the trespasses unto them,*] pardoning the sins of his people; accepting the satisfaction made by Christ on their behalfes: which being applied unto the persons of believers, now God is actually *reconciled* unto them.

Object. *Object.* But was he not so before? Did not God *love* his Elect from eternity? How then is he said to be reconciled to them?

Answ. *Answ.* To this it is answered, True, he did so. [*Jacob have I loved,*] So the Apostle *Rom.* 9. 13. citeth that of the Prophet *Malachy*, *Mal.* 1. 2, 3. which is to be understood not onely of *Jacob's* posterity, the *Israelites*, whom God preferred before the posterity of *Esau*, the *Idumeans*; but of the person of *Jacob*. Thus God loveth the persons of his Elect, and that before they have *done either good or evill*. But what is that *Love*? why, only a *gracious purpose* of God towards them, for the reconciling of them unto himselfe, and receiving them into grace and favour with him. This is the *Love* of God to his Elect; not any *complacencie* and *well-pleasing* that he hath in their persons so long as they are in a state of sin; no, the Apostle layeth down this for an irrefragable Conclusion, *Rom.* 8. 8. that

Gods eternall love, what?

They

They which are in the flesh (in state of nature) *they cannot please God.*] And the verse foregoing giveth a reason for it, because *the carnall mind* (or the *minding* or *wisdome of the flesh*, φρονημα σαρκος) *is Enmity against God.*] Rebellious Subjects, so long as they continue in that state of Rebellion, cannot be pleasing to their Prince. No more are rebellious sinners (and such are God's Elect, as well as others, before conversion, *Ephes.* 2. 3.) to their God. To the same purpose is that other Text, *Heb.* 11. 6. *Without faith it is impossible to please God.*] Neither the person, nor services of an unbeliever can be well pleasing unto God. And why? Because it is by *faith* that the person is united unto Christ, *In whom God the Father is well pleased, Mat.* 3. 17. In him it is that the persons of God's Elect come to be accepted: *He hath made us accepted in the beloved, Ephes.* 1. 6. God's eternall love then towards his Elect imports no more but a *gracious purpose of reconciling them to himself in time.* Which is not actually done, until the Reconciliation purchased by Christ be effectually applied unto them through faith. Now is God said to be *reconciled* unto them, and not before. Here is Reconciliation on *God's* part.

2. On *Man's* part, the *reconciling of man to God*: Which is done by subduing and healing that rebellious principle of *Enmity* which is in the soul; inclining the sinner to accept of Reconciliation being offered and tendred unto him: to close with God upon his terms; by

2. On Mans part.

by faith to lay hold upon his grace and mercy in Christ: yeilding up himselfe unto God; taking and acknowledging him for his Soveraign Lord: so as laying down and casting away the weapons of his rebellion, abandoning what ever it is that might be offensive to him, what ever it is that might alienate him from his God, or his God from him; thenceforth to walk before him to all well pleasing, in newnesse of obedience all his dayes. This is *Reconciliation on Man's part.* Of which we may understand the Apostle to speak, 2 *Cor.* 5.20. *We pray you in Christ's stead be ye reconciled to God.*] *i.e.* Accept the grace that is offered you in the Gospel, imbracing it by faith, indeavouring to walk worthy of it, answerably to it.

Put these together. Here is the great work, for the effecting and procuring whereof the Lord Jesus undertook the Office of a *Mediatour*: *viz.* a *Mutuall Reconciliation betwixt God and man.*

Reconciliation a blessed Work.

Reconciliation] A blessed work! Such is not only Reconciliation betwixt *God* and *man*, but also betwixt *man* and *man*: a work which every Christian should be forward in, and ambitious of; to be in this sense a *Mediatour*, a *Mediatour of Reconciliation*; not of *Debate*, and *Division*; to make, or maintain, or widen differences. This was *Satan's* work at the first; Such a *Mediatour* was he betwixt God and man, a *Mediatour* of *Enmity*; going betwixt *God* and *man* to make a *Breach*, to dissolve

Satan a Mediator of Enmity.

ſolve that Union betwixt the creature and the Creatour: to ſow the ſeeds of Diviſion betwixt them: which he did (even as *Tale-bearers*, and *Make-bates* uſe to do,) firſt, by caſting in of *jealouſies*, and ſuſpitions betwixt the one and the other. *Yea, hath God ſaid, ye ſhal not eat of every tree of the garden?* (ſaith he to the woman *Gen.*3.1.) Inſinuating that in that Prohibition God intended no good to man. Then plainly accuſing the one to the other; God to man; as if he envied man's happineſs, [*God doth know that in the day ye eat thereof, your eyes ſhall be opened, and ye ſhall be as Gods, knowing good and evill, ver.*4.] Thus did he bring in *Enmity* into the world at the firſt; and by the like Artifice he ſtill indeavours to continue, and increaſe it; to that end accuſing *man* to *God*. Thus dealt he with righteous *Job*, *Job* 1.9. *Doth Job ſerve God for nought?*] Inſinuating that *Job*, what ever ſhows he made, he was no other but a Mercenary Hypocrite; one, that in what ever ſervice he did, looked more at his own private advantage, then the honour of his God. And the like he ſtil doth; whence he is called the *Accuſer of the Brethren*, *Rev.*12.10. Accuſing man to God, and man to man; all to ſow diviſions betwixt them. Such a *Mediatour* is he.

And ſuch *Mediatours* there are enough to be found every where; *Mediatours of Enmity*: Such as doe the like ill offices betwixt men and men; *ſowing of ſtrife*, (as the *Wiſe man* ſaith of the *wicked man*, the *miſchievous man*,

mon; the *False-witnesse*, the *Tale-bearer*, *Prov.* 6.14,19. & 16.28.) either *making*, or *maintaining* of differences amongst Brethren: which they do after the very same manner that Satan did; by casting in of *jealousies* and suspitions betwixt them; *accusing* the one to the other, An office as ill as may be; which whoso are imployed in, they are therein no other but the *Divels Agents* and Instruments, doing his work; He was and is a *Mediatour of Enmity*:

Diabolus est medium disjungens; Christus est medium conjungens. Aquinas ad Textum.

But *Christ* of *Reconciliation*. And herein let every of us propound him as a pattern for imitation, accounting it one of the best offrces we can perform, to make peace. [*Blessed are the Peace-makers*, (saith our great *Peacemaker*,) *Matth.* 5.9. *Peace-makers*, whether they be such as indeavour to *reconcile man to God*, which is the work of the *Ministers* of the Gospell, to whom is *committed the Word, and Ministry of Reconciliation*, 2 *Cor.* 5.18,19. Or *man to man*; in composing of differences, seeking to make peace, betwixt those which are at variance. *Peace*, a good *seed*, which whoso soweth, shall not lose his labour; how ever it may prove a thankelesse office with *men*, and sometimes meet with ill requitals, (So fared it with *Moses*, when he interposed himself betwixt those contending *Hebrews*, *Exod.* 2. 14. he met with a *Check* and a *Choak*. And so it fareth sometimes, and oft-times with *Reconcilers*, *Peace-makers*; whilest they interpose themselves betwixt two disagreeing parties,

Christ a Mediator of Reconciliation, and therein a pattern for our Imitation.

parties, it may be they have thanks from neither, but ſuffer from both) yet their labour ſhall not be in vain in the Lord. They ſhall reap that which will be worth the reaping. [*The fruit of Righteouſneſſe is ſowne in peace of them that make peace*, (ſaith Saint *James*) *Jam.* 3. 18. As they have inward peace and tranquillity in their Chriſtian indeavours here, ſo they ſhall reap that *fruit of Righteouſneſſe*, eternall Peace, hereafter.

Be wee alſo Peace-makers.

Every of us then be ambitious of being active in ſuch a Mediation, a *Mediation of Reconciliation*. An Exhortation, never more ſeaſonable, never more needfull then at this day, in theſe dividing times, wherein that *Mediatour of Enmity*, the *Divell*, hath ſown ſo many *tares of Diviſion*, as that they threaten the choaking of what even good ſeed the good hand of God had begun to ſow amongſt us in this, and the Neighbour Nation. In this labour we all of us to counterwork the common Adverſary: To be as induſtrious in *ſowing of Peace, ſeeking of Peace*. Seek it from God, ſeek it from men, ſeek it by prayers, ſeek it by counſels, ſeek it by all poſſible indeavours; every of us contributing what we may towards the regaining of what to ſo great a degree we have loſt; our *Peace*.

1. To this end labour (in the firſt place) to make prace in Heaven, by ſeeking *Reconciliation with God*. Were there peace *above*, there would be peace *below*; were we at peace with God, we ſhould be at peace amongſt our ſelves.

2. Then

2. Then be we in our ſelves *peaceable*; all of us ſeeking after our ſhare in that *Wiſdome which is from above; which is firſt pure, then peaceable, gentle, and eaſie to be intreated.* That ſo, what in us lieth, we may all of us promote this ſo much deſired work of a Nationall, Eccleſiaſticall, Civill, Domeſticall, Perſonall Reconciliation. A ſervice gratefull to God.

Only in God's way.

Onely, *Let it be managed in God's way.* So did this our *Peace-maker*, our bleſſed *Mediatour* manage this great buſineſſe of *Reconciliation* betwixt God and man, in the way that God his Father had laid forth to him. The like do we: not going out of God's way to ſeek for peace, not parting with what is *Gods*, to purchaſe it: what is our own, we both may, and in ſome caſes ought. So did this our *Mediatour*; how ever he was tender of his Fathers honour, yet he *emptied himſelfe* (ſo the Originall hath it; *Phil.*2.7. ἑαυτὸν ἐκένωσε,) *viz.* of his own honour, [*He made himſelfe of no reputation*; yea, laid down his life to purchaſe peace, *Col.*1.20. And herein imitate we him; be content to emptie our ſelves, to part with much of our own for peace; not with *God's Truth*, his *Honour*, his *Glory*, by yeilding to any ſinfull accommodations and complyances. Peace ſo bought is but an ill purchaſe; otherwiſe it can hardly be purchaſed at too dear a rate.

But to return from whence I have deviated, being drawn aſide by the ſeaſonableneſs of this Exhortation, which fell in by the way.

We

We have seen what the great *Negotiation* is, in reference whereunto Jesus Christ took upon him the office of a Mediatour betwixt God and men.

Question. How Christ came by this Office.

Quest. Our next Question must be, *How came he by this office?* How came he to undertake this work?

Answer. He was called to it.

Anſ. To which I return this generall Answer, *He was called to it.* Christ did not intrude himselfe into this office, *He glorified not himselfe to be made an High Priest,* a Mediatour, *Heb.*5.5. He did not run before he was sent. So much we may learn from those Titles given to him; that of an *Angel,* or *Messenger,* Mal.3.1. [*The Messenger of the Covenant:*] That other of an *Apostle,* Heb.3.1. [*The Apostle and High Priest of our Profession.*] Each importing a Mission, a Sending. Christ did not undertake this office without the warrant of a lawfull *Calling.*

Note

Let it be taken notice of by all those who shall undertake any *publick Office* or *Service* in the Church of God. Let them also see that they do not herein *glorifie themselves*; that they have a calling, a lawfull and warrantable calling to it; not running before they are sent. This would not *Jesus Christ* do, He would not undertake the *Work of Reconciliation,* but upon a lawfull Call. Let not any without the like warrant undertake the *Ministery of Reconciliation.* Such is the publick preaching of the Gospel, the dispensing of the Word of Reconciliation, 2 *Cor.*5.18,19. Concerning

which, the Apoſtle propounds this Queſtion, *Rom.* 10.15. *How ſhall they preach, except they be ſent?*] A Queſtion (which (my ſelfe not being able,) I ſhall leave to them to anſwer, who ſtand guilty of that preſumption. I paſs on.

Jeſus Chriſt was *called* to this Office. But, *By whom was he called? How was he called? When was he called to it?* A threefold Enquiry, the Reſolving whereof will contribute not a little to the clearing and illuſtrating of this Branch of the point in hand, touching the *Calling of Chriſt* to this Office of Mediatorſhip.

Queſtion 1. By whom was he called?

Queſt. 1. *By whom was he called?*

Anſwer. By God himſelfe

Anſ. I anſwer, *By God himſelfe*: [*No man taketh this Honour unto himſelfe*, (ſaith the Apoſtle, ſpeaking of the Prieſtly Office) *but he that is called of God, as Aaron was*, *Heb.* 5.4.] This he ſpeaketh *de jure*, ſhewing not what men ſometimes do, but what they ought to do: *viz.* Not take upon them a Miniſteriall Office to deal betwixt God and his People, unleſſe they be *called of God*, either *Immediately*, or *Mediately*. This did not *Jeſus Chriſt* do, His Office of *Mediatorſhip* he received it immediately from God himſelfe, [*He was called of God an High Prieſt after the Order of Melchizedech*, *Heb.* 5.10.]

None could appoint a Mediator but God

And from what other hand ſhould he receive it? Who ſhould appoint a *Mediatour* to deal betwixt God and man, but God himſelf? As for man, as he was the perſon *offending*, ſo he was far from ſeeking of Reconciliation; having ſinned againſt his God, he flieth from his

pre-

presence to hide himselfe; Nay, such was the corruption of depraved nature, that it was ready bent to stand it out against God, to hold out the quarrel, to maintain this enmity; so far was man from seeking Reconciliation. But, had he sought it, what *Mediator* should he have sought for? This was that which *Job* in his passion complaineth of, *Job* 9.33. Neither is there any Daysman (or Umpire) betwixt us, that might lay his hand upon us both.] None to judge betwixt him & his God. Amongst the creatures, there was none in Earth or Heaven that durst have undertaken this cause, to interpose and come betwixt the *Creature* and the *Creatour*. [*If one man sin against another, the Judge shall judge it, but if a man sin against the Lord, who shall intreat for him?* 1 *Sam.*2.25.] This was God's own work, first to find out a way & means of Reconciliation, then to find out a fitting person to undertake that Work; then to put him upon that undertaking. This was the *Lord's own doing*. Gen.35.3,8.

And *well may it be marvellous in our eyes?* Never such a Demonstration of *Love* as this. That when man had offended his God, broke Covenant with him, and turned enemie to him, standing out in actual rebellion against him, that God should then seek peace with him, offer conditions of peace unto him. And for that purpose should appoint a *Mediatour*, and call his own Son to that Office, to undertake the work of Reconciliation; what a gracious condescention was this? Herein, let us both admire and adore this matchlesse and unpa- A Demonstration of Divine Love.

ralell'd love: that *God* was thus *in Christ, reconciling the world to himselfe.*

An Intimation of a gracious purpose.

A clear Intimation (so let us conceive of it) of a *gracious purpose* in God towards all those whose hearts he inclineth to accept of this Reconciliation. Surely, had not he had a good will towards them, he would never have called forth his Son to this Service.

Assurance of a gracious acceptance.

And withall, giving a full assurance to them of a gracious *acceptance* of whatever this Mediatour hath done and performed on their behalfs, in as much as he was thereunto called by God himselfe. But I do but glance at these (not unusefull) Meditations by the way.

Christ was called by God his Father.

Thus you see, *By whom* Christ was called to this Office, *viz.* By *God*, By God his *Father*. So the Spirit of God in Scripture more peculiarly attributes this work unto him; to the *first Person* in the blessed Trinity. [*Him hath God the Father sealed, John* 6.27.] [*It pleased the Father, &c. By him to reconcile all things to himselfe, Col.* 1. 19.] where, though the word [*Father*] be not expressed in the Originall, yet it may not unfitly be supplied. So in those places where it is said, *God gave his Son*, John 3.16. *God sent forth his Son*, Gal. 4.4. The word [*God*] is to be understood *Relatively* and *Personally*, as pointing at God the *Father*; not that the two other *Persons* are thereby excluded from any concurrence in this work; not so, as it is in all other Actions and Operations *ad extrà*, (as they are called,) works done out of themselves, they are *Indivisa*,

visa, Common to all the three Persons; so is it here. The *calling* of Christ to this office of Mediatorship it was the concurrent Act of all the three Persons, *Father*, *Son*, and *Holy Ghost*. Onely it is Attributed to the Father for *Orders* sake, in as much as he being the first, is the beginning, as of every operation, so of this. But to go on. Christ was *called to this office by God his Father*.

Quest. 2. But, *How was he called to it?* There is the second Question.

Quest. 2. How Christ was called to be a Mediator.

Answer. To which I Answer. 1. He was *Designed* to it. 2ly He was *Furnished* for it. 3ly He was *invested* in it. In these three consists the *manner* of this his calling.

Ans. 1. Hee was designed to it.

1. He was *designed*, *elected*, *ordained* by God his Father unto this office. Thence called his *Elect one*, Isaiah 42. 1. [*Behold my servant whom I uphold, mine Elect in whom my soul delighteth*], It is spoken of *Christ* as *Mediator*, who was *Elected* and designed by God his Father unto that Office; *viz.* In his secret purpose and Decree.

2. Being thus *Elected* io it, he was also *furnished* for it. Furnished with all requisite Qualifications for the discharge of it. So it there followeth, [*Behold my Servant, whom I uphold, mine Elect one*, &c. *I have put my Spirit upon him*, Isaiah. 42. 1. that is, fitting him for that office to which he was Elected.

2 Furnished for it.

3. Being thus *elected* to it, and *furnished*

3 Invested in it.

for it, he was *Invested* in it. This are we to understand by those phrases even now named, of Gods *giving* his Son, *John* 3. 16. His *sending* his Son, *Galat.* 4. 4. Each importing the *Investiture* of Christ into the office of his Mediatorship.

Here is the *manner* of this his calling to this office, He was thus *designed* to it, *furnished* for it, *Invested* in it.

All comprehended in the word Anointing.

All which may be conceived to be comprehended in that one word, [*Anointing*:] From whence this our Mediator is called by the name of *Messiah*, or *Christ*; [*Thou art Christ*] it is the Divels confession *Matth.* 16. 16. And *the Christ*, [*We have seen the Messia, which is, being interpreted, The Christ*, Joh. 1. 41. ὁ Χριστος, And, *the Christ of God*, Luk. 9. 20. *i. e.* One *Anoynted* of God, Anointed by way of *Designation*, *Qualification*, *Inauguration*.

Thus was David Anointed.

All these three wayes was *David* Anoynted. First, by way of *Designation*. Of this we may read, 1 *Samuel* 16. 13. Where the story informes us, How he was *Anointed* by *Samuel*, [*He tooke the horn of oyle, and Anoynted him in the midst of his Brethren*:] By that ceremony designing him to the Kingdome. And being thus designed to it, he was *Qualified* and *furnished* for it: So it there followeth; *And the Spirit of the Lord came upon David from that day forwards*] *id est*, God did indue him with Heroicall gifts in an extraordinary measure, and manner; as *wisdome*,

dome, Magnanimity, Courage, Grace, Holineſſe. And being thus deſigned to it, and furniſhed for it, then was he *Inaugurated*, and *Inveſted* in it, And that by a *ſecond Anointing* in the preſence of the people; of which we may read, 2 *Sam.* 2. 4. Thus was *David* Anointed.



David herein a Type of Chriſt.

And herein may we look upon him as a lively Type of *Jeſus Chriſt* the *Anointed of the Father*. Who being after the like manner firſt deſigned to this office of his Mediatorſhip, before he undertook it; he was then *Qualified* for it. This is that which *Peter* tells *Cornelius* and his company Acts 10. 38. *God Anoynted Jeſus of Nazareth with the Holy Ghoſt, and with power*] Thus was he Anointed; with the *Holy Ghoſt*, [*The Spirit of the Lord is upon me, becauſe the Lord hath anointed me*; Iſaiah 61. 1. Anointed him by a large effuſion of the Spirit upon him, after an extraordinary meaſure and manner, [*God, even thy God hath anointed thee with the oyle of gladneſſe above thy fellowes*, (ſaith the Pſalmiſt, *Pſalm* 45. 7. Speaking of the Meſſiah.) Of whom Saint *John* telleth us, that *God gave not the Spirit by meaſure unto him*, John 3. 34. This is the Spirit given to all other of the Saints of God, [*unto every one of us is given grace according to the Meaſure of the gift of Chriſt*, Epheſ. 4. 7. But not ſo to Chriſt; To him *not by meaſure*, that is, plentifully, abundantly, [*It pleaſed the Father that in him ſhould all fullneſſe dwell.* Col. 1. 19. that is,

all Perfection of grace, wisdome, goodness, mercy. Thus was he Anointed with the *Holy Ghost*. And with *Power*; Having both δύναμιν and ἐξουσίαν given to him, might and Authority. *Christ the Power of God*, saith the Apostle, 1 *Corinthians* 1.24. Θεοῦ δύναμιν. *All power is given to me in heaven and in Earth*, (saith our Saviour) Matthew 28. 18. *Thou hast given him power over all flesh*, John 17. 2. ἐξουσίαν, *Authority*. Thus was he *anointed, furnished* with all Qualifications requisite for the discharge of this his Mediatorship.

And being thus furnished for it, now was he *invested* in it, put upon the undertaking and executing of it. Of his *Propheticall* office; [*The Lord hath Anointed me to preach good tidings unto the meek, he hath sent me*, &c. Isaiah 61.1. Of his *Priestly* office, [*The Lord hath sworne and will not repent, Thou art a Priest for ever*, Psalm 110. 4. Of his *Kingly* office, [*The Lord said unto my Lord, sit thou at my right hand untill I make thine enemies thy footstoole*, Psalm 110. 1. Which three are the parts of his Mediatorship. Thus was the Messiah called to this office: *Designed* to it, *furnished* for it, *Invested* in it.

All three comprehended under the word *Sealing*.

Which three we may again in like manner conceive to be couched under that other word of *Sealing*. [*Him hath God the Father sealed*, John 6.27. Sealed, 1. by way of *Destination*. Thus do men sometimes set

times set their markes or seals upon things which they design and intend for some speciall use. And thus was the Lord Christ *Sealed* by God his Father, with the seal of his *Eternall Predestination*. That *Seal* which the Apostle speaketh of 2 Tim. 2. 19. *The foundation of God remaineth sure, and hath this seal, God knoweth who are his.*] Thus are all Gods Elect *Sealed*; having an irrevocable decree passed upon them; whereby they are Sealed up unto Eternall salvation, being predestinated unto life. And thus was Christ the *Head of the Election* sealed, predestinated unto this his office of Meditatorship. 2. Sealed by way of *Qualification*. Thus are *Agents* and *Ambassadors* said to be *Qualified* by the *Seal* of the *Prince* or *State* that sends him, which giveth them *Credit* and *Power* to act in their Name; so as they are thereby known to be what they are, where ever they come. And thus hath God the Father *sealed* his Son Christ, by putting his own *Image* upon him, communicating to him the *fulnesse of his Spirit*, Anointing him with the *Holy Ghost and with power*; which is as it were Gods *seal*, whereby Christ was known to be the *Messiah*, the true *Mediator*. And 3. Sealed by way of *Investiture*. Thus are publick *officers* invested in their places, by receiving their *commissions* under *seal*; which give them Authority to execute that office to which they are called. And thus hath God the Father *Sealed* his Son Christ, Authorizing him to under-

undertake, and execute the office of a *Mediator*. Thus was this our Mediator *called* to this office. Here is the manner of his calling.

Question 3. When Christ was called to this office.

Question. But *When was he thus called to this office.* There is the 3d Enquirie; To which I shall return Answer briefly.

Answer. Before time.

Answ. He was called to this office, *Before time*: *In time.*

1. *Before time*, in respect of *Destination*: He was predestinated hereunto from all Eternity. Yea, in some sense he may be said to have been a *Mediator* from Eternity, *viz.* in the businesse of *Election*. So much we may learn from the Apostle in that known place, *Eph.*1.4.where he telleth beleevers,that they were *chosen in Christ before the foundation of the world.*] Chosen ἐν Χριστῷ, in Christ,or *for, by* and *through* Christ. In him, as *Members* in their *Head*. *For,by*,and *through* him,as *Mediator*. He being the Head of the Election, *the first born amongst many Brethren* (as the Apostle upon another account calls him *Rom.*8. 29.) the first that opened the womb; others were Elected *in, by*, and *through* him. Thus was he a Mediator before his *Incarnation*: yea,before the worlds *Creation*. Then was he a Mediator in the businesse of *Election*: yea, and then was he predestinated to be a *Mediator of Reconciliation*. *I was set up from Everlasting* (saith Wisdome) *Prov.* 8. 23. It is spoken of Christ the Wisedome *of the Father*, who was designed and appointed to be a Mediator

Musculus Loc. Com. de Electione Cap. 6.

diator from Eternity. Thus was he called to be a Mediator *before time*.

2. *In time.* Then was he *invested* in this office, put upon the undertaking and executing of it. Which he did first *virtually*, then *actually*. 2. In time.

1. *Virtually* and *Inchoately.* So was he a Mediator even from the *fall of Adam*. When *God* and *Man* were fallen at variance by reason of sin, so as the *First Covenant*, the Covenant of works was dissolved and broken, and an enmity, through Satans artifice, introduced; Now did the Lord Christ, for the dissolving of that work of the Divell, and the repayring (in measure) that breach which sin had made, enter upon the exercise of this office of *Mediatorship*, to which he was before designed. Now did he undertake that great negotiation of *Reconciling God to man*, and *Man to God*. Now did that promise made unto our first parents, being yet in Paradise, take place, *Gen.* 3.15. Now did the *seed of the woman* begin to *break the serpents head*. So as from thenceforth he was a Mediator *virtually*. How ever he was not of many ages after *incarnate*, yet was he an *Effectuall* Mediator. The vertue and efficacie of his Mediation extending it self even unto the first Ages of the world. In which respect (as also in the former) Christ is said to be the *Lamb slain from the beginning of the world*, (as that passage is commonly read) *Revelation* 13.8. So he was, (as in respect of Gods *destination*, being designed before 1. Virtually.

before time to be offered up in time, ſo) in reſpect of the Efficacy of that his Sacrifice, which extended to the firſt age of the world, as far as *Adams fall*. Even as it was with the *Incenſe-offering* in the Tabernacle, or Temple, however it was burnt only in one place, *viz.* upon the *golden Altar before the Arke of the Teſtimony*, Exod. 11.5. yet the perfume of it extended to every corner of the houſe. Thus the *Sacrifice of Chriſt*, however it was offered up onely at one time, in one age, in the *End of the world* (as the Apoſtle hath it *Heb.9.26.*) and only in one place, upon the *Altar of the Croſſe*, yet the vertue and efficacy thereof extended to all places, and all ages; as well to thoſe who lived before his Incarnation, as thoſe who lived after. Thus did Chriſt enter upon the exerciſe of this office immediately upon the fall of man, ſo ſoone as there was need of a Mediatour. From thence doth this his Mediatourſhip Commence, From that time he was a Mediator vertually.

2. Actually.

2. Actually. Thus was he a Mediator after his *Incarnation*. When he had taken the nature of man upon him, and was *made man*, Then was he an *Actuall* and *Compleat* Mediator. Marke the Text [*There is one Mediator betwixt God and men*, [*the Man*] *Chriſt Jeſus.*] The eternall Son of *God* being made *Man*, Θεάνθρωπος, *God-Man*, now was he an Actuall and compleat Mediator. Being thus *manifeſted in the fleſh*, now he was manifeſted

nifested to be what before he was. Now did he act that part *visibly* upon earth, which before he had acted secretly and *invisibly* in heaven. Now was he every way furnished for the office of a Mediator. Now was *a Body prepared* for him (so the Apostle *Heb.*10. 6. following the Translation of the *Septuagint*, citeth that of the *Psalmist*, *Psal.*40. 6. applying it unto Christ, [*A Body hast thou prepared* (or *fitted*) *for me.*]) Thereby meaning the humane nature of Christ, which was prepared, fitted for the work of the Mediatorship: Fitted through *Sanctification of the Spirit.* Thus are all believers fitted for their worke of obedience; as Saint *Peter* telleth them, 1 *Pet.*1.2. *Elect according to the foreknowledge of God, through sanctification of the Spirit unto obedience.*] And thus was the Lord Christ fitted for his great work of obedience, which as Mediator he was to perform here upon Earth, *viz.* through Sanctification of the Spirit; the large effusion of the Spirit upon his humane nature. And being thus fitted for it, now he entred upon it; upon the worke of his *Active* and *Passive* obedience: discharging his *Propheticall* and *Priestly* office here upon earth; which having done, then he entred upon his *Kingly administration* in heaven. But this I shall have occasion to cleare up unto you more fully in resolving of the next Question; which now falleth in fitly. And that is,

Question. *How, and in what waies the* *Question* 4.

Lord

The Work of Mediation how managed and carried on.

Lord Christ manageth and carrieth on this work of mediation for the effecting of this Reconciliation?

Answer. By divers steps typified by Jacob's Ladder. Where.

Anſ. A Queſtion of great uſe, high concernment unto all thoſe who deſire to be acquainted with the myſtery of Chriſt. For the Reſolution of it; we muſt know that this work of Mediation, it was begun and carried on by divers *ſteps* and and degrees; not unlike that *ladder* which the Patriarch *Jacob* ſaw in his nightly viſion, *Gen.*28.12. which I look upon as a Type, carrying with it a lively repreſentation of this our *Mediatour*, and his bleſſed *Mediation*. So our Saviour himſelfe applieth it, *John* 1. 51. That ladder reached from *Earth* to *Heaven*, uniting the one to the other. So doth the Lord Jeſus by his *Mediation*, he uniteth *Heaven* and *Earth*; *God* and *man*: by the means whereof, they come to have a ſweet and bleſſed union and communion each with other; So as all graces deſcend from God unto men upon earth; and men come to aſcend unto God in Heaven. Now in this Ladder there are two things to be taken notice of, *viz.* Firſt, The two *Extremes* or *Ends* of it; the *Bottome*, and the *Top*. Secondly, The intermediate *ſteps* or *ſtaves* betwixt them. And the like may we obſerve in this our *Mediatour*, and his *Mediation*.

1. The two *Extremes* repreſenting the two Natures in Chriſt.

1. Here may we firſt take notice of the two *Extremes*, *viz.* the two *Natures* of Chriſt, his *Humanity*, his *Divinity*; fitly repreſented (as ſome conceive it) by the two ends of that Ladder,

Ladder, the foot whereof was upon Earth, and the top in Heaven; the one aptly repreſenting the *Humanity* of Chriſt, the other his *Divinity*; his Humanity upon *Earth*, his Divinity in *Heaven*: yet both united together in one Chriſt by an *Hypoſtaticall*, Perſonall Union. And here is the *foundation* and groundwork of Chriſt's *Operative Mediation*: which was laid in this *Subſtantiall Mediation* (as they call it;) in the union of theſe two natures. God and man being at variance, this our Mediatour, that he might make way to the reconciling of their Perſons, he firſt uniteth their Natures; being the Son of God by nature, he taketh the Manhood into a perſonall Union with his Godhead: Even as one deſiring to mediate peace betwixt two *diſſenting families*, which are at deadly feude the one with the other, he being firſt clearly allyed unto the one, he marrieth into the other, that ſo being related and allyed unto both (to the one by conſanguinity, to the other by affinity) he may have the greater advantage for reconciling each to other. Thus did our *Mediatour*, the Lord Jeſus. Being the Son of God, by nature, he marrieth the nature of man, taketh it into a perſonall and indiſſoluble union with his Godhead, that ſo, being nearly allyed unto both, he might be fit to deale betwixt them, and might with better ſucceſſe manage this Work of Reconciliation. Here are the two *Extremes* in this Ladder, the *Bottom*, and the *Top*.

2. Now

The intermediate Staves, five.

2. Now betwixt these two, there were many intermediate staves or steps; So there is in a *Ladder*, and so there were in that *Ladder*; how else should the Angels ascend and descend by it, as they are said to do? And in like manner in this great Negotiation of our Mediatour betwixt God and man, we shall find divers steps and degrees whereby he managed and carried on this Work of Reconciliation. Of these steps *Bellarmine* reckons up foure. Christ in his work of Mediation is 1. *Arbiter*, an *Arbitratour*, an *Umpire*. 2. *Interpres*, an *Interpreter*, or *Messenger*. 3. *Advocatus*, an *Advocate*, an *Intercessour*. 4. *Sponsor*, a *Surety*, an *Undertaker*. And to these, to make the enumeration compleat and full, *Junius* adds a 5th, *Gubernator*, A *Ruler*, a *Governour*. These are the steps of this Ladder, the several operations whereby the Lord Christ manageth this his work of Mediation. The first and second whereof belong unto his *Prophetical Office*: the third and fourth to his *Priestly Office*: the fifth and last to his *Kingly Office*: All together rendring him a compleat *Mediatour*, I shall take a view of these particulars severally; speaking of them as plainly, as clearly as I can. Let me crave your best attentions to go along with me. Begin with the first of them, which is

Bellarminus de Christo Mediatore. lib. 5. c. 1. Five steps in Christ's Mediation.

Junius Animadverf. in Bellarm. ibid. lib. 5. cap. 1. §. 9.

1. The first step; *Arbiter*, Christ an Arbitratour or Umpire betwixt God and men.

1. *Arbiter*, an *Arbitratour*, an *Umpire*, a *Judge*; Such a one may properly be called a Mediatour, who *layeth his hand upon both* parties, (as *Job* speaks, *Job.* 9. 33.) judging betwixt them.

them. *Who made thee a Judge over us?* saith one of the contending *Hebrews* unto *Moses*, when he interposed himselfe as a Mediatour betwixt them, *Exod.* 2.14. One that taketh cognizance of the difference, what is the ground of it, who hath done the wrong, then judgeth betwixt them, propounding and setting down the tearms of Reconciliation and agreement; Such a one may fitly be called a Mediatour. And such a Mediatour is the Lord *Jesus* betwixt God and men: One whom God his Father hath constituted and appointed to be an *Arbitratour*, an *Umpire*, a *Judge* betwixt him and them, committing Judgement unto him. [*The Father judgeth no man, but hath committed all judgement unto the Son*, John 5. 22.] All Judgement, as of *Absolution*, and *Condemnation*, so of *Arbitration*. As to judg *men*, so to judg betwixt *God and men*. This doth the Lord Christ. And being the *Wisdome of his Father* (as the Apostle calleth him, 1 *Cor.* 1.24. *Christ the Wisdome of God.*) He hath also determined and set down the *terms of Reconciliation* and Agreement betwixt them; as it were drawing up a *Covenant* betwixt them. In which respect (amongst others) he may be said to be the *Mediatour of the Covenant*, (as he is called *Heb.* 8.6. & 9.15. & 12.24.) In as much as Conditions of the Covenant were set down by him. Thus *Ambrose* (cited to this purpose by *Bellarmine*) conceives of it, expounding the word in the Text in this sense. Thus (saith he) is Christ said to be a *Mediatour betwixt God and men*;

Missus enim à Patre factus Arbiter, reconciliavit Deum & Homines, &c. Ambros. ad Textum.

men; In as much as being constituted by God his Father an *Arbitratour*, he set down in what way, and upon what terms Reconciliation should be made betwixt them; *viz.* upon God's accepting the satisfaction which should be made in their behalf, and of pardoning their sins; and their complying with God in the way of *Faith* and *Obedience*. But to let this passe, come we to the second, which is

Ut Deus ignoscceret, & Homo de cætero in Dei fide maneret. Ambros. ibid.

2 Step. *Interpres.* Christ an Interpreter, or Intermessenger.

2. *Interpres*, or *Internuncius*, An *Interpreter*, an *Inter-messenger*. Such a one may fitly be called Μεσίτης, a *Mediatour*; one that in this nature goeth betwixt two parties at variance, imparting the mind of the one to the other, so to breed a right understanding, and thereby to work a compliance betwixt them. And in this sense Jesus Christ may truly and fitly be said to be a *Mediator* betwixt God and men: Though not only in this; so indeed the Heretick *Socinus* would have it; affirming this word [Μεσίτης] which we render [*Mediatour*,] whereever we meet with it in Scripture, to import and signifie no more but *Dei Interpres*, *God's Interpreter*. And so his followers treading in his steps still expound the word in the same sense. For Christ to be a *Mediatour of the Covenant* (saith one of them, writing upon that *Heb.* 8.6.) is nothing else but to be *the Interpreter of God, or the Intercessour passing betwixt God and men with mutuall messages to make and finish up the Covenant on both parties: By which Inter-messenger God declares and testifies his will unto men; and they again being informed in the knowledge of God's will,*

Vide Grotium de satisfactione Christi. cap. 8.

Dr. Lushington Comment. in Heb. 8. 6.

will, do comply with God, and contract with him, are reconciled with him, and enjoy their peace afterwards.] But that this is not the whole truth, I shall have occasion (God willing) to shew you hereafter: For the present, take we up what is truth in it: *viz.* that as the word [Μεσίτης] will fitly bear this sense, so it may in this sense as fitly be applied unto Christ. Such a *Meditour* is he; an *Interpreter*, an *Inter-messenger*, going betwixt God and man, imparting the mind of the one to the other; such an Interpreter was *Moses*, who went betwixt God and the people at the giving of the Law, making his mind and will known unto them. And in that respect he may not unfitly be called a *Mediatour*. That Text in *Deuteronomie* (*Deut.* 5.5.) imports no lesse, where *Moses* speaking to the people, [*I stood* (saith he) *between the Lord and you at that time, to shew you the Word of the Lord.*] Which the vulgar Latine renders, [*Ego sequester & medius.*] I was a Mediatour, a Middler betwixt God and you.] And so *Beza*, and some others (and that as I conceive most properly) understand that place of the Apostle fore-cited, *Gal.* 3.19. where he saith of the Law, that it was *ordained by Angels in the hand of a Mediator.*] ἐν χειρὶ μεσίτου meaning thereby *Moses*, who was an *Internuncius*, an *Inter-messenger* betwixt God and his people in the promulgating of the Law, in making the mind of God known unto his people. Thus was *Moses* a *Typical Mediator*. And thus is the Lord Jesus Christ truly said to

Beza Gr. Annot. *Theodoretus & Germadius, citat per Claudium Espencæum de Mediatore, cap.* 4.

Imparting the mind of God to man.

be *the Mediator*. In as much as he is his Fathers *Interpreter*, by whom the mind and wil of God is imparted to the sons of Men. [*No man hath seen God at any time* (saith Saint John), *the only begotten Son which is in the bosome of the Father*, (neer and dear to him, and intimately acquainted with all his secrets) *he hath declared him*, John 1.18. ἐκεῖνος ἐξηγήσατο. He it is that giveth the true, clear and full knowledg (for that is properly ἐξήγησις, as *Beza*, *Aretius*, *Piscator* note upon the place) of God, and of his will unto the sons of Men, which otherwise were unsearchable. [*No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him.*] saith our Saviour, *Matthew* 11. 27. By him it is that the hidden things of God the *mystrie of his will* is revealed unto the Sons of Men.

In this respect (among others) it is that he is called [*the word*]. John 1. 1. *In the beginning was the Word*, &c. ver. 14. *The word was made flesh*,] ὁ Λόγος: In as much as by him God revealeth his will unto men. A *word* is an Interpreter of the mind; and so is *Jesus Christ* of the minde of his Father. And hence also it is that he is called *A Prophet*, Acts. 3. 22. and *The Prophet*, John 7. 40. and *That Prophet* John 6. 14. In as much as this was one part of his office, to impart the wil of God to the sons of men.

Which he hath done. And that, as in other passages, so specially in declaring and making

making knowne the *gracious purpose of God towards his Elect*, for the Reconciling, and bringing them to life and salvation. In this respect it is that he is called *the Angell* (or *Messenger*) *of the Covenant*, *Malachy* 3. 1. It is spoken of Christ, who was the publisher of the Gospel Covenant, the Covenant of Grace. And in this respect also (among others (it is, that he is called the *Mediatour of the Covenant*, (in those places forenamed.) the new Covenant. Even as *Moses* was the *Mediator* of the *Old Covenant*, (for to him the Apostle the realludes) the *Publisher* of it. So was Christ of the new Covenant, Gods *Messenger* and *Ambassador* sent and imployed by him to declare the Gracious purpose of God towards his Elect, held forth in that Covenant. Here is now the 2d staff of this Ladder; the second step in this great work of Christs *Mediatorship*. He is a Mediator betwixt God and Men *viz.* as an *Interpreter* an *Interpassenger* betwixt them, T Imparting the mind of God to Man.

Specially concerning the way & means of Reconciliation.

And in this way doth he promote this great design of *Reconciliation*, the Reconciling of *men to God*, viz. by *enlightning* of them. This is his work. [*He is that true light, which enlighteth every man that cometh into the world*: John 1. 9.] Enlighteth them with a *Common Natural* light of Reason and understanding. So he enlighteth all Men. Enlighteth them with a *Speciall, supernaturall* light of saving knowledge. Thus he inlight-

Thereby promoting that great design.

neth all that are so enlightned. And by this means he beginneth to dissolve the work of the Divell. It was the way whereby Satan first estranged man from God, by *blinding his eyes*. And by the same means it is that he holdeth him under that estrangement, by continuing him under that blindnesse. This is Satans grand designe, as the Apostle sets it forth, 2 *Cor.* 4. 4. *In whom the God of this world hath blinded the mindes of them which beleeve not, least the light of the glorious Gospel of Christ who is the Image of God, should shine unto them.*] And by this means he maintaineth, confirmeth, increaseth that alienation and estrangement betwixt God and Man, which was at the first by himselfe introduced. This is the great barr which hinders all communion betwixt God and the soul, *Ignorance*. The Apostle speaking of the *Gentiles*, Ephes. 4. 18. he saith [*They were alienated* (estranged) *from the life of God.*] But how came they so to be? The Reason followeth [*Through the Ignorance that was in them, because of the blindnesse of their mindes.*] Thus are men estranged from God. Now for the effecting of a Reconciliation, Christ's first work is to dispell this *darknesse*, to open these *blind eyes*, and to make known unto men the things which belong unto their peace: which he doth by the *revelation* of his *word* and *Spirit*, making known the good will of God unto them; causing that *Grace of God that bringeth salvation to appear unto them*; To shine not only

onely upon their *Heads*, but into their *Hearts*, (as the Apostles say of themselves, 2 *Cor.* 4. 6.) *God who commanded the light to shine out of darkenesse, hath shined in our hearts*,] working in them an effectuall knowledge of God, and his will, whereby they are brought in to comply with God, and to close with him upon his own termes, the terms of *Faith* and *Obedience*. Thus in this way is Christ a *Mediator* of *Reconciliation*.

Even as at the first, being a *Mediator* in the work of *Creation* (for so he was, [*By him God made the worlds*, Heb. 1. 2.) he laid the foundation of that work in *light*, that being the first Creature that was produced, *Gen.* 1. 3. Even so in this *new Creation*, in effecting this great worke of *Reconciliation*, he layeth the foundation of it in *light*, even the light of supernaturall knowledge, the knowledge of God and his will; By that means making way for peace. But to passe on.

Having done with the two first and lowest steps of this ladder, come we now to the two next; both which belong to the *Priestly* office of Christ, as the two former did to his *Prophetical*. This our *Mediator*, as he was an *Arbitrator* betwixt God and Man, and an *Interpreter* or *Messenger*, making knowne the mind of God unto Man; so shall we also find him an *Advocate* and a *Surety*. Here are the two next and principall staves of this ladder, the chief and principall parts of Christs Medi-

atorship. In the handling whereof I shall take leave to invert *Bellarmines* order, treating first with the last, as conceiving the former to be the higher step of the two. *Christ* is first a *Surety*, then an *Advocate*. First a Surety, *undertaking*, *Satisfying* for the *sins* of his people, before an Advocate, *Interceding* for their *persons*. So much we may learne from the Prophet *Isaiah*, *Isai.* 53. *last*, where speaking of the *Messiah*, he saith, [*He bare the sin of many, and made intercession for the Transgressours.*] As also from the Apostle, who ranks them in the same order *Rom.* 8. 34. *Is it Christ that died, yea rather that is risen again, &c. who also maketh Intercession for us.* Oblation goeth before Intercession. And so I shall handle it.

3 The 3d step, *Sponsor.*

3. In the 3d place then, Christ manageth this his work of Mediatorship *qua Sponsor* and a *Surety*, so we find him expresly called by the Apostle *Heb.* 7. 22. *The Surety of a better Testament* (or *Covenant*) ἔγγυος, *Sponsor*, or *Fidejussor*, a *Surety*, or *undertaker*. Which for substance is all one with that which else where he calls him, a *Mediator of the Covenant*. In this respect is Christ said to be a *Mediator*, in as much as he is a *Surety* betwixt God and Man.

Christ a Surety betwixt God & Man.

Eodem prorsus sensu ἔγγυον *et* Μεσίτην *Christum vocat Apostolus.* Pareus ad Heb. 8 6.

An office proper and peculiar unto Christ. More peculiar (saith *Bellarmine*) then any of the other three by him named. As for the other three, (saith he) they are or may be common with Christ to others. And there-

An office proper to Christ. *Hic modus mediationis propriissimè convenit Christo.* Bellarm. de Mediatore lib. 5. cap. 1.

is

is some truth in that assertion, though not so much as is by him contended for. Men may be Judges, and after a sort, Arbitrators betwixt God and others. Thus the Lord appeals to the men of *Judah* in the case betwixt him, and his unfruitfull *vineyard*, his ungratefull people, making them Judges in their own cause, *Isa.* 5.3. [*And now O Inhabitants of Jerusalem, Judge I pray you, betwixt me and my vineyard.*] And thus elsewhere he appeals to them in the case betwixt himselfe and their forefathers, *Jer.* 2.4,5. [*Heare ye the word of the Lord, O house of Jacob,* &c. *What iniquity have your fathers found in me, that they are gone far from me?* &c.?] And as Men may be sometimes *Judges* betwixt God and Men, so oft times *Messengers* from God to Men, to impart his will unto them. Such a Mediator was *Moses* (as I showed you) at the giving of the Law. And such a Mediator was *John the Baptist* in the promulgating of the Gospell; Thence called the Lords Messenger *Mal.* 3.1. (2) [*Behold, I will send my Messenger, and he shall prepare the way before me.*] And such Mediators are all the *Ministers* of the Gospel, being by their office Gods *messengers*, his *Interpreters*, as *Elihu* stiles them *Job.* 33.23. This being their proper worke, to go betwixt God and his people, to make known to them the way and means of Reconciliation: the *Ministry* whereof is committed unto them, 2 *Cor.* 5.19. And so again for *Intercession*; howeuer I dare not call any other a

Mediator

Mediator of Intercession besides Jesus Christ, to whom that stile properly belongeth (as God willing, I shall show you hereafter;) yet others may be called *Intercessours*. Such a one was *Job* for his friends, *Job* 42. 8. And such ones ought all Christians to be one for another [*I exhort, that Intercessions be made for all men*, (saith our Apostle in the first verse of this Chapter.) Thus may those three be after a sort communicated to others; but not so this. To be a *Surety* betwixt God and Man, this is proper and peculiar to Christ: not communicable to any Creature, whether *man* or *Angel*.

Solus ipse solvit. Bellar. ibid.

A surety, what.

Quest. But how, and in what respect is Christ said so to be?

Answ. For Answer. A *Surety*, we know (it may be some of us too well) what properly he is; One that undertaketh and ingageth for another, whether for his debt, or otherwise, [*My son if thou be surety for thy friend*, &c. (saith the Wiseman, setting forth the hazard and danger of such ingagements) *Prov.* 6. 1. now such a *surety* was the Lord Jesus: One that undertook for his elect people unto God. As he was Gods *messenger* unto them, so he is their *surety* unto God.

"Ἔγγυος, *sponsor proprie est qui pro alio satisfactionem spondet, vel de ea cavet.* Pareus Comment. in Heb. 8. 6.

Or, to give you it somewhat more largely and fully. Christ is a *surety betwixt God and Man*, and that on both parts. On *mans* part to *God*: and on *Gods* part to *man*. Such is the *Covenant*. It is mutuall on both parts: from *God* to *man*, and from *man* to *God*. And in both respects

Christ a mutuall Surety.

spects Christ may be said to be a *surety* of that *Covenant*. A Surety on *Mans* part, on *Gods* part: undertaking for *Man* to *God*, and for *God* to *Man*. I shall insist upon them severally, beginning with the former.

1. Christ is a *surety* on *Mans* part. This the *Socinian* denyeth. [*Christ is said to be a surety of the Covenant* (saith one) *not as if he became our surety to God, and took upon him the payment of our Debts.*] How then? Why, *Only as a surety on Gods part, undertaking the performance of his promises unto us.*] But Scripture is as expresse for the one as the other, as (God willing) I shall shew you before I part with this point. *Christ* is a surety for *Man* to *God*, and that in a twofold respect. A surety in way of *satisfaction*, and a surety in way of *Caution*. Such are the *sureties* which are common and Ordinary amongst us. Sureties in way of *satisfaction*; Such are sureties for *Debt* or *Trespasse*. Sureties in way of *Caution*; Such are Sureties for the Peace or *good behaviour*, and sureties for *Appearance*. And both these wayes shall we find *Jesus Christ* a *surety* for his Elect, for all true believers. A surety in way of *satisfaction*. A surety in way of *Caution*. Thus have I did out the *way* wherein I am to walk. I shall desire you to goe along with mee with your best Attentions. And the good Lord be a *Guide* unto us both.

1 On mans part. D. *Lusshington* in Heb. 7. 22.

Christ a Surety for man to God two wayes.

1. In way of Satisfaction.

1. *Christ is a surety in way of satisfaction*, under-

undertaking for the *Debts* and *trespasses* the *sins* of his Elect; In this respect it is that Christ is most properly called a *Surety*; In regard of his taking upon him the sins of his Elect, and undertaking to answer, and make satisfaction unto the Justice of God for them. And in this respect it is chiefly and principally (as *Bellarmine* and others rightly observe upon the Text) that he is here called by our Apostle a *Mediator*. [*A Mediator betwixt God and men,*] *id est*, One that interposeth himselfe betwixt the wrath of God and them, undertaking to satisfie their debts, and so to reconcile them unto God. Thus the word in the Text (as *Grotius* noteth) may fitly be rendred: Μεσίτης, *Placator*; One that pacifieth and appeaseth another by giving satisfaction and contentment to him. And in this sense it is here applyed unto Christ.

In this respect principally called a Mediatour in the Text.

Neque apud inerudítos tantùm, sed & apud eos qui elegantiùs loquuntur, Μεσίτης dicitur is qui placat aliquem, Grot' de Satisfact. cap. 8.

Obj. Not so (saith *Socinus*, and his followers) The word here signifieth no more then what it doth elsewhere, *Interpres, Interpretum*, an *Interpreter*, an *Intermessenger* betwixt God and Man. Not a *Pacifier*. No, here is not a word (saith he) concerning any wrath or displeasure of God against sin or sinners, that might induce us to make such a construction of the Apostles meaning.

Object. Here is no mention of Gods wrath or displeasure.

Answ. But to this *Paraeus* returns him an Answer. It is not to be conceived that what ever belongs to such, or such a subject

Answ. *Parens in* Heb. 8. 6.

ject, should be mentioned where ever that subject is touched upon. True, the Apostle maketh no mention of Gods wrath against sin and sinners in this place. But elsewhere he doth sufficiently, abundantly: *Romans* 1. 18. *The wrath of God is revealed from heaven against all ungodlinesse of men.* Cap. 5. 9. *Being justified by his blood, we shall be saved from wrath through him.* Such is the state and condition of all men by nature: They are all alike *Children of wrath*, Ephes. 2. 2. Being out of Christ, not beleeving on him, *the wrath of God abideth on them.* John 3. *last.* A truth so sufficiently known, so frequently inculcated by himself and others, as that there was no need why the Apostle should here make any mention of it, *before* he call Christ a *Mediator*.

This we finde elsewhere.

But if this satisfie not, look but a little *after*, and there shall we finde what is by the Adversarie desired. [*Who gave himselfe a Ransome for us.*] In which words (as *Bellarmine* well noteth upon it) the Apostle assigneth the cause and Reason of what he had said: plainly shewing in what respect it was principally that he called Christ a Mediatour; *viz.* In as much as hee gave himselfe a *Ransome* unto God his Father; making *satisfaction* for the sinnes of his people.

Objection. *Satisfaction?* But, where doe wee meet with this word in Scripture, thus applyed unto Christ and his Media-

Object. No mention of Christs satisfaction in Scripture.

Mediatorship? So some demand of us.

Christoph. Ostorodius contra purgationem peccatorum Argum. 1.

Answ. To whom *Parens* and others soon return Answer, that though the word be not found, yet the *thing* is, being set forth in other expressions which are equipollent and equivalent. And this it is that our Adversaries contend against (as *Socinus* acknowledgeth it) not the *word*, but the *thing*. And this it is that we must with earnestnesse contend for against them: for this truth of God is a part of that *Faith which was once delivered to the Saints*, and a principall part of it, a *foundation-stone*, a *principle of Christian Religion*, the maine hinge upon which the whole worke of our salvation turneth. Take away this, the *satisfaction of Christ*, and what sure foundation shall our faith rest upon? If this *foundation bee destroyed*, then *what shall the righteous doe*? They must then goe seeke for another way of Justification then by faith in the merits of Christ: And so seek for a new way to heaven, which none of their forefathers ever yet found. Let me therefore take up a little time for the asserting and vindicating of this truth of God against the Adversaries and Opposers of it. Wherein my aime shall be to deal as little as may be in a Polemicall controversall way, in arguing and disputing the case with them, but rather in demonstrating it against them, by laying this foundation as sure as I can

Parens ad Rō. 9. Dubio. 12. Though not the word, yet the thing is. *Grot. de Satisf. cap. 7. in initio.*

can, that so you may with more assured confidence adventure your soules upon it.

Christ is said to be a *Mediator* as a *Surety undertaking and making satisfaction unto God for the sins of his people.* That he is so, Scripture is clear to those who will but look upon it without prejudice. To go about to call in all those Texts that speak to this purpose, would prove a long, if not a tedious work. I shall single out some of them, which I conceive to give in the clearest, and most convincing evidence. Christs Satisfaction evinced by Scripture Testimonies.

And here I shall begin with the old Testament, where I shall in the first place have recourse unto that clear *Prophecie* concerning Christ (then which all the old Testament affords not a clearer) which wee meet with *Isaiah* 53. There shall we finde a mutuall compact and agreement betwixt the Father and the Sonne about this way of *Reconciliation*, *viz.* by way of *satisfaction.* This the *Father imposeth*, And this the *Sonne submits* to. The Father imposeth it by charging the sinns of his Elect upon him. So you have it *verse* 6. *The LORD laid on him the iniquities of us all*: Not the *sinns* themselves, not the *evill* in them, or *fault* of them, but the *guilt* and *penalty* belonging to them. This GOD *laid* upon his Son; charging it upon him; as a *Creditor* chargeth a *debt* upon the surety, requiring satis- Old Testament. *Arg.* 1. Isa. 53. Ver. 6.

satisfaction from him. Or, as the margin readeth it according to the Originall, [*He shall make the iniquity of us all to meet on him.*] Even as many debts of severall persons are charged upon one common surety, and so all meet together upon his head. Thus did the sin of all God's *Elect*, or all true *believers*, (for of such, and onely such, he there speaks, (as *Diodate* expounds it,) such, as having union with Christ, have a true spirituall Communion amongst themselves,) they all meet together upon the head of their common *surety*; the Lord Christ: Even as the sins of *Priests* and *people*, met together upon the head of the *Sacrifice*, being layed upon it by the Priests, who to that end laid their hands upon the head of it, (as you may read *Exod.* 29. 10, 15, 19.) by that Ceremony putting and laying their own sins, and the sins of the people upon the head of that Sacrifice, which was to be offered up for them. Even thus (saith the Prophet) did God the Father lay the sins of his people upon his Son Christ (who was the truth of that Type:) laying upon him the *iniquity of them all.*

And he thus charging them, Christ *undertook* them; took that charge upon him, and undertook to answer it; So it followeth in the next *verse*, *ver.* 7. which our Translation readeth thus, [*He was oppressed, and he was afflicted.*] But our new Annotation hints to us another version, which it conceiveth more agreeable to the *Hebrew*. [*It was exacted, and he*

וַיִּגַּשׁ יְהוָה בְּנוּ עֲוֹנָה

נָגַשׁ *propriè significat exegit: & עָנָה respondere.* Pagnin. Buxtorf.

he answered:] that is, God the Father he required satisfaction for our sins, and his Son (as our Surety) answered for us; undertaking and discharging what was charged upon us. God the Father layeth our sins upon him, and he bare them, [*He bare the sin of many*, (saith the last *verse* of that *Chapter:*) *viz.* of his Elect. He bare them as a *Porter* that bears a burthen for another, which himselfe was not able to stand under, (as *Jerome* rightly glosseth upon that place,) He bare them, the guilt of them, undergoing the punishment which was due unto them; [*Surely he hath born our griefe, and carried our sorrows*,] (saith the fourth *verse*.) [*He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our Peace was upon him, and with his stripes we are healed*:] (So it followeth) *ver.* 5. Thus did the Lord Jesus *his own selfe bear our sins in his own body on the Tree*, (as Saint *Peter* citeth this of the Prophet, 1 *Pet.* 2. 24.) As a *Surety* for his Elect; he stood in their roome and stead, submitting himselfe unto the penalty due unto their sins; and by that means having made satisfaction to the Justice of God, he reconciled him to his people. [*By his knowledge shall my righteous servant justifie many*, (even all that believe on him:) *For he shall bear their iniquities*; (So you have it *ver.* 11.) By this means he taketh away the guilt of sin, so as it shall not be imputed to, charged upon those, who knowing him, ap-

Iniquitates eorum ipse portabit, quas illi portare non poterant, & quarum pondere opprimebantur. Hieron. ad loc.

ply the merit of his death unto themselves; So clearly, so fully doth this Evangelicall Prophet in this *Chapter* speak for this Truth of God, as I do not well know what can with any colour be objected against it. What is objected I shal have occasion to meet with it anon in some of the ensuing Arguments.

How Christ is said to bear our sins. The Socinian Evasion refuted.

Alleg. For present let me only take notice of one Evasion, wherein the *Socinian* putteth a great deale of confidence, no lesse then *Ajax* did in his shield. True, (say they) *Christ bare our sins*; but how? not by *taking them upon himself*, suffering for them; but by *taking them away*; *viz.* in respect of the power of them, *healing* them; and in respect of the guilt, remitting & forgiving them. In favour of which Exposition they bring in that Text of St *Matthew*, which we conceive to speak full to this purpose, *Mat.* 8.16. where reporting how our Saviour cured all diseases, *healed all that were sick*, *viz.* such as were presented to him, he subjoyns, This he did, [*That it might be fulfilled which was spoken by Esaiah the Prophet, saying, Himself took our infirmities, and bare our sicknesses.*] So he citeth and expoundeth the 4th *verse* of that 53^d *Chapter*. Now, how did Christ then do this? not by taking upon him their bodily infirmities, & so bearing their sicknesses, but only by *healing* and taking them away. Even in like manner, and no other ways (say they) is he said to *take* our sins, and to *bear* them; not taking them upon himselfe, as our *Surety*, bearing the punishment of them, but forgiving and healing them, and so taking them away. *Ans.*

Socinus de Jesu Christo Servatore. lib. 2. c. 4. Dr L. Comment. in *Gal.* 1.4.

Anſ. But to this it is anſwered: There is a broad difference betwixt Chriſts bearing our ſins, and bearing our *ſickneſſes*. Theſe he cured though, not carried. Thoſe he both *cured* and *carried*, undergoing the puniſhment of them. So much that Prophet clearly expreſſeth in the verſe following, *ver.*5. *He was wounded for our Tranſgreſſions, he was bruiſed for our iniquities: The chaſtiſement of our peace was upon him, and with his ſtripes we are healed.*] So again *ver.*7. *Hee was oppreſſed, and hee was afflicted*; And again *ver.*10. *It pleaſed the Lord to bruiſe him, he hath put him to greif.* Thus did Chriſt *bear* the ſins of his people, bearing the puniſhment of them. Hence is it that he is ſaid to be *made ſin*, 2 *Cor.*5.21. *viz.* by way of *Imputation*; or made a *Sacrifice* for ſin; And to *be made a Curſe*, Gal.3.13. ſuſtaining the curſe of the Law due unto us. But never do we find him ſaid to be made a *Demoniack*, made *blind*, made *deafe*, &c. Neither do we ever find that God is ſaid to have *layed on him* our *Bodily Infirmities* and *ſickneſſes*. But thus he is ſaid to have *layed on him our iniquities*, Iſai.53.6. So that there is a manifeſt difference betwixt his bearing of the one and of the other.

The difference betwixt Chriſts his bearing our ſins and our ſickneſſes. *Sibrandus Lubbertus* contrà *Fauſtum Socinum.* Lib.2.c.4

Repl. But yet the Allegation goeth on. What ſay we then to the Evangeliſt, who citing that Text of the Prophet giveth this expoſition of it?

Anſw. To this divers Anſwers are returned. Among which that of the *Peſhito* Mat. 8. 16. cleared.

Maldonatus Comment. in Mat. 8. 16.

may be sufficient to stop the mouth of this Cavill. In citing of this Text the Evangelist *accommodates it to a sense rather like unto it own, then the same.* The like whereunto he doth elsewhere, *Cap. 2. ver. 15.* citing that of the Prophet *Hosea, chap. 11. ver. 1.* [*When Israel was a child, then I loved him, and called my Son out of Egypt*;] he applieth it unto *Christ*, affirming that *Prophecie* (or *Historie*) to have had an accomplishment in him, in his return out of *Egypt*. [*This was done* (saith he,) *that it might be fulfilled which was spoken of the Lord by the Prophet saying, Out of Egypt have I called my Sonne*:] not that the Prophet in that place had an eye properly at Christ; but it is referred and accommodated to him by a certaine kind of concordancy and allusion, in as much as the one was a *Type* of the other. The like application wee meet with all again *vers. 17, 18.* of the same chapter; where the Evangelist setting forth *Bethlehem's lamentation* for their murthered Infants. *Then* (saith he) *was fulfilled that which was spoken by Jeremiah the Prophet, saying: In Ramah was there a voice heard, Lamentation, and weeping, and great mourning, Rachel weeping for her children*, &c. This *Jeremiah* spake properly in reference to the *Jewish Captivity*; but the Evangelist accommodates it to this *Herodian massacre*. In like manner may the present Text be looked upon rather as an allusive accommodation to, then a proper and literall Exposition

tion of the fore-alledged Prophecie. And if ſo, then is there no reaſon why the words ſhould be ſtrictly tyed up to the ſame ſenſe in the one place as in the other.

But if this ſatisfie not, (which I know not why it may not) conſult we the words cited and uſed by this our Evangeliſt, and we ſhall find in them nothing that the Adverſary can take hold of. Chriſt [*took our infirmities*,] he did ſo our bodily infirmities, and that properly, *taking them upon himſelf*. So he did all ſuch infirmities as are common to the nature of man, having experience of many, ſubject to all. So the Apoſtle layeth it down, *Heb* 2.17 18. and 4.15. [*And he bare our ſickneſſes*, ἐβάσασεν, which *Tertullian* indeed renders *Abſtulit* he *took them away*. But (as *Grotius* well noteth upon it) the word imports more, *viz.* the bearing of a thing as a *burden*, not without ſome pain or trouble: And thus did Chriſt bear our ſickneſſes. Even as in the former part he is ſaid to have *taken our infirmities*, not only taking them in *hand* (as the Phyſician is ſaid to do the diſeaſe of his patient,) but taking them upon his *ſhoulders*; Such an Emphaſis *Grotius* there apprehends in the word, Ἀνέλαβε, *Aſſumpſit*, *He took them upon him*. Thus did he bear our ſickneſſes, though not properly *patiendo*, yet *compatiendo*, though not by way of *Paſſion*, yet of *compaſſion*; having and manifeſting a *Sympatheticall participation* with us in all our infirmities,

Eſt in hac voc (Ἐβάσασεν) *oneris quadam id eſt, moleſtiæ ſignificatio.* Grot. in Mat. 8.16.

Ἀνέλαβε *eſt, quaſi dicas, in humeros ſtulit.* Grotius ibid.

and Sickneſſes: *We have not an high Prieſt* (ſaith the Apoſtle in the place forenamed *Heb.*4.15. ſpeaking of Chriſt) *which cannot be touched with the feeling of our infirmities,* μὴ δυνάμενον συμπαθῆσαι, that cannot *Sympathize* with us. This Chriſt did when he was upon Earth; and in that reſpect he may be ſaid to have *taken our infirmities,* and *born our ſickneſſes.*

Beſides to theſe, *ex abundanti*, we may add what *Grotius* obſerves, that the curing of theſe diſeaſes was not a little trouble to our Saviour. At this time when theſe many deſeaſed perſons were preſented to him for cure, the Text tels us, it was in the *Even*, (after *Sun-ſet*,) which circumſtance being taken notice of by the three Evangeliſts, who report the ſtory, *Matthew*, *Marke*, and *Luke*, it may not be conceived to be without an Emphaſis (as *Theophylact* noteth upon it;) the time was unſeaſonable. And at other times wee find the people preſſing and thronging upon him; as at the cure wrought upon the *Paralytick*, *Mark.*2.2,4. And that other upon the woman with the *Bloody iſſue*, Luke 8.45. which could not be without ſome trouble and hazard. Yet ſuch was his compaſſion towards them, as that he willingly bare with theſe and the like inconveniences; refuſing no labour, how unſeaſonable ſo ever, that he might doe good this way. And in this ſenſe alſo he may be ſaid to have borne *our ſickneſſes.*

Comment Groti. ad loc.

Veſperi & intempeſtivè languidos adducebant; Ipſe autem utpote miſericors curavit omnes. Theo. ad loc.

Senſus eſt Chriſtum ut morbos hominibus demeret, nullos labores, quantumvis intempeſtivos defugiſſe. Grotius Comment. ad loc.

In

In such a Sense it is that the Apostle willeth Christians, that those who are *strong, should bear the infirmities of the weak, Rom.* 15. And else-where he willeth them *to bear one another's burthens, Gal.* 6.2. (In both which places, the word is the same with that in Saint *Matthew*, βαστάζει.) *viz.* by way of *sympathy*, and fellow-feeling, being as if they were in their condition; (so was *Paul* himselfe, 2 *Cor.* 11. 29. *Who is weak, and I am not weak? &c.*) And so he willeth others to be, *Rom.* 12. 15. *Weep with them that weep, &c.*]) withall succouring and helping them according to their power, though it be with some inconvenience, trouble, hazard to themselves. Both these did Christ unto those diseased persons which were brought unto him: And in that respect he may fitly be said to have *born* their diseases. So that the word as there used, it imports more then a bare *Abstulit*, a bare *healing* and *taking them away*. And so in like manner are we to understand it in that Text of the Prophet, where he speaketh of Christ's *bearing our sins*, (*Isai.* 53. *ult.*) He not only bare them away by way of *Remission*, but he took them upon himselfe, bearing and undergoing the punishment due unto them, that so by satisfying for them, he might take them away out of the sight of God. Thus is that irrefragable evidence in that Text of the Prophet, cleared and vindicated from the Cavillation of the Adversary. Now passe we on.

*Arg.*2. To this of the Prophet *Isaiah*, I shall joyne onely that other of the Prophet *Daniel*, *Dan.* 9.24. where setting forth the blessings that should come by the *Messiah*, he reckoneth up these among others, *The finishing the transgression, the making an end of sins, and making Reconciliation for iniquity*; or *expiating* it, as the word properly signifieth;) which the *Messiah* did, by the sacrifice of himselfe.

Dan.9.24.

New Testament. But I hasten from the *Old* Testament to the *New*, where we shall find evidence more then sufficient.

Arg. 1. 1. In the first place, What means all those expressions, which we meet with about Christ's *suffering* and *dying for us*? 1 Pet.2.21. *Christ also suffered for us.*] chap. 3. 18. *Christ also hath once suffered for sins, the just for the unjust.*] Heb.2.9. *He tasted death for every man.*] Rom.5.8. *While we were yet sinners, Christ died for us.*] 2 Cor.5. 14,15. *One died for all.*]

Christ is said to suffer and die for us.

Alleg. To this I know what the Adversary will answer, Christ suffered and died for us. He did so; but how? *Nostro bono*, for our *profit*, our *benefit*; That by his death he might give testimony to his Doctrine, sealing the Covenant with his blood; that so we being induced to believe it, might be made capable of receiving Remission of sins.

And, that not onely *nostro bono*, for our benefit.

Repl. But to this we reply. This is truth, but not the whole truth. Christ did die for our good, our benefit, in the respects aforesaid. But there is somewhat more in those

But also *nostrâ vice*, in our stead.

those phrases of *suffering* and *dying for us*, then so. Somewhat which is proper and peculiar to the death of Christ. Christ so died for us, as no other person can be said to die: So much we may learne from the Apostle, 1 *Cor.* 1.13. where he demands of his *Corinthians*, *Was Paul crucified for you?* This *Paul* might have been, as *Peter* and some other of the Apostles were, he might have been *crucified*, and in this sense crucified *for them*, *viz.* for their good, their benefit. In this sense he tels his *Colossians* that *he suffered for them*, *Col.* 1.24. *Who now rejoyce in my sufferings for you.*] *viz.* for your good, for the confirmation of your faith, and the furtherance of your salvation. So himselfe expounds his own meaning, 2 *Tim.* 2.10. *Therefore I endure all things for the Elects sake, that they may also obtaine the salvation which is in Christ Jesus.*] And in this sense he afterwards suffered death for them: sealing the Doctrine which he had preached with his blood: which was of great use and benefit unto the Church. *Sanguis Martyrum*——*The Blood of the Martyrs is the Seed of the Church.* But neither *Paul*, nor any other ever were, or could be crucified, could suffer and die for the Church, as Christ did. His suffering and dying for the Church imports somewhat peculiar unto him, which could not be communicated to *Paul*, or any other of the Apostles.

Libenter tolero in id, ut vos & alii eo magis in fide confirmemini. Grot. ad loc.

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And what ſhould that be, but that he dyed in our *room* in our *ſtead*, as our Surety, to free and deliver us from death by laying down his life? In this ſenſe *Paul* ſaith that hee could wiſh himſelfe to be *Anathema, accurſed or ſeparated from Chriſt, for his Brethren, his kinſmen according to the fleſh.* Romans. 9. 3. ὑπὲρ τῶν ἀδελφῶν for his countrymen the Jews, viz. in their ſtead; that ſo by the periſhing of one, a whole nation might be ſaved, which he apprehended would tend more to the glory of God. And in this ſenſe *Caiaphas* the High Prieſt ſpeaking by a Propheticall ſpirit, *Joh.* 11. 50. tells the Jewes, that it was *expedient that one man ſhould dy for the people*, ὑπὲρ τοῦ λαοῦ, in ſtead of the people; that ſo *the whole nation might not periſh.* (as himſelfe there expounds it.) Thus the phraſe is commonly and properly uſed in all languages. For a man to do or ſuffer ought [for] another, is as much as to do it in his ſtead. And in this ſenſe Chriſt is ſaid to have ſuffered and dyed [for] us. Not only *noſtro bono*, for our *benefit*, (So *Martyrs* and *Confeſſours* dye,) but *noſtrâ vice*, in our *room*, our *ſtead*, as our *Surety*.

Ego pro te molam. Terent. *Unum pro multis dabitur caput.* Virgil. Vide Grotium de ſatisfac. c. 9.

That it muſt be ſo underſtood, there is one place which ſpeaks more fully to it then the reſt, viz. (*Matthew* 20, 28. repeated again by Saint (*Marke*, *Marke* 10. 45.) where our Saviour ſets forth this to be the end of his coming, *The Son of man came to give his life a ranſome for many.*] As for the word [*Ranſome*] I ſhall touch upon that anon. For the preſent

Grotius ibid. The phraſe of Chriſts giving himſelf for us vindicated.

sent I only take notice of the particle [For,] which in the Originall is not, as in the places forenamed, ὑπὲρ, but ἀντὶ, which properly signifieth [*in stead.*] So it is still to be taken (saith *Grotius*) where ever it is thus applyed to persons, or things: It imports a *Subrogation*, or *Commutation*, a substituting of one in the room of another, or exchanging one for another. Thus we read of *Archilaus*, Matthew 2. 22. *that he reigned in the room of his Father Herod*, ἀντὶ Ἡρῴδου. Thus runs that Ancient law of Retaliation, *Matthew* 5. 38. *An eye for an eye, a tooth for a tooth*: Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, &c. And thus most fitly may we understand that place *Matthew* 17. ver. 27. where our *Saviour* orders *Peter* to take the *piece of mony* which he should find in the *fishes mouth*, and to give it in way of *Tribute*, *for him and himselfe*. ἀντὶ ἐμοῦ καὶ σοῦ, For me and thee, which *Beza* (I confesse) expounds, for my sake and thine. But *Grotius* more properly, *meâ tuáque vice*, in stead of me and thee. For in that Action *Peter* stood in the room of two, his Master and himselfe. And thus it is said *Luke* 11. 11. *will a Father give his childe a Serpent for a fish?*] ἀντὶ ἰχθύος, *id est*, in stead of it. Thus the Apostle saith of the woman, that *her haire is given her for a covering* (or vaile. 1 *Corinthians* 11. 15. ἀντὶ περιβολαίου, in stead of it. And thus the same Apostle, as also Saint Peter, make mention of *rendring evil for evill*; and *Railing for Railing*: ἀντὶ κακοῦ, ἀντὶ λοιδορίας, *id est*, In exchange of it. Thus that

Ἀντὶ πολλῶν, *Multorum vice*, Beza Gr. An. *Grotius ubi supra.*

Beza Grec. Annot. ad Mar. 10. 45. *Grotius ad loc. & de satisfact. cap.* 9.

χάριν ἀντὶ χάριτος, Joh. 1.16. ubi ἀντὶ continet in se negationem prætii, Grot. ad loc. Jam. 4.15. ἀντὶ τῆ λέξιν ὑμᾶς. Ransome [for] many, ἀντὶ πολλῶν, id est, in stead of many.

that particle, where it doth not imply a Negation or opposition (as sometimes it doth) it imports a Subrogation or Commutation.

And thus are we to understand the word in those places of Saint *Matthew*, rends *Mark*, where Christ is said to have given himselfe a

Constrictus hîc Socinus, negare non audet illo ἀντὶ πολλῶν commutationem quandam indicari, sed miserè effugium quærit. Grot. ibid.

Here I know the Adversary (though in measure convinced) yet still goeth about to elude this Evidence. But truely the evasions which I have met with are such, as that they deserve to be looked upon no otherwayes but as miserable subterfuger: wherein men not willing to divorce the Errours which they have once espoused, and to submit to the truth, do rather shew what they would do, then what they are able. And therefore I shall not trouble you with the refutation, or yet rehearsall of them. I shall rather passe on to another Argument.

Arg. 2. Christ a Ransom for us, How?

Which I will not go far for. You shall find it in the verse next after the Text. Wherein (as I told you) the Apostle sheweth in what respect he calleth Jesus Christ a *Mediator* betwixt God and Men; *viz.* in as much as he hath given himselfe *a Ransome for all*. For *All*; All men indefinitely, all Ranks and conditions of persons (as we expounded it before: Or, for all his *Elect*, all that shall beleeve on him; (which are those [*Many*] spoken of *Isaiah.* 53. *last*, *Matthew.* 20. 22.

and

and 26. 28. *Hebrews* 9. 28.) For them he gave himself a *Ransome* (saith Saint *Paul*). The word in the Originall is ἀντίλυτρον: A word which, as it is amongst those ἅπαξ λεγόμενα, never to be found in the New Testament save only in that place, so it is of speciall emphasis and of signification. The Vulger Latine renders it, *Redemptionem*, Redemption. *Beza Redemptionis pretium*, a price of Redemption: But neither of them fully expressing the force of the word; which properly signifieth a *Counterprice*: When one doth or undergoeth in the room of another, that which hee should have done in his own person. As when one yeilds himself a Captive for the redeeming of another out of Captivity: or giveth his owne life for the saving of anothers. Such Sureties amongst the Greeks were commonly and properly called ἀντίψυχοι, such as gave *Life* for *life*, *Bodie* for *Bodie*.

And in this sense saith our Apostle here of this our Mediator, that he gave himself ἀντίλυτρον, a *Ransome*, a *Counterprice*. Paying a price for his people, *Ye are bought with a price* (saith the Apostle to his *Corinthians*) 1 *Cor.* 6. 20. and 7. 23. So are all beleevers, they are bought, They are Gods *Redeemed* ones, *Isa.* 51. 11. And who bought, who redeemed them? That did *Jesus Christ*, *Denying the Lord that bought them* (saith Saint *Peter* speaking of those Apostates who professed that they were redeemed by Christ) 2 *Peter* 2. 1. And how hath

'Ανὶ πολλῶν, sc. *de Creditoribus in Christum*, Grot. in Mat. 20. 28.

The word ἀντίλυτρον expounded.

'Αντίλυτρον, *vicissim datum Redemptionis precium*. Scapul.

'Αντίλυτρον *est tale λύτρον in quo Liberator simile quiddam subit ei malo, quod ei imminebat qui liberatur*. Grot. de Satisfact. c. 8.

'Αντίλυτρον *significat propriè precium, quo redimuntur captivi ab hostibus; eámque commutationem quâ capite caput, & vita redimitur vitâ*. Leigh Critic. ex Hyperio ad loc.

hath he bought them? Why, by paying a *price* for them, a λύτρον, a *price of Redemption*. And what price was this? why his own *blood*. [*Yee are redeemed with the precious blood of Jesus Christ* (saith Saint *Peter*) 1 Peter 1. 18. *Thou wast slain, and hast redeemed us to God by thy blood*, Rev. 5. 9. *In whom we have Redemption through his blood*, Eph. 1. 7. *id est*, his death and passion, which was the principall piece of his obedience. This was that λύτρον, (as our Saviour himselfe calleth it) that price of Redemption which he gave for his Elect. *The Sonne of Man came to give his life a Ransome for many*, Mat. 20. 28. A *Ransome*, λύτρον, *Redemptorium*, a price of Redemption; that by his death he might free and deliver them from death.

And thus saith our Apostle here in this verse after the Text, that Christ gave himself ἀντίλυτρον, a Counterprice, a Ransome; submitting himselfe to the like punishment that his redeemed ones should have undergone. So the Apostle fully expresseth it *Galat.* 3. 13. (Which place we may well look upon as a *Peripbrasis*, an Exposition of this word ἀντίλυτρον, shewing us how Christ is said to have given himselfe a Ransome *for us*,) Christ (saith he) *hath redeemed us from the curse of the Law*, *being made a curse for us*.] Subjecting himself to that same curse of the Law, under which all mankind lay: and that for the delivering his Elect from it.

To the same purpose are those other Texts,

Texts, which for substance speaketh the same thing, *John* 6. 51. where Christ saith that *he gave his flesh for the life of the world,* [*Titus* 2. 14. [*He gave himselfe for us that he might redeem us.*] Thus was Jesus Christ a true *Surety*; Ἀντίψυχος, one that gave his life for the life of others; as the Poet saith of *Castor* and *Pollux*, that the one redeemed the others life with his own death. So did the Lord Jesus, this our Mediatour, he became such a *Surety* for his Elect, giving himselfe an Ἀντίλυτρον a *Ransome for them.*

Christ a true Suretie.

Si fratrem Pollux alterna morte redemit: Virgil. Æneid. 6.

Alleg. Now, how will the Adversary evade this? why, it is true (saith *Socinus*;) This Christ hath done to deliver us from the punishment of sin; But how? not in way of *satisfaction to God*, by procuring from him a discharge of our debt: How then? why only in reference to us, that by this means we being inducted to believe the truth of his Doctrine, thus confirmed and sealed by his death, and yielding obedience unto God, according to the pattern that he had set before us, we might obtain Remission of sins, and Eternall life, which upon our repentance, and new obedience, God hath promised to give. This is the summe (as *Grotius* hath cast it up) of what *Socinus* hath to say in this businesse.

The *Socinian* Doctrine. Vide Grotium de satisfact. *cap.* 1. & *cap.* 8.

Reply. But how unsatisfactory is this? what is all this to the Texts alledged? which assert a *Redemption* properly so called; affirming that wee

Reply. The death of Christ properly a *Price.*

we are *bought*, bought with a *price*, a *Counter-price*, redeemed by a *Ransome*. Now a *Price*, a *Ransome*, is somewhat that is tendred and given to the *Deliverer* for the redeemed; not to the *redeemed* themselves. And such was the death of Jesus Christ: a *Price*, and that properly so called. So much may be collected from that place of Saint *Peter*, 1 Pet. 1. 18, 19. where he telleth the believers to whom he writes, [*Ye are redeemed not with corruptible things, as silver and gold, but with the precious blood of Jesus Christ.*] So comparing one price with another; *silver* and *gold*, with the *blood* of Christ: Now the former, (silver and gold) given in way of Redemption, is a true price; and so is the latter, the *Blood of Jesus Christ*, a true λύτρον a true and proper price of Redemption, given unto God as a valuable consideration for the satisfaction of his Justice. Away then with all those mists or fogs; which are or may be raised by any, for the obscuring and darkning of this Truth of God, which shineth so clearly through these emphaticall phrases and expressions of Scripture alledged, as surely that eye must either be weak or wilful, that doth not, or will not see and acknowledge it.

Socinus propriè dictum λύτρον seu precium definit, id quod à detinente accipitur. Vide Grotium de Satisf. Christi p. 9.

As for that which *Socinus* alledgeth, that a *Price* must be somewhat that is given to, and received by one that setteth another free; it is not worth the answering. For such was the death of Christ. It was

was such a price as God the Father received, accepted by way of satisfaction for those for whom it was tendred: being contented with it. As it was under tht Law, what was there which any wayes accrued unto God from any of those *Sacrifices?* what did he receive from them, which might any wayes turn to his account in way of advantage? Onely this was enough; they were *accepted* of him, as you have it, *Lev.* 20.27. And so was it with this *Sacrifice* of the death of Christ, which was prefigured by those sacrifices; Though God properly received nothing for it, yet it was *accepted* of him. But I shal no longer dwell upon this *evidence*; neither shall I over-do the work in hand by alledging many more; yet I must remember that Foundations cannot be too surely laid, especially where *Earthquakes* are frequent, as they are in the Church amongst us at this day. And therefore let me yet subjoyn two or three.

Accepted of God by way of satisfaction.

Arg. 3.

In the next place, what shall we say to those Texts of the Apostle, where he holdeth forth the *death of Christ*, as the *meritorious* and *procuring cause* of our *Reconciliation* with God? The places are wel known, let them be seriously weighed and considered, *Rom.* 5.10. *When we were enemies, we were reconciled unto God by the death of his Son*, Ephes. 2. 16. *That he might reconcile both*, (viz. *Jews* and *Gentiles*) *unto God in one body by the Crosse*, Col. 1.20. *And having made peace through the blood of his Crosse, by him to reconcile all things to himselfe.*

Christ the meritorious cause of our Reconciliation.

G In

In all which places the Apoſtle clearly holdeth forth the *death* of Jeſus Chriſt as the proper meanes of procuring our *Reconciliation* with God.

Allegat. Socinian Evaſion.

Allegat. To this the adverſary anſwers (as before.) True, by this meanes wee are *Reconciled unto God*; but not *God to us*. As for God, he was not an enemy to us, but wee are enemies unto him. He was ready to receive and imbrace us upon our returning to him by repentance: Only wee were averſe to him, *Enemies in our mindes through wicked workes.* Col. 1. 21. Now this indeed Chriſt by his death effecteth (ſay they) reconciling us unto God, by bringing us unto him in the waies aforeſaid, by repenting and believing.

To be reconciled to God, the phraſe cleared and vindicated.

Idem valet nos Deo conciliari, & Deum nobis. Grot. de ſatisf. cap. 7.

Grot. ibid. ex Sophocle.

Repl. But hereunto we have returned anſwer already; that for us to be reconciled to God, and God to be reconciled to us, imports one and the ſame thing. This we have evidenced by ſhewing the uſe of the phraſe in Scripture language. To which might be added the conſent of profane writers, with whom καταλλαγῆναι θεοῖς, To be Reconciled to the Gods, is as much as for the Gods to be reconciled to them, who had offended them, that ſo they might eſcape their anger and revenge. But we ſhall not need to go down to the *Philiſtines* to ſharpen this *Goad*. In thoſe very places alledged, upon a ſerious review of of them, we ſhall finde, that the *Reconciliation* there ſpoken of is a reconciling of *God to Man*.

That

That to the *Romans* is cleare. [*When we were Enemies, wee were reconciled unto God.*] How reconciled to him? why, ſo as to have *peace with him*, ver. 1. So as to have a ſtanding *in his grace*, ver. 2. So as to be *ſaved from his wrath*, ver. 9. Such is the *Reconciliation* there ſpoken of by the Apoſtle, which hee further maketh to be the proper and immediate fruit and effect of the death of Chriſt. [*Reconciled by his death.*] And conſequently it muſt import, not properly the Reconciling of our *Natures* unto God, which is done in *Sanctification*, and is an immediate fruit of the *Spirit* of Chriſt; but the reconciling of our *perſons* unto him by *Juſtification*, which is the immediate fruit of his *death*.

In like manner in that place of the *Epheſians*, *chap.* 2. 16. Chriſt is ſaid to have *reconciled* Jews and Gentiles *unto God*, that by reconciling them firſt unto him, he might reconcile them betwixt themſelves. [*Reconcile them to God in one Body.*] And this he is ſaid to have done by the *Croſſe*. Not by the *Doctrine of the Croſſe*, (as *Grotius* in his later time, going about to deſtroy what before he had built, blancheth that Text,) the doctrine of the Goſpel confirmed by his ſuffering upon the Croſſe: but by the *merit of the Croſſe*, (as the ſame Authour in his firſt and better thoughts orthodoxly expounds it,) *per vim ſcilicet placatricem*, by that *pacifying*, *appeaſing* vertue which is in his blood which he ſhed upon the Croſſe. By this meanes

Cum crucem dicit, ſimul intelligit doctrinam cruce ſanctam. Grot. Comm. ad Eph. 2. 16. Grotius de ſatisfact. cap. 7.

it was that he reconciled God to them, and them to God.

And after the same manner in that other place, *Col.*1.20. God is said *by Christ to reconcile all things to himselfe.* Εἰς αὐτὸν, not *In unum, into one,* (as *Socinus* would have it,) for then (as *Grotius* noteth upon it) it should have been εἰς αὐτὸ. No; nor yet (as *Grotius* himself in his declining time expounds it) *sub ipso, under him,* viz. *under Christ*; or *to him,* viz. *that they might obey him*; but [*to him*] viz. *to God the Father.* So that other place of the same Apostle explains it 2 Cor.5.19. *God was in Christ reconciling the world* (*to himselfe*, Ἑαυτῷ). And this he hath done by Christ, *viz.* by and through his death. So that Parenthesis there (*Col.*1.20.) explains it [*Having made peace through the blood of his Crosse*] (not the Doctrine of his Crosse, but the blood of his Crosse) *viz.* that bloody oblation made and offered upon the Crosse: wherby not only the *Covenant was sealed* (as *Grotius* again there blancheth it,) but wherby the *Justice of God was satisfied,* and so his wrath appeased.

Εἰς αὐτὸν hic *sumendum ut suprà,* ver.16, *sub ipso, sive istà ut ipsi pareant.* Grot. ad Col.1.20.

Sanguinis hic fit mentio, quia per sanguinem fœdera sancire solebant. Idem ibid.

Thus you see the adversary put by that muse also, which being put to his shifts he made for: and withall, this evidence made out. To which in the next place, I shall subjoyn another near a kin to it.

Argu. 4. Christ called the propitiation.

And that I take from Saint *John,* who speaking of Christ, calleth him, the *Propitiation,* 1 John 2. 2. *He is the propitiation for our sins.*] And againe, *chap.* 4.10. *God sent*

ſent his Son to be a Propitiation for our ſins.] the word in the Originall is "Ιλασμὸς, which properly ſignifieth *Placamen*, ſomewhat whereby an other being offended, is *pacified*; That is the meaning of the Latine word made Engliſh, [*Propitiation:*] it imports ſomewhat whereby the anger of another is appeaſed, and he is induced to be propitious, mercifull, favourable. So much we may learn out of the *Publicans* Petition, *Luke* 18. 13. where hee prayeth, [*God be mercifull to me a ſinner.*] The word is the ſame, Ἱλάσθητι, Placator: or *Propitius eſto*; Be thou *appeaſed* towards me, be thou *propitious* to me. This is *Propitiation.* From whence the *Mercie-ſeat* (or *lid*) which covered the Ark was called the *Propitiatory.* So the Apoſtle (following the tranſlation of the *Septuagint*) calls it *Hebrews* 9. 5. *The Cherubims ſhadowed the Mercie-ſeat.*] Ἱλαστήριον (ſaith the Originall) the *Propitiatory.* So called, becauſe from thence God ſhewed himſelfe propitious and favourable to his people. So he is through Jeſus Chriſt, of whom that *Mercy-ſeat* was a Type and figure: He is the true *Propitiation.* So we find him called by our Apoſtle, *Rom.* 3. 25. whom *God hath ſet forth* (ſaith he, ſpeaking of Chriſt by whom we have Redemption, as the verſe foregoing hath it) *to be a propitiation through faith in his blood.*] A propitiation; the word in the Originall is Ἱλαστήριον the *Propitiatorie*; alluding to that Typicall *Propitiatorie* under the Law. Such is

Exod. 25. 17.

Ἱλαστήριον ponunt 70. pro כַּפֹּרֶת quia etiam Ἱλάσκεσθαι placare, propitiare ſignificat. Grot. ad Heb 9. 2.

Jesus Christ, the true Propitiatory, (the substance of that shadow,) the means of our Reconciliation with God, by whom his anger is pacified and appeased, and through whom his mercy and favour is communicated unto us. And that through his *blood*, (which the Apostle there setteth forth as the *meritorious* cause of it,) being apprehended and applyed by faith, (which is the *Instrumental* cause wherby it becometh effectuall to that end for which it was shed.)

And in this sense is he there called by Saint *John*, *the propitiation*; In as much as he Reconcileth God to men, appeaseth his wrath, procureth the exercises of his grace and favour, so as God becometh actually propitious unto his people through him. Which Christ effecteth, 1. as their *Surety*, standing in their room and stead, interposing betwixt the *wrath of God*, and the *rigour of the Law*. A mystery excellently represented and shadowed out in the placing of the *Mercy-seat* betwixt the *Tables of the Law*, and the *Majesty of God* appearing between the *Cherubims*, Exod. 25. 21, 22. Shewing how *Jesus Christ* our Mediatour interposeth betwixt *God* and the *Law* in the *behalf* of his people. So as God looking upon the Law through him, he beholdeth it as fulfilled by him for their sakes, and on their behalf; and so becometh propitious unto them. And 2ly, this he doth by *Covering* their sins. That is the proper and primary meaning of the Hebrew word [*Cuphoreth*,] which we

Operatorium, Montanus. כַּפֹּרֶת

we render the *Mercy-seat*; it properly signifieth a Covering, which the Mercy-seat was to the Ark. And such is Jesus Christ unto his people, a Covering; covering their *sins* by his *merit*, so as they appear not in the sight of God, to the making their persons guilty before him. Hereunto the *Psalmist* alludes, *Psal.* 32. 1. *Blessed is the man whose transgression is forgiven, and whose sin is covered*: *viz.* by the obedience of Jesus Christ. And thirdly, This he doth by *expiating* their sins, and making satisfaction for them. This are we to understand by that unwonted phrase of the Apostle, *Heb.* 2. 17. (borrowed from the Prophet *Daniel*, *Dan.* 9. 24.) where this is set forth as one principall part of Christ's Priestly Office, [*To make Reconciliation for the sins of the people.*] ἱλάσκεσθαι τὰς ἁμαρτίας: that is, to *expiate*, and *take away* their sins. To take them away, not onely in respect of *Power*; (as *Grotius* comments upon it) by giving them strength against them sutable to their tentations, and so causing them not to sin: but in respect of *guilt*; by the *Sacrifice* of himselfe, making *satisfaction* unto the Justice of God for them, (as the same Authour in his better minde expounds it.) Thus is Christ said to be the *Propitiation*, being the means of reconciling his Elect unto God, and that by the *offering up of himselfe*.

ἱλάσκεσθαι, ἁμαρτίας, hoc quidem loco est purgare à peccato, i. e. efficere ne peccetur, vires suppeditando pro modo tentationum. Grot. ad Heb. 2. 17.

ἱλάσκεσθαι τὰς ἁμαρτίας Heb. 2. 17. significat expiationem, sed eam quæ fit placando: Grot. de Satisfact. cap. 7.

Arg. 5. Christ offered up himselfe.

Offering up of himselfe. That giveth me a hint of one Evidence more, which is the last I shall insist on in this Argument. And

that I shall take up from the Authour to the *Hebrews*, who in that Epistle maketh frequent mention of this *Oblation*, Christ's offering up himselfe. And as else-where, so especially in his 9th *Chapter*, where he purposely discourseth of that Subject; comparing the *Sacrifice of Christ* with those *Typicall Sacrifices* under the Law. The summe and substance of which discourse you shall find bound up in one *verse*, *ver.*26. of that *Chapter*, where speaking of *Christ*, he saith that [*Now once in the end of the world, he hath appeared to put away sin, by the Sacrifice of himselfe.*] A passage, wherein there is not a word but hath his weight. Give me leave briefly to glosse upon each of them.

Heb.9.26. Opened and glossed upon.

Christ's appearing on earth. *Christus* πεφανέρωται, i.e. *obtulit se, & ostendit Deo Patri in Sanctuario cœlesti:* Grot. Com. ad loc.

Christ hath appeared.] πεφανέρωται, he was made *manifest*: appearing not in *heaven* (as the *Socinian* would have it) but upon *earth*. Christ was before; [*Before Abraham was I am, John* 8.58.] Christ was before *Abraham*, not only in respect of *God's Ordination*, (as *Grotius* would elude that Text,) for in that sense all others were before *Abraham* as well as he; yea, *Abaham* was before himself, having a being first in God's Ordination, before he had an actuall existence in the World: But he was so *actually*; having a being in *Heaven* according to his *Godhead*. There he was, but there he was hidden, hidden in the *Bosome of the Father*: But in his *Incarnation* he was manifested, [*The Son of God was manifested* (saith Saint *John*) 1 *John* 3.8. *God was mani-*

Fuerat ante Abrahamum Jesus divinâ constitutione. Grot. ad loc.

manifeſted in the fleſh, (ſaith Saint *Paul*) 1 *Tim.* 3.16. Or, He *appeared*. Before, he was hidden under thoſe Legal *Types* and *Ceremonies*, which were as a *Vaile* overſhadowing him; But now being *incarnate*, that Vail was taken off from his face, and he *appeared*, being made conſpicuous under the Goſpel; ſo as now all might *with open face behold the Glory of God, ſhining in the face of Jeſus Chriſt*, (as our Apoſtle ſpeaketh, 2 *Cor.* 3. 18. and 4. 6.) Thus hath Chriſt *appeared*. But *when* did he thus appear? That followes.

[*In the end of the World.*] Ἐπὶ συντελείᾳ τῶν αἰώνων, that is (ſay ſome) when the *Jewiſh State*, the *Temple*, and their *Commonwealth* drew nigh to an end. This is that *end* which our Saviour ſpeaketh of *Mat.* 24. 6. *The end is not yet.*] meaning thereby the finall deſtruction of the Temple and City of *Jeruſalem*. Before this time, and not long before, it was that Chriſt was manifeſted in the fleſh, that he *appeared*. Or (as it is more commonly, and (as I conceive) more properly taken,) *In the end of the world*] *i. e.* In the *laſt dayes*, (as the ſame Apoſtle hath it, *cap.* 1.2.) the *laſt Time*, or *Times*: ſo St *Peter* cals them, 1 *Pet.* 1.5. & 20. And St *John*, the *laſt Hour*, 1 *John* 2.18. ἐσχάτη ὥρα, the *laſt Time*, or *Hour*. So did the Apoſtles then look upon the world, as drawing towards a period, a conſummation: And that not far from it in their times: what then may we do in ours? But I paſſe on.

In the end of the World.

Vide Grotium ad loc.

Thus

Once, and but once.

Thus Christ appeared in the end of the world, and that but [Once.] Ἐφάπαξ. As for the *Priests* under the Law they appeared *Often* before God in the execution of their Ministeriall function; [*The Priest went always* (say the 6th and 7th verses of this chapter) *i. e.* daily, every day, *into the first Tabernacle* (the holy place, the second court of the Tabernacle, or Temple) *accomplishing the service of God. But into the second* (the Holy of Holies) *went the High Priest once every year.*] Thus they appeared *Often*. But Christ our High Priest appeareth but *Once*: Once upon *Earth*, and Once in *Heaven*. Once upon *Earth* before *Men*; Of this speakes the Apostle here in this 26. verse. Once in *Heaven* before *God*; Of this he speakes verse 12. *By his own blood he entred in once into the Holy place.*] *i.e.* Into *Heaven*. Marke it. Once he appeared upon Earth, and once in Heaven. As for any such *second appearing upon Earth*, and *returning to heaven* before his coming to the last and generall Judgment, as some imagine, this our Apostle taketh no notice of it; And therefore I dare not avouch it. Nay, hee tels mee expresly in the last verse of this chapter, that Christ *having been once offered to bear the sins of Many, he shall appear the second time without sin unto Salvation, unto them that looke for him.*] Marke it. Christ appeareth, not twice upon Earth, once to *suffer*, and once to *reign* there personally; and twice in Heaven,

Christ appeareth once upon Earth, and once in Heaven.

Millenaries confuted.

once

once after his *Resurrection*, and once after the *settlement* of his supposed *Government*, (as some have conceived;) but *Once* upon *Earth*, and *once* in *Heaven*; As for his second *Appearing*, it shall be unto *Salvation*, to the compleat and perfect salvation both of Soul and Body in heaven (so Expositors, I think universally, expound that place) of all those who *love* and *look for that Appearing*. Heb. 5. 9. In the mean time, let it be enough for us, that 2 Tim. 4. 8. he hath appeared once upon Earth. So it may well be, if we do but consider what followeth: *viz.* the end of this Appearance, which was.

To put away sin] τὴν ἀθέτησιν ἁμαρτίας, the *Abrogating*, *abolishing*, taking away of sin. Not taking it out of the world. No; the *world still lyeth in wickedness*, 1 John 5. 19. Not yet taking it out of the *persons* of his redeemed ones, so as that it is should have no *abiding*, no *inbeing* in them. No; this is a perfection reserved for heaven, not to be looked for on Earth. But so taking it away, as that it shall not be *imputed* to them, nor yet *reign* in them: For both these ends Christ *appeared* upon Earth, for the abolishing of sin in his people, both in respect of *Guilt* and *Power*. It is the former of these that is here properly and principally intended. So much will appeare from the next clause which setteth forth the *way* and *means* whereby Jesus Christ effecteth this abrogation and abolition of sin, *viz.*

How Christ is said to have put away sin.

By

The Sacrifice of Christ, himself.

By the Sacrifice of himselfe,] Διὰ τῆς θυσίας ἑαυτοῦ. This was the Sacrifice which Christ our High-Priest offered. Not the *Bodies of other creatures*, as those *Legall Priests* did; but his *own body, himself.* And this Sacrifice he offered up, not in *Heaven* (as the *Socinian* would have it) in presenting himselfe before God his Father, but upon *Earth, viz.* in his *Passion* upon the *Crosse.* There was this Sacrifice offered up. True indeed, it was afterwards *presented* in heaven, but it was first *offered* upon Earth. So was it with some Sacrifices under the Law; The blood of them was represented by the High Priest in the most Holy place, (as this our Apostle tels us, *ver.*7. of this chapter,) but they were offered before, *viz.* in the *slaying* and *sacrificing* of them by the *Priest.* So was it in this *Sacrifice* of Christ. How ever it be presented before God in *heaven* (which is an other part of Christs *Mediatorship* (as God willing I shall shew you hereafter) belonging to the next branch, his Intercession) yet it was offered up upon *earth, viz.* in his *Death.*

Offered upon Earth. *Vide* D. L. in Heb. 1-3. & 9. ver. 26.

Duplex est, ut legalium quarundam victimarum, ita Christi oblatio: prior mactationis, altera ostentationis. Grot. de satisfact. cap. 10.

Θυσία ἐστὶ ἐν πῇ σφαγῇ. *In mactatione Sacrificium.* Grot. de Satisf. cap. 10.

Thus were sacrifices said to be *offered* up, when they were *slain.* So prophane Authors ever use the word, and Scripture the like. When God biddeth *Abraham* go *offer* his son, *Gen.*22.2. he addresseth himselfe to *slay* him, *ver.*10. which because hee had *intentionally* done, though not with his *hand*, yet in his *heart*; he is therefore said to have *offered him up*, Heb.11.17. Therein was *Isaak* a Type of

of *Christ*, who was offered up after the same manner, being actually slain: There was he truely offered. Hence it is that Saint *John* calleth him onely the *Lamb slain*, Revel. 5.6. and 13.8. which Saint *Paul* renders, *Sacrificed, Offered,* [*Christ our Passeover is sacrificed* (or *offered*) *for us*, 1 Corinthians 5.7. Thus was Christ first *offered up upon Earth.*

Neither was this only a *Preparation* to that oblation which is made in *Heaven* (as the *Socinian* would have it) but a perfect *Oblation.* So was the offering made by the Priest in the *Holy-place.* It was more then a Preparation to an offering; a true *Sacrifice.* As for the presenting of the blood of the Sacrifice in the *Holy of Holies*, it was not properly a *Sacrifice*, but rather the *Commemoration of a Sacrifice* already made. So standeth it betwixt Christ's *Oblation* and his *Intercession*: The former was done upon *Earth*: There was the *Sacrifice offered.* The later is only a *Commemoration* of that Sacrifice, a presenting it unto God, as it were continually to put him in minde of what was done: that for the merit thereof hee may bee propitious unto his people.

The death of Christ more then a preparation to his oblation.

Grotius ibid.

And this is the *Sacrifice*, whereby Christ is said to *put away sin.* Not properly his *Intercession* in *heaven*, but his *Immolation*, his *oblation upon earth* in his death upon the cross. So the Spirit of God clearly carries it, every where ascri-

By this sacrifice Christ putteth away sin.

ascribing the work of our *Redemption*, the *taking away of sin*, to the *death* and *blood-shed* of Christ. [*He gave his life a Ransome*, Mat.20. 28. *Whom God hath set forth to be a Propitiation through faith in his blood*, Rom.3.25. *In whom we have Redemption through his Blood, the forgiveness of sins*, Ephes.1.7. *Ye are redeemed with the Blood of Jesus Christ*, 1 Pet.1.19. *Thou wast slain, and hast redeemed us to God by thy Blood*, Rev.5.9. Places are numerous which give attestation to this truth. Were there no other, those last words of our *Saviour* were sufficient, *John* 19.30. *Consummatum est, It is finished.*] What was finished? Why, the great Work of *Redemption*, for which he came into the World. That was not only inchoated & begun, but consummated, perfected there: His *Passion* was not only a *Praeludium*, a *Preparation* to this work, but even the accomplishment of it. There was this great benefit of *Remission of sins* merited, purchased. There wanted nothing but the *Application* of that merit to the persons of God's Elect, to the making it effectuall unto them for their *Justification*: Otherwise the work it self was compleat & perfect. *By one offering he hath perfected for ever them that are sanctified*, Heb.9.14.

To this Truth this our Apostle in this Epistle to the *Hebrewes* speaketh so fully, so clearly, as we shall not need to seek elsewhere for evidence, *Cap.*1.3. Christ is said to have *purged our sins by himselfe*, (*i.e.* by the offering of himselfe) *before he sat down on the right hand of the Majesty on high.*] before his entrance

trance into Heaven. *Cap. 9. ver. 12.* he is ſaid to have *entred into the holy place*, (that is, Heaven,) *By his own Blood having obtained Eternall Redemption for us.*] *viz.* by the ſhedding of that blood: Here in this 26th *verſe* which I am now diſcourſing upon, he is ſaid to *put away ſin by the Sacrifice of himſelfe.*] διὰ θυσίας, which word properly ſignifieth a Sacrifice ſlain, (as *Grotius* obſerves from that place of Saint *John*, *John* 10. 10. where the word θύσῃ, which ſignifies to *ſacrifice*, is uſed ſimply for to *kill*, [*The thiefe cometh not but to ſteale, and to kill*: ἵνα κλέψῃ καὶ θύσῃ.) Now Chriſt was ſlain upon the *Altar* of the *Croſſe*, and there was he ſacrificed.

And by that Sacrifice he *took away ſin*: not onely the *power* of it, (as the *Socinian* would have it) but the *Guilt* and *Puniſhment* of it. This is that (as I ſaid) which is here properly and principally intended, as being the immediate fruit of this Sacrifice: The expiating and taking away ſin in reference to the *Guilt* of it; aboliſhing the *Obligation* of ſin, ſo as it ſhall not bind the believer over unto condemnation. This is that which Chriſt hath done for us.

And this he hath done by that Sacrifice as our *Surety*. Firſt, *taking our ſins upon him*, and then *taking them away*. Both theſe are comprehended in that one word which we meet with in the laſt *verſe* of this *Chapter*, [*Chriſt was once offered* (ſaith the Apoſtle) *to bear the ſins of many.*] Ἀνενεγκεῖν, (ſaith the Origi-

Which he did as a Surety for his Elect.

Originall,) a full and emphaticall word, signifying not only to *bear*, but also to *bear away*. And both these hath Christ done by our sins, [*Behold the Lamb of God that taketh away the sins of the world* (saith the Baptist of Christ, *John* 1.29. (ὁ Αἴρων; the word signifieth both *Ferens*, and *Auferens*: bearing them, and bearing them away. Both these did the *Scape-goat* under the Law, (as you may see *Lev.*16.21,22.) The High Priest laying the iniquities of the people upon the head of that *Goat*, it beareth them upon it, and beareth them away out of sight. Thus hath the Lord *Jesus* (of whom that *Goat* was a Type) he having the sins, the iniquities of his Elect laid upon him by God his Father, (as the Prophet *Isai.* hath it in the place forenamed, *Isai.* 53.6.) he *beareth* them, (as you have it in the last *verse* there.) And bearing them, he *took them away*. Ἀνήνεγκεν, That is the word which S. *Peter* also maketh use of, 1 *Pet.*2.24. *He bare our sins in his Body upon the Tree.*] The word (saith *Beza*, writing upon that place) it properly signifieth *Attollere*, or *sursum ferre*: to take and carry up. So the *Syriack* there rendreth it, (as he observes.) Ἐβάστασεν καὶ ἀνήνεγκεν, *Bajulavit, & sursum tulit*, He *bare our sins, and carried them up*. This hath Jesus Christ done for us. He hath born our sins, and carried them up; viz. *up upon his Crosse*, there to make satisfaction for them: according to that of the Apostle, *Colos.*2.14. where he speaketh of Christ's *nayling the Hand-writing of Ordinances unto his Crosse*, and so *taking it out of the way*.

Beza Gr. Annot. ad loc.

Thus

Thus hath Christ by the sacrifice of himselfe *taken away* the sins of all that beleeve on him; *Expiating* them, *Purging* them. That is the expression which this our Apostle elsewhere maketh use of, *viz.* chap. 1. 3. where speaking of Christ, he tels us that he, hath *by himselfe purged our sins.*] And Saint *John* maketh use of the same word 1 *John* 1. 7. *The blood of Jesus Christ purgeth* (or *cleanseth*) *us from all sin.*] Give me leave to take hold of the skirt of that expression; we may learne somewhat from it, which may conduce not a little to the clearing of the point in hand, touching Christs *taking away our sins by the sacrifice of himselfe.* To which end I shall enquire.

Que. How is Christ there said to purge our sins?

Quest. How Christ is said to purge our sins.

Ans. I answer. Not only *Declaratively* (as *Socinus* would have it;) declaring the sins of beleevers to be purged upon their Repentance. That is but a miserable evasion. So it must needs appear to him that looketh upon the former of those Texts with an impartiall and unprejudicated eye; where it is not said, that Christ *declared* a Purgation of sins, but he *made* it: So the Originall hath it. Καθαρισμον ποιησαμενος, *purgatione factâ, having made a Purgation*: And that *by himself*, δι' ἑαυτου: not declaring what his *Father* had done, or would do, but what Christ *himselfe* had done.

Answ. Not only declaratively, but effectually.

Quest. But what *Purgation* is it that is there

Quest. Whether Christ purgeth onely from power, and not also from guilt.

spoken of? whether from the *Power*, or *Guilt* of sin?

Answ. Socinian evasion. Dr. L. in Heb. 1.18. *Vide* Grot. de Satisfact. c. 7. Expiation how understood by the Socinian.

Ans. Here *Socinians* being put by the former shift, some of them make for this: Christ is said to *Expiate and purge our sins* (say they) in as much he *succoureth us in our Temptations*, and so *preventeth sin in us*. This is all which those of that way mean, when they speak of Christs *expiation* (which they in word acknowledge, but in truth deny) they refer it only to sins to come, not to sins past. And understand it only of the *destruction* or *Prevention* of sin; not of any *satisfaction* made for it: Of taking away the *Power*, not the *Guilt* of it, otherwise then *occasionally*, viz. by making us capable of receiving remission upon Repentance.

Christs expiation is properly of the guilt of sin.

But this evasion is no less palpable then the former. True, Christ doth also in this sense purge away sins. But the *Purging* and *cleansing* there spoken of is properly and principally the taking away of the *Guilt* of sin by way of *Remission*. This is the καθαρισμος, the *Purgation* which the Author to the Hebrews there aymeth at. So we shall find himselfe expounding the word and thing chap. 9. 22. *Almost all things are by the Law purged with blood, and without shedding of blood is no Remission.* The later clause expoundeth the former, shewing what he meaneth by *Purging*, viz. the taking away the *Guilt* of sin by way of *Remission*. And S. *John* doth as much for himself 1. 9. of that first *chapter*, where he puts these two words

words ἄφεσις and καθαρίζειν, *Forgiving* and *cleansing* of sin, together, so shewing what *Purgation* it was that he had before spoken of *ver.* 7. *viz.* Purgation by way of *Remission*, by taking away the *Guilt* of sin. In this way Christ is said to have purged our sins by way of *Expiation* properly so called, Purging them by the *Sacrifice* of himself.

A *mystery* clearly represented and held forth in those *expiatory Sacrifices*, the *sin-offerings* under the Law. Concerning which, pardon a necessary digression.

That those *Sacrifices* were a *Type* of *Christ*, none but a *Socinian* will or dare to deny: Scripture being so expresse and full for it. And that as elsewhere, so specially in this Epistle to the *Hebrews*; where the Apostle speaking of those Legall *Rites* and *Ceremonies* (the *Sacrifices* among the rest) he tels us, that *they served unto the example and shadow of heavenly things*, cap. 8. 5. And *chap.* 9. *v.* 9. he tels us that *the first Tabernacle was a figure of the time then present, in which were offered up both gifts and Sacrifices.*] All of them Types and Figures. And again, verse 23. he calleth them *patterns of things in the heavens*. And verse 24. *Figures of the True*, *viz.* of Christ and his Sacrifice. Thus again *chap.* 10. 1. he calls the Law σκιὰν, a *shadow of good things to come.*] That was but a *shadow*. And what was the *substance* but *Christ*? *Christus & Christi*, *Christ* and his *benefits*. Christ, he was *the True Minister of the sanctuary and of the*

Expiatory Sacrifices under the Law a type of Christs expiation.

Heb. 8. 5. ὑποδείγματα. Cap. 9. 9. Παραβολὴ.

Vers. 23. ὑποδείγματα. Vers. 24. Ἀντίτυπα τῶν ἀληθινῶν.

Tabernacle, which God hath pitched; Soe you have it *chap.* 8. 2. τῶν ἁγίων λειτουργὸς. The *Minister of the holy things*. These are those *good things* whereof the Law is there said to be a *shadow*, even the *good things of Christ*, the Benefits procured and dispensed by him. Those *Ceremonies* were the *shadow*; *Christ* the *Body*. So the Apostle expressly informes us, *Col.* 2.17. where speaking of some Ceremoniall observations, he saith, they were a *shadow of things to come, but the Body is of Christ*.] And St. *John* intimates no less, *Joh.* 1.17. where he tels us that *the Law was given by Moses, but Grace and Truth came by Jesus Christ*.] He was the *Truth* of all those *Types*, the *substance* of all those *shadowes*. A truth so evident, that surely, were not men brought to great straights in maintaining their Errour, they would never deny, or once call it in question.

The Representation cleared.

This being thus cleared (for we are inforced to clear our way as we go, finding it so obstructed at every turn, as it is by the many cavils of the Adversarie,) come we now to take notice of that *Representation* (which I spake of) which is held forth in and by those *Expiatory Sacrifices*, and see wherein they were a Type of Christ, and his *sacrifice*. For this purpose consult we that place of *Leviticus* cap. 10. ver. 17. where *Moses* declareth unto the people the Institution of the *sin-offering*, shewing to what end it was given to the people. [*God hath given it you* (saith he) *to bear the Iniquity of the Congregation, to make attone-*

ment for them before the Lord.] Marke it. Herein are two things to be taken notice of. First, this Sacrifice ſtandeth in the *roome* of the people, in their *ſtead*, bearing their ſins. And then it maketh attonement for them before the Lord. In both, a lively Type of *Jeſus Chriſt*, and of his *Sacrifice* upon the croſſe, wherein he in like manner firſt *ſtood in the room* and ſtead of his people, bearing *their Iniquities* (as I have ſhewen you.) And then *Expiated* them, made *Attonement* for them.

Queſt. But how are thoſe ſacrifices ſaid to make an *Attonement* for the people, or to *Expiate them*? for ſo the Hebrew word is there moſt properly rendred, importing a freeing and deliveringone from theGuilt and puniſhment offin. Now how are thoſe ſacrifices ſaid to have done this?

Queſt. How thoſe ſacrifices are ſaid to expiate. לְכַפֵּר *ad Expiandum.* Montanu.

A. For anſwer to this, we muſt take notice that in thoſe ſins committed under the Law there was a twofold *guilt*; A *Ceremoniall* and a *Morall* guilt; or an *Externall* and an *Eternall* guilt. An Externall or *Temporall* guilt, a guilt before *men*, binding the offenders over unto temporall puniſhment. An *Eternall* or *Spirituall* guilt before *God*, binding them over unto Eternall condemnaton. Now as for the former of theſe, that *Externall* or *Ceremoniall* guilt, that was expiated and taken away by performing that which was legally required in the way of a Ceremoniall ſatisfaction. Hereby the people offen-

Anſw. A twofold Guilt under the Law. Pareus Com. *ad Heb. cap. 9. Dub. 1.*

ding was acquitted before men, *in foro Externo*, and freed from Temporall guilt and punishment, by vertue of that Sacrifice, or rather Gods Ordinance and Institution concerning it. But for the later, that *Eternall* and *Morall* guilt, that was expiated and taken away by those Sacrifices only *Typically* and *Sacramentally*: *viz.* as they represented and shadowed out the true Expiatory Sacrifice of Jesus Christ. And thus are those Sacrifices said to have *Expiated* the people. It is a *Sacramentall* phrase and manner of speech, wherein that which is the proper effect of the thing *signified*, is attributed to the *signe*. Even as the Sacramentall *water* in *Baptisme* is said to *wash away sins*, Act. 22. 16. Thus did the blood of these Sacrifices *expiate* the sins of the people, by representing the *Expiation of Christ*, that *Satisfaction* wherby his people are freed from eternall guilt. Such an *expiation* hath Jesus Christ made.

Christs expiation made by his blood,

And that by his *Blood*. In this way the sin offering is said to have made that *Legall*, *Typicall*, *Ceremoniall Expiation*, Levit. 17. 11. *It is the blood that maketh an attonement for the Soul.*] And in this way it is the Lord Jesus hath made this true and *real* Expiation, *viz.* by his *Blood* shed upon the Altar of the Cross.

A full and perfect expiation.

[*The blood of Jesus Christ cleanseth us from all sin* (saith Saint John) 1 *Joh.* 1. 7. Behold here an *Expiation*, a full and *perfect* Expiation: wherein the shadow cometh short of the substance, the Type of the Truth. As for those Sacrifi-

Sacrifices, they extended only to a *Ceremoniall* and *Temporall* Expiation; and that onely of *some sins*. But the Sacrifice of Christ extendeth to a reall, *Eternall* Expiation; and that of *all sins*. So *Paul* delivers it in his Sermon at *Antioch*, Act. 13.39. *By him all that believe are justified from all things, from which ye could not be justified by the Law of Moses.*] By the *Law of Moses*, by those Legall Sacrifices therein prescribed, none could be justified before God for any sins. So much wee may learne from this our Apostle, Heb. 10.1. *The law can never by those sacrifices, which they offered year by year, make the comers thereunto perfect.*] That is, *as touching the Conscience*, as the same pen expounds it, *chap.9.9.* They could not in and by themselves, as separated from their spirituall significations, sanctifie or purifie the *Conscience*; they being *Corporall*, and that *Spirituall*. Neither could they give an absolution *in foro conscientiæ*, they could not give any assurance to the *Conscience* that sin was pardoned, and reconciliation obtained with God. In reference hereunto the Apostle telleth us *ver.*4. of that 10th chapter, that *It is not possible that the blood of Buls and of Goats should take away sin:* Take away the *Eternall* guilt of it. And as for the *External* and *Temporall*, it extended (as I said) only to some kindes of sin. Thence was it (as the Hebrew Doctours observe) that *David* deprecating of his *Adultery* and *Murther*, *Psal.*51.16. he waves the offering of Sacrifice for them. Why

so? not onely becauſe Sacrifices themſelves ſevered from the Blood of Chriſt, could not ought availe to the purging away of any ſin; but alſo becauſe the Law had provided no ſacrifices for thoſe ſins. To which the Apoſtle may be conceived to allude *Heb.*10.26. where ſpeaking of that unpardonable ſin, *the ſin againſt the Holy Ghoſt*, wilfull malice againſt the Truth of the Goſpel received and acknowledged; he ſaith, *There remaineth no more ſacrifice for that ſin.* But now the Blood of Jeſus Chriſt, as it is a true and reall *Expiation*, making ſatisfaction for ſin, and ſo purging the conſcience from the *guilt* of it, ſo it extendeth to *all ſin.* So it doth, where the *remedy* is not *refuſed*, as it is in the ſin fore-named, that ſin exempted from mercy.

And thus have I at the length, taking hold of the clew of the *Spirit*, held forth in the ſacred Scriptures, paſſed through this laſt *evidence*, or *proof*; upon which I have inſiſted the longer, becauſe I apprehend it to be of ſpeciall conſequence and importance for the vindicating and clearing of this Truth, touching *Chriſt's taking away of ſin* by way of *Expiation*, by making *ſatisfaction* unto the Juſtice of God for it.

I am not ignorant that the Adverſary yet ſeeketh out for other evaſions beſides thoſe already named, for the declining of the force of this Argument. But I find them to be ſuch, as vulgar and ordinary capacities are not capable of apprehending and conceiving them: which

which, though no more should be said to them, is more then a probable evidence, that there is no strength in them: but that they tend meerly to the darkening of the Truth, which to those who will not shut their eyes against the light, shineth forth clearly in those aforenamed plain and simple Evidences. And therefore I shall not trouble you with them.

To what hath been spoken, in way of further confirmation of this Truth; I might yet, *ex abundanti*, add many Scripture Evidences more. And to them I might also subjoyne the *Testimony of the Church*, held forth by the eminent *Lights* therein, in their successive generations: a work which I find already done to my hand, by one well versed in this Controversie and those Records. But I will not hold forth a Candle to the Sun. Give me leave onely for further satisfaction, to take notice of some few of the principall Arguments, which the Adversary taketh up either from Scripture or Reason, for the expounding of this Doctrine. This task I shall dispatch with all convenient brevities.

Grotius *de Satisfact. in Cathec. Testimonia veterum.*

These Arguments or Objections, such as I have met with, I finde them all reducible and referrable to three heads. First, *How can this Doctrine of Christ's Satisfaction stand with the Truth of God?* Secondly, *How with his Justice?* Thirdly, *How with his Grace and Mercy?* All these Attributes are charged by the Adversary to be impeached and prejudiced by this our Doctrine. But how unjust this

Socinian Objections answered.

this charge is, will (I trust) clearly appear in their vindication. Begin with the first.

Object. 1. Christ's Satisfaction inconsistent with the Truth of God. 1. In his threatnings.

How can this stand with the Truth of God? His Truth in his *Threatnings*, his Truth in his *Promises*: both which seem to disclaime any such way of Reconciliation?

Alleg. 1. For the *Threatnings*. They charge sin upon the head of the sinner. That of the Prophet *Ezekiel* is express, *Ezek.* 18.20. *The soul that sinneth it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousnesse of the righteous shall be upon him, and the wickednesse of the wicked shall be upon him.*] Lo, here is a Law that excludes all *Commutations of Penance*, of Punishment: requiring *satisfaction* from the *person offending*, not from any other.

Answer.

Ezek. 18.20. explained and vindicated.

Ans. To this it is answered. It is a mistake, if any shall look upon this as an *universall* and *indispensible Rule*, which God doth tie himself to walk by at all times, in all places, towards all persons. No, both *Law* and *Practise* speak the contrary. For *Law*, that Apendix to the second Commandement is well known. *I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me.*] *Exod.* 20.5. And for *Practise*, *Precedents* are obvious. *Canaan* is cursed for the sin of his father *Cham*, *Gen.* 9.25. *Sauls sons* and *Nephews* are hanged up for the fact of their father, and that not without God's approbation,

tion, 2 *Samuel* 21. 8. Seventy thousand persons perish for *David*'s sinne in numbring the people, and that by God's immediate stroake, 2 *Sam.* 24. 15. whereupon *David*, conscious of his own guilt, and their innocencie, cryeth out in way of a just commiseration, *I have sinned, and I have done wickedly, but what have these sheep done?* ver. 17. Instances of this kind are numerous, 1 *King.* 14. 10. The Lord threatens to bring evill upon the house of *Jeroboam* for *Jeroboam*'s sake. Thus doth God often, according to that his threatning, visit the sin of the fathers upon the children, *viz.* in the way of *temporall Judgement*. Specially where he findeth them treading in their fathers steps, as *Canaan* did in *Chams*, and *Jeroboams* posterity in his.

So then, wee cannot looke upon that passage in *Ezekiel* as a perpetuall and standing Law for all times and places: but onely as calculated for that present Meridian, as peculiar to those times, and that people. The Lord therin declaring to the people of the Jews what the course of his ordinary providence should thenceforth be in his proceedings with them. So much may clearly be collected from the first verses of this chapter, where the Lord expostulates with that people about a *Proverb* which was in use amongst them, [*The fathers have eaten sowre grapes, and the childrens teeth are set on edge*, vers. 2. The meaning whereof was, that *Manasseh* and others of their forefathers had sinned, and they suffered for it.

So

So you have it explained *Lam.* 5.7. *Our Fathers have sinned, and are not; and we have born their Iniquities.*] Thus did they abuse the *patience* and *indulgence* of God in deferring his Judgements, taking occasion from thence to charge him with some hard measure, some unequall dealings towards themselves. Hereupon the Lord tels them, that he would take away that occasion from them. So you have it *ver.* 3. *As I live* (*saith the Lord*) *ye shall not any more have occasion to use this Proverb in Israel.*] How so? why hereafter he intended to be more speedy in the execution of his Judgements; he would bring them speedily upon the person that sins [*The soul that sinneth shall dy*, &c.] this is all that is intended in that place. Which being so looked upon, maketh nothing against the point in hand. Notwithstanding that, with a *Non obstante*, God may and doth, and that Justly, charge the sin of one upon another, in the way of temporall Punishment; I, and accept such a satisfaction made by one for another. Thus in those forenamed instances. That execution done upon *Sauls* sons, it is accepted as a Temporall satisfaction for the sin of *Saul*, so as thereupon the Lord was reconciled to the people, and was *intreated for the land*, as you have it 2 *Sam.* 21. *ver.* 14. In like manner that execution which the destroying Angel had done upon those seventy thousand, God accepted it as a temporal satisfaction for the sin of *David*, wherby he had provoked him against

that

that people 2 *Sam.* 24. *last.* And even thus hath God required and accepted this *Eternall satisfaction* made by Christ in the behalf of his Elect people. Which he hath done without any impeachment to his *Truth*, his truth in his *Threatnings*.

Alleg. 1. But how can this stand with his truth in his *Promises*? Hath not God promised *Remission* of sins and *Eternall life* upon the condition of *Repentance* and *new obedience*, without any further satisfaction? So it there followeth in the next verse (*Ezek.* 18. 21. 22.) *If the wicked will turne from all his sins that he hath committed, and keep all my statutes*, &c. *He shall surely live, he shall not dy. All his transgressions that he hath committed, they shall not be mentioned unto him, in his righteousnesse that he hath done he shall live.*] Many such promises we meet with all, both in the Old Testament, and New. 2. In his promises.

A. To this it is answered. True, the penitent sinner upon his *Repentance, evangelical obedience*, and *Perseverance*, he shall live, and that *Eternally*. But what? are these the cause of his salvation? Not so. *Conditions* they are, and so a *causa sine quâ non* (as they call it;) Conditions without which they shall not be saved. *Except ye repent ye shall all likewise perish*, (saith our Saiour to those censorious Jewes) *Luke* 13. 3. And they are the *way*, which leades to Heaven; *Via Regni*, *The way to the Kingdome*, a way which God *Answ.* The promises of Remission and salvation upon conditions of Repentance and new Obedience how understood.

God hath layd out for his people to *walke in*, Ephes. 2. 10. and they walking in it, shall attain the end of their hope, the salvation of their soules; it will bring them to heaven. I, but not *causa regnandi*, not the *cause of their Reigning* there. No, the proper *procuring cause* of salvation is onely the *Obedience of Jesus Christ*, being apprehended and applyed by *Faith*. To both which, *Repentance* and *new obedience* are subordinate.

Christ, Faith, Repentance, subordinate; the one presupposing the other.

Marke it. There are three things which (besides the *Grace of God*, which is the first *moving cause*) concurr in bringing a sinner to salvation, viz. *Christ*, *Faith*, *Repentance*. The first of these (*Christ*) he is the meritorious *cause* of it. The two others (*Faith* and *Repentance*) are as *Conditions of the Covenant*, without which Christ and his merits shall be of no availe unto the sinner; *Repent and beleeve the Gospel*, Marke 1. 15. Now these are *subordinate* the one to the other. The first (*Christ*) being the proper and principall procuring cause. The 2d (*Faith*) an Instrumentall cause. The 3d (*Repentance*) a Concomitant of *Faith*, a fruit and effect of it. The one necessarily depending upon the other: *Repentance* upon *Faith*, and *Faith* upon *Christ*. There is no true *Faith* without *Repentance*: it being *Faith that purifieth the heart*, Acts 15. 9. And there is no true *Faith* without Christ: hee being the proper object of true saving justi-

Justifying faith, as it justifieth and saveth. Now, according to that known and vulgar Maxime, *Subordinata non pugnant; Things which are subordinate the one to the other, they may well stand together.* The asserting of the one is not the denying of the other. The taking in of the one is not the shutting out of the other; whilst it is said that God pardoneth sins unto the sinner upon his *Repentance*, it doth not exclude *faith*, without which it is impossible to please God, *Heb.* 11. 6. But includes it, presupposeth it. And thus when we are said to be justified and saved by *faith*, it doth not exclude, but include *Christ*, from whom faith draweth that Justifying and saving vertue. Thus do these stand well together. He that *Repenteth and beleeveth shall be saved*; but not without *Christ*. It is not his *Repentance* or *Faith*, as they are *workes*, that shall be imputed unto him unto Justification and salvation; But the *Obedience of Christ* apprehended by faith and imitated in neer obedience. Hereby it is that sinners are *Reconciled, Justified, saved.*

Q. But was this the way of Reconciliation under the old Testament?

The same way of reconciliation under the old Testament and the New.

Ans. Surely yes. Our Apostle in the verse after the Text telleth us, that, *Christ gave himselfe a Ransome for us all*; that is, not onely for *Gentiles*, but for *Jewes*; not onely for those who lived after his death, but those who lived before. *All* true beleevers

leevers. *As by the offence of one* (saith the same Apostle, *Romans* 5. 18.) (or rather by one offence (so the Originall hath it, δι' ἑνὸς παραπτώματος) *viz.* the first sin of the first *Adam*) *Judgment came upon all men unto condemnation; Even so by the righteousnesse of one* (or *one Righteousnesse*, δι' ἑνὸς δικαιώματος, *one Justification*, meaning the righteousnesse of the second *Adam*) *the free gift came upon all men unto Justification of life.*] Thus there is but one way of *Reconciling* Men to God. As there was but one doore at which *Enmity* brake in, so there is but one doore to let in *Reconciliation*. The same way that is held forth under the *Gospell*, was also held forth under the *Law*. Onely with this difference; That which was *velatum, vailed* and hidden in the one, hidden under Types and Figures, is *Revelatum, unvailed*, in the other. Otherwise, there is the same *Jesus Christ*, *yesterday* (under the old Testament,) *to day* (under the New,) *and the same for ever*. The vertue of his satisfaction extending as well backwards, as forwards; as well to the sinns of the Law, as the Gospell. So much is expressly asserted by the Apostle, *Hebrews* 9. 15. where this our Mediatour the Lord Jesus is said to have suffered death for the *Redemption of the trespasses that were under the old Testament*] not that the sins of the fathers were not pardoned before Christ died: but that they were

pardoned onely by vertue of Christ's death who in reference to the vertue and efficacy of his death, (as I shewed you before) is said to be *the Lamb slain from the beginning of the World*, *Rev.* 13. 8. Thus you see the first of these *Attributes* vindicated and cleared from such impeachments as it might be conceived to suffer through this Doctrine of *Christ's satisfaction*. This maketh nothing against the *Truth* of God, whether in his *Threatnings*, or *Promises*. Passe we now to the second.

Object. 2. How Christ's Satisfaction standeth with the Justice of God.

How can this stand with the Justice of God, that one should suffer, and make satisfaction for the sin of another? The Rule of Justice is, *Noxa sequitur caput*. The same person that sinneth should suffer.

Answ. Justice twofold, Strict, or Moderated.

To this it is answered. *Justice* is twofold, either *strict*, and *rigorous*; or *moderated* and *tempered* with Lenity, Clemency, Mercy. So is it with men: Amongst us there is a *Kings-Bench*, (as it was wont to be called,) and a *Chancery*; the one a Court of *strict Justice*, the other of *Equity*. And thus is it in Gods proceedings with his creatures; with some he dealeth in strict Justice, so he doth with *reprobate Angels*, and *reprobate men*, such as despise that Redemption which is held forth unto them. With others he proceeds in a way of *moderated* and tempered justice. So dealeth he with *believers*, relaxing and dispensing with his own Law as to them, accepting the satisfaction of another on their behalfs.

Alleg. But still is not this *injustice*, thus to

The Law *Deut.* 24.16. cleared.

charge their ſins upon another, and to require ſatisfaction from him? Is it not directly contrary to God's own Law, *Deut.*24. where he expreſly prohibits any ſuch Commutation or Exchange, *ver.*16. *The fathers ſhall not be put to death for the children, neither ſhall the children be put to death for the fathers; Every man ſhall be put to death for his own ſin.*]

Anſwer. That Law bindeth man, not God.

Anſ. To this it is anſwered, This is a Law for *man*, not for *God*: binding the one, not the other. God having an abſolute power over the lives of his creatures, he may diſpoſe of them as it pleaſeth him, and who ſhall ſay unto him, what doſt thou? If he puniſh the ſin of the father upon the child, though it be unto death, who ſhall challenge him of injuſtice, when as both *Parents* & *children* are guilty before him?

Reply How the Innocent may ſuffer for the Nocent.

Reply. But it may be ſaid, Here the caſe is otherwiſe, Here the *Innocent* ſuffers for the *Nocent*; the *juſt* for the *unjuſt*, 1 Pet. 3.18. *He that knew no ſin,* (*viz.* by experience) *was made ſin,* (that is, a Sacrifice for ſin, bearing the puniſhment thereof) *for us*, 2 *Cor.*5.21. And can this be juſtice?

Anſ. To this it is anſwered. Even thus it was in ſome of the caſes fore-named. *Saul's ſons* were innocent as to that fact of their fathers, for which they ſuffered. And ſo was *David's child*, as to his Fathers *Adultery*, and *murder*. And ſo were the people as to *David's* act in numbring them, *What have theſe ſheep done?* Yet who dares challenge God of injuſtice herein?

Reply.

Rep. Why, but that the Innocent ſhould ſuffer, and the nocent go free, this may ſeem to be harſh. The nocent going free.

Anſ. And was it not ſo in thoſe two, laſt named inſtances? The *Innocent childe* and the *Innocent people* ſuffer, while ſt *guilty David* goeth free. True, he ſuffered in their ſufferings, otherwiſe his perſon not touched.

Repl. But it may be ſaid in thoſe examples, there was ſome *Relation* and *Conjunction* betwixt the perſon offending and ſuffering, which drew the guilt of the one upon the other.

Anſ. And is it not ſo here? Betwixt Chriſt and his Elect people all true beleevers? there is a neare *Relation* and *Conjunction*. A threefold Relation. The firſt *Naturall*; the ſecond *Myſticall*; the third *Voluntary*. A *naturall* Relation; they are of the *ſame fleſh and Blood*, Heb. 2. 14. Chriſt is their *kinſman*, their *Brother*. A *myſticall* Relation; He is their *Head*, they his *members*, Epheſ. 5. 23. and 30. He is their *King*, they his *Subjects*. A voluntary Relation; he is their *Surety* undertaking for them. Now upon this threefold Account we find one man ſuffering for or with another. Sometimes upon the account of a *naturall* Relation; Thus *Achans* ſonnes and daughters ſuffered with him, *Joſh.* 7. And *Davids* childe for him. Thus the Diſciples conceived, when they ſaw the man that was born blind, that it might be for his parents

Anſw. A 3. fold Relation betwixt Chriſt and the Beleever; naturall, myſtical, voluntary. *Chriſtus nobis conjunctiſſimus, naturâ, Regno, vadimonio.* Grotius de ſatisf. Cap. 4.

sin, *John* 9.3. Sometimes upon the account of a *mysticall* Relation: Thus in a Politick Body, (Even as it is in the *naturall Body*, where one member sometimes suffers for another; the *Back* or the *Head* suffers for what the hand hath acted), the *Subjects* sometimes suffer for their *Prince*, *Delirant Reges, plectuntur Achivi.* So it was betwixt *David* and the *people.* And sometimes Princes suffer for their Subjects: [*If ye shall still do wickedly, ye shall be consumed, both ye and your King.* 1 Sam. 12. *last.* And thus in the Church; God sometimes removes the *Candlestick* because the people play with the light, *Rev.* 2.5. *Ezekiel* must be struck dumb, because the *house of Israel is a rebellious house*, Ezek. 3.26. and 27. And thus in the *family*; As children sometimes suffer for their *Parents* (as in the cases aforesaid,) so sometimes *Parents* suffer for their *Children.* *Elies* sonnes were a break-neck to their father, 1 *Sam.* cap. 3 and 4. Sometimes upon the account of a *voluntary* relation; Thus *Sureties* suffer for their *Principals.*

Upon that threefold account Christ suffered for us.

And upon the like threefold account *Christ* may be conceived to suffer for us: 1 Upon the account of a *naturall* Relation: Being our *kinsman*, he is also our *Redeemer.* So it was under the Law, the next of kin was to redeem the inheritance, *Lev.* 25.25. whence it was that one & the same word (*Goel*) signifieth both, a *kinsman* and a *Redeemer.* Thus is Christ our (*Goel*) *Isa.* 59.20. Being our *kinsman*, he is also our *Redeemer.*

גאל { *Propinquus*, *Redimens.* Montanus. Numb. 58. & Ruth. 3.9.

mer. 2. Upon the account of a *myſtical* Relation: Thus as our *head* he ſuffers for his *members*. As our *King* he ſuffers for his *Subjects*. As a *Husband* he is reſponſall for the debts of his Wife. 3. Upon the account of a *voluntary* Relation. Thus as a *Surety* he ſuffers for thoſe for whom he hath ingaged.

To let paſſe the other two, It is the third and laſt of theſe that I ſhall take hold of. Which we ſhal find ſufficient to free this Act from all imputation of injuſtice. What Chriſt herein did, or ſuffered, he did it *freely* and *voluntarily*, as our *Surety*, undertaking this ſatisfaction for our ſakes. Now we ſay, *volenti non fit injuria*. Where the perſon is willing withall, there is no wrong done. Amongſt men, what more ordinary then for the *Surety* to make ſatisfaction for that debt which he hath voluntarily ingaged for? And who is there that chargeth that with injuſtice?

Alleg. True it, may be ſaid, In pecuniarie, Mony-matters, as *Debts* and *Fines*, it may be ſo. But not ſo in *Corporall puniſhment*. Eſpecially for one to ſuffer death for another. Whether one may lay down his life for another.

Anſ. To this it is anſwered: that even in theſe caſes it is no unuſuall thing for ſome kind of Sureties, (as thoſe whom they call Ἀντίψυχοι Such as ingage *Body* for *Body*, life for life,) to ſuffer death for others. *Inſtances* thereof amongſt all Nations are rife. That of *Damon* and *Pithias* is obious. The one of them being condemned to death by the Tyrant *Valerius* de Amicitia: & *Cicero* de offic. lib. 3.

rant Dionysius, and desirous to visit his friends before he dyed: the other ingageth for him to dy in his room in case he returned not by the day appointed. Which sheweth that such *ingagements* in those times were not unusuall. So much is not obscurely insinuated in that of the Apostle *Rom.* 5. 7. *Peradventure for a good man some would even dare to dye.*] This some have done; and *Heathens* never made any scruple about the lawfulnesse, the Justice of it. And surely were it so that men were *Lords* of their *lives,* as well as of their estates, that they might as freely dispose of the one as of the other (as *Heathens* apprehended they might,) then could there nothing be said against it. This it is (as *Grotius* well notes) which maketh the difference betwixt these two, the laying down ones *Money* and his *life* for another. The one a man hath a more absolute power and dominion over then the other: over his money, then over his life. And upon that account he may ingage and alienate the one, where he may not the other. Were it so that a man had as much power over his life as over his money, there could be no more question about laying down the one, then the other.

Grotius de satisfact. cap. 4.

Now this is it in the case we have now in hand, This was *Christ's* privilege: He being an *absolute Lord,* he had also power over himself, over his own *life*; so as he might lay it down at his pleasure, which others may not do. This we may take from his own mouth.

Christ a Lord over his own life.

John

John 10. 18. *I have power to lay down my life.*] *Power*, not only *Δύναμιν*, *ability*; but *Ἐξουσίαν*, *Authority*, Right. This he had by conceſſion and grant from God his Father, who had *given him power over all fleſh*, John 17. 2. And this he had in and from himſelfe. Being *God* he had power over himſelf as *Man*, to diſpoſe of his *Manhood* as pleaſed him. Now the caſe being ſo, that which is queſtionable in others, is out of queſtion in him. He might do what he did, ingage and lay down his life for others, as a Surety in their ſtead.

2. To this add (what is very conſiderable,) that this engagement of his was not for one, or yet a *few*, but for *many*. [*He gave his life a Ranſome for many*, Matthew 20. 28. Now however ſuch a private engagement, for one to lay down his life for another in an ordinary way, may be looked upon as not warrantable, not allowable; Yet in a caſe of publick concernment, to do it for a mans *Country*, this hath ever been looked upon, not onely as lawfull but laudable. And ſo in the caſe of *Hoſtages* given in war, where ſome particular perſons ingage their lives for performances of promiſes and conditions agreed upon by the party which they ingage for. This in all ages hath been, and ſtill is an ordinary practice; and who ever queſtioned the lawfulneſſe of it? And Such a *Surety* was our *Mediatour*; not in a private, but in

His ingagement not of private, but publick concernment.

a publick way; not for one or a few, but for many: Yea, for a *world*. So the Elect are called, [*God was in Christ reconciling the world to himselfe*, 2 Cor. 5. 19. that, is the *Elect world*; for no other are reconciled unto God but they. For this *world* Christ laid down his life; And that to free them from *Eternall death* Who can charge this Act with any imputation of injustice? Thus have I vindicated this second Attribute also, the *Justice* of God. Now passe wee to the third.

Object. 3. *How can this stand with the Grace and Mercy of God?* his *Grace* towards *us*, his *Mercy* towards his *Son?*

1. How this standeth with Grace.

Allegat. 1. For his *Grace* towards us. This it is which is every where held forth and cryed up as that which hath the main stroake in the businesse of Mans Salvation. [*By Grace ye are saved*, Eph. 2. 8 *The Grace of God which bringeth salvation*, Tit. 2. 11. Now how can this stand with satisfaction required, and received?

Gods Grace & Christs satisfaction no waies repugnant.

Ans. To this it is answered; that were it so that this satisfaction were required and received from *us*, now it were inconsistent with *Grace*. But not so being received from another. *Gods grace* and *Christs satisfaction* are no waies repugnant: The one doth not so much as cloude or darken the other. Nay, herein, in putting our salvation upon this way, the *grace* of God is gloriously *exercised* and *manifested*: In no way so much:

So

So much will appear in diverſe particulars.

Gods grace in this way gloriouſly manifeſted.

1. In that God was pleaſed thus to *diſpence* with his own *Law*. The Law was peremptory, *The day that thou eateſt thereof, thou ſhalt die the death*, Gen. 2. 17. under that one particular, menacing every tranſgreſſion with death. Now with this Law, God (being the ſupream Law-giver, and ſo having power to diſpence with his own poſitive and penall Lawes) he diſpenceth, being content to accept that ſatisfaction which the Law required, from the perſon of another. This diſpenſation was an act of *grace*, free grace. God was no waies bound to admit of ſuch a ſatisfaction by a *Surety*: which the rigour of the Law exacted from the perſon of the offender.

1. In diſpencing with his Law.

2. That God was pleaſed to indulge ſuch a diſpenſation unto *Men*, not to *Angels*. *God ſpared not the Angels which fell* (ſaith Saint Peter) *but caſt them down to hell, and delivered them into chaines of darkneſſe, to be reſerved unto Judgment*, 2 Pet. 2. 4. *Jude* 6. Here is no relaxation but a ſtrict execution of Juſtice upon them. Not the like upon man. To him God grants a *diſpenſation*, a gracious diſpenſation, moderating Juſtice with Mercy, admitting ſuch a Satisfaction for him, not for the Angels.

2. For men not Angels.

3. That God did not only admit this way of Satisfaction, but himſelfe *finde it out*. This

3. In finding out this way.

This was his *Act*, an act of his *Wisdome*, *God was in Christ reconciling the world to himselfe*, 2 *Cor.*5.19. When men and Angels were at a losse, neither of them could find out a way of satisfaction unto the Justice of God, but by an eternity of punishment, now God himself findeth out a way. This was an act of *Grace*, of speciall and singular Grace: there being nothing else that could move God to it but his Grace. Yet further,

4. In putting his Son upon the work.

4. That God should put his own *Son* upon this Work. His *Son*, his *Naturall* Son, his own *Image*, his *onely* Son, his dear and *welbeloved* Son, his *second selfe*: that he should *give* him, here was grace, here was love, unparalell'd love. *So God loved the world, that he gave his onely begotten Son, John* 3.16. *So*, how? So as cannot be either paralell'd, or expressed. That he should give him, and that not only to *declare* the way and means of Reconciliation by his *Doctrine* in his *Life*, and to confirm it with his *Blood* in his *Death*, (which is the highest pitch that the *Socinian* reacheth,) but also to *make Reconciliation*, (as the Authour to the *Hebrews* hath it, *cap.*2. *ver.*17.) And that by making satisfaction unto the Justice of God, by giving his life a *Ransome* for us. Surely, never such an act of Grace as this. [*Herein God commendeth his love to us, that while we were yet sinners Christ died for us*, (saith Saint *Paul*) Rom.5.8. *Herein is love* (saith Saint *John*) *not that we love God, but that he loved us, and sent his*

his Son to be the Propitiation for our sins, 1 John 4.10. This act of God in giving Christ unto death for us, how ever it was an act of *Justice* towards *Christ*, yet it was an act of *Grace* towards *us*. So the Apostle expresly holdeth it forth, *Heb.*2.9. *That he by the grace of God should taste death for every man.*] the grace of God towards the universality of his Elect, for whose sake Christ was offered.

Henceforth then let the mouth of the Adversary be for ever stopped. Let not *Socinians* charge this upon us (as they do) that whilest we assert the *Satisfaction* of *Christ*, we derogate and detract from the *Grace of God*: Nay, therein we advance and exalt it; and that far above what ever they by their doctrine do, or can do. To give Christ to be a *Surety* for us, is a greater act of grace then to give him to be a *Teacher* to us. To give him to *die* for us in our room and stead, is greater grace, then to give him onely for a *Guid* to direct and lead us by his *Doctrine*, and *Example*. Yet further, Christ's Satisfaction exalteth God's Grace.

5. In the fifth place, Behold the Grace of God further exercised in the *Application* of this Satisfaction. Where is it that God applyeth the death of Christ, maketh it effectuall to one and not to another? Surely this is no other but an act of *Grace*, *free Grace*. Let it then go for a most unjust and groundlesse imputation, that Christ's Satisfaction cannot stand with the grace of God: when as the one shineth forth so clearly, so gloriously in the other. *Alleg.* 5. In the free Application of this Satisfaction to some, not others.

Justification an act of grace, notwithstanding this Satisfaction.

Alleg. But yet it will be said, If such a Satisfaction hath been made and received, how can *Justification* then be said to be an act of *Grace*, free-grace? So we find it held forth in Scripture, *Isai.*43.25. *I, even I am he* (saith the Lord) *that blotteth out thy transgressions for mine own sake.*] [*Being justified freely by his grace* (saith the Apostle) *Rom.*3.24. Now how can this be, if such a *Satisfaction* be made?

Ans. To this it is answered. Still both these will stand well together. God blotteth out our sins for *his own sake*, and yet for *Christ's sake*. The phrase excludes *our merits*, not *his merits*. No, it is with His *Blood* that these sins are blotted out, 1 *John* 1.7. *Rev.*1.5. Again, well may God be said to forgive sins for *his own sake*, whilest he forgives them for his *Son's sake*, in as much as Father and Son are both one. One, as in *essence*, so in *will*, and *worke*, only differing in *order* of working. Thus are they one in this act of *Justification*. And thence is it that *forgivenesse of sins* is attributed sometimes to *Christ*, Col.3.13. *Even as Christ forgave you.*] And thus may we be said to be justified *freely by Grace*, and yet through the *merits of Christ*. So much we may learn from the Apostle in that place alledged, *Rom.*3.34. where he putteth them both together, [*Being justified freely by his Grace through the Redemption that is in Christ Jesus.*] The like again Ephes.1.7. *In whom we have Redemption through his Blood, the forgivenesse of sins, according to the riches of his Grace.* And well may these stand together,

as

as being causes subordinate the one to the other. *God's grace* the supreme and first moving cause: *Christ's Redemption* the meritorious and procuring cause. Thus are we said to be justified not onely *by Grace*, but *freely by Grace*; *viz.* in reference to *us*, our merits: not so to the *merits of Jesus Christ*.

Alleg. But it may be further said, Supposing such a Satisfaction, how then can sins be said to be *forgiven?* That is the word in frequent use in Scripture. In the *Lords Prayer*, we pray, *Forgive us our Debts.* And so we finde *Justification* frequently called, *the forgivenesse of sins*, (one part of it being, by a *Synecdoche*, put for the whole;) as in that place last named, *Ephes.* 1.7. repeated, *Col.* 1.14. Now how can this stand with *Satisfaction?* where sin is *satisfied* for, how is it said to be *forgiven?* How Forgivenesse of sin standeth with this Satisfaction.

Ans. For answer. The word there (and most commonly else-where) used for *forgivenesse*, is Ἄφεσις; & it properly signifieth only a *Dismission*, a Discharge, a putting away a thing, upon what terms soever, so you find it often used in the proper signification. As in that place of the Apostle, 1 *Cor.* 7.11. where he prohibits the husband to *put away* his wife, the word is the same, Ἀφιέναι. And thus when it is applied unto *sins*, it imports no more, but the *dismission* of them. So the vulgar Latine rendreth that petition; *Dimitte nobis:* Release us our Debts, *discharge* them. Now this doth not exclude the Satisfaction of Christ. Nay, this *Discharge* is for that *Satisfaction*: The word Ἄφεσις explained.

So

So much we may learn from the Apoſtle in thoſe places alledged, *Eph.* 1. 7. *Col.* 1. 14. *In whom we have redemption through his blood, the forgiveneſſe of ſins.*] Marke it, theſe two, Ἀπολύτρωσις and Ἄφεσις, *Redemption* and *Remiſſion* may well ſtand together, in as much as this *Remiſſion* is througth that *Redemption.*

How ſins are ſaid to be freely forgiven notwithſtanding this Satisfaction.

Alleg. But it is further urged, that however that word will not reach it, yet there is another that will: *viz.* that which is made uſe of by the Apoſtle *Col.* 2. 18. (as twice elſewhere in the ſame ſenſe, *Col.* 3. 13. *Eph.* 4. 32. where he tels the beleevers to whom he writes, that *God had quickned them together with his Son, having forgiven them all their treſpaſſes.*] There the word rendred [Forgiven] is not the ſame with that before, but another more ſignificant; χαρισάμενον, *Gratis donans*, or *condonans, freely pardoning* and forgiving. The word imports a free diſmiſſion without any ſatisfaction.

Anſw. To this it is anſwered as before. It is true, Thus our ſins are pardoned to us, *Gratis ſine merito noſtro, contrà meritum*; freely without any merit of ours, nay, againſt our merits: But not ſo without the *merits of Chriſt*; no it is for *Chriſt*'s *ſake* that God doth thus freely forgive ſin unto us. So the Apoſtle himſelf elſwhere explains it, Eph. 4. *laſt. Even as God for Chriſt's ſake hath forgiven you*] The word is the ſame, Ἐχαρίσατο, freely forgiven. Yet it was ἐν Χριστῷ, *In Chriſt*, i. e. *ob*,

ob, or *propter Christum*, for *Christs sake*. And that not only *Christo deprecante* (as *Grotius* in his Comment would blanch it) at his *Intreatie*, but *Christo satisfaciente*, upon his *Satisfaction*. Thus are our sins said to be forgiven, and that *freely*, *Gratis quoad nos, etsi non gratis absolutè*, freely in respect of us, though not freely in respect of Christ.

Alleg. But yet it is alledged. The *forgiveneſſe of sins* is set forth to be an act *absolutely free*. What else meanes that *Parable* which we meet with *Mat.*18.23. &c. where a certain *King* is brought in forgiving his servant his debt without any satisfaction? Now who is that *King* but God? who dealeth with his servants after the same manner in the Remiſſion of their sins. The Parable explain'd Mat. 18.3.

Answ. To this it is answered, 1. that *Parables* are no convincing *Arguments*. However (in the 2d place) they must not be stretched beyond the staple, beyond that point to which they are directed, and at which they aim: In so doing men may make (and some have made) strange worke with *Parables*. In that of *Luke* 12. 39,40. our *Saviour* compareth himself to a *Theife*: And *cap.16.ver.8.* he propounds the pattern of the *unjust Steward* for our Imitation. Parables therefore must be tenderly handled: As for that which is here cast in our way, being rightly looked upon, it maketh nothing against the point in hand. True, *God* is that *King* and he forgiveth our *sins* as that King did his servants

servants *debt*, freely without any satisfaction on our part.

Reply. Why, but that King received no satisfaction at all, neither from the servant himselfe, nor from any other.

Answ. Here the parable is stretched beyond the staple, urged beyond the intendment of it: which is only to shew, that as that *King* discharged his servant without any satisfaction from him, he not being *par solvendo*, not able to make any satisfaction; even so doth God deal with his servants, freely forgiving their sins, without any satisfaction from them, which they are never able to make. This is all that can be extorted from that Parable.

God forgiveth sin without any recompence.

Repl. But yet they reply. *God* so forgiveth us, as he would have us to forgive others. That is the main scope of the Parable; as we may learn from the last verse of that chapter. And thus the Apostle also presseth it, that herein Christians should make God their pattern; [*Forgiving one another even as God hath forgiven you*, Eph. 4. *last*. Now this we are to do *freely*. Thus are we to *give* freely, *hoping for nothing again*, Luke 6. 35. And thus are we to *forgive*, oft-times without any *recompence*.

Answ. And thus doth God forgive us, without any *Recompence*, whether from us, or any other. As for the satisfaction made by Christ, God is no gainer by it: only the Law

Law is thereby satisfied. Even as it is with one who freely (as a Christian) forgiveth another some capitall offence commited against his owne person, yet leaveth him to give satisfaction to the Law, which it is not in his power to absolve and free him from: He is no gainer by that satisfaction; no more is God by that satisfaction which is made by Christ. This is to him no advantage: So as still he pardoneth us freely. And thus you see how this Doctrine of Christ's satisfaction it consists well enough with the Grace of God, his *Grace towards us.*

Alleg. But yet it may seem not to stand with his *Mercy towards Christ.* Here is the second branch of this grand Objection. That God should thus deal with his Son, his *dear* Son, his *Onely* Son, his *Innocent* Son, thus to deliver him up to the death, as a Surety for our sakes: Here the Adversary with open mouth exclaims against this our doctrine, as charging God with the greatest *Inhumanitie* and *Cruelty* that ever was heard of.

How Christs satisfaction standeth with Gods mercy to his Son.

Ans. But these words are but wind: As for the *Torments* and *sufferings*, what ever they were, that Christ was subjected unto, they themselves will not deny but that they were inflicted upon him by God his Father. Should they deny it, the Prophet *Isaiah*, will aver it *Isa.* 53. 10. *It pleased the Lord to bruise him, he hath put him to grief.* Now who dare

Christs sufferings inflicted by God his Father, without any cruelty.

herein charge God with *Cruelty*? Then, and not else, is one said to be cruell towards another, when he putteth him to torment or pain without a cause; or putteth him to great torment for a small cause. The *Chyrurgian* that puts his patient to great pain for the saving of life or limb, when there is no other way of Cure, he is not therein to be accounted *cruell*. Thus standeth the case here. It was not without cause, and great cause, that God thus delivered his Son to the death. This he did not only for those ends assigned by the *Socinian*, that he might *seal his doctrine with his blood, and shew himselfe a pattern of Obedience*: but for a greater end then these, *viz.* for the *Redemption of a world* (as I showed you) & that when there was no other *Remedy*. Now (as *Grotius* well presseth it against them) this *End* being added to those by them alledged, it cannot make Christs sufferings greater then they were, which they themselves acknowledg were inflicted by God his Father, and that without any *Cruelty*. Nay, by how much the ends propounded were more and greater, so much the further were those sufferings from all appearance of *cruelty*. So as our doctrine in this regard freeth the Majesty of God from such an Imputation far more then theirs.

Grotius de satisfact. cap. 6.

2. Besides, (what is also considerable) Though the *sufferings* of Christ were *great*, yet was there no such *Cruelty* in inflicting them upon him, who was able both to *undergo*, and

Christ able to undergo and overcome them.

and *overcome* them. This was Jesus Christ able to do. As he had *power to lay down his life*; so also to *take it up again*, John 10. 18. That burden which would crush a child, a strong man will go lightly away with, as *Samson*, being inclosed within the *walls of Gaza*, did with the *Gates* thereof, which he took upon his shoulders and carried up to the top of the mountain, *Judg.* 16. 3. Thus did the *Lord Jesus*, being inclosed in the *Grave*, he carried away the *gates of death*, which would have crushed all the sons of Men into the pit of Hell. So as those sufferings, though great in themselves, yet to him they were not so great. His dying was but a *Tasting of Death* (as the Apostle calleth it) *Hebrews* 2. 9.

but I will follow the Adversary no further. You now see these his supposed strong-holdes (in a good sense) slighted; Those locks wherein he conceived his strength to ly, cut off the Arguments and Allegations producible in this cause, with the severall improvements of them, clearly answered and satisfied. Onely a *Query* or two is yet behind: which I shall send away with their Resolutions briefly, and so dismisse this point.

Quest. Whether God could not have pardoned sin without any such satisfaction.

Q. 1. Could not God have pardoned sin freely without any such *Satisfaction*? And might he not have done it?

Answer. 1. From Power to Will, no good Consequence.

A. 1. To this it is answered. 1. *A posse ad esse*, or *velle*, &c. From *Power* to *Act*, or from

Power to *Will*, the Conſequence will not hold. Becauſe a man can do, or may do ſuch, or ſuch a thing, it cannot thence be concluded, that he hath done it, or will do it. Suppoſe that God might have pardoned ſin in ſuch a way, yet it will not thence follow that he hath done it.

Anſwer 2. How it may be ſaid that God could not do this.

A. 2. But (2ly) without any derogation from the perfection and abſoluteneſſe of his Power, it may be ſaid with a reverence, that this was a thing which *God could not do.* Onely let it be rightly underſtood. Not that it is ſo in it ſelf, abſolutely conſidered; but *ex ſuppoſito*, upon the ſuppoſition of his *Decree.* Gods decree was that ſin ſhould be puniſhed with death, that the one ſhould be the *wages* of the other. And that decree was gone forth, the ſentence was paſt upon man to that purpoſe; *The day thou eateſt thereof, thou ſhalt dye the death*, Geneſis 2. 17. Now this being preſuppoſed, it may with reverence be ſaid, that God could not pardon ſin, without ſome ſuch ſatisfaction as the Law required.

Neither is this to be attributed to any *defect of Power* in him, but to the *perfection of his nature.* Upon this account it is that wee ſay, that *God cannot* do this or that, which *man can* do. He cannot *ſin*: he cannot *Lye*, *Tit.* 1. 2. It is *Impoſſible* he ſhould do ſo, *Heb.* 6. 18. And why ſo? The Apoſtle renders a reaſon for it 2 Tim 2. 13. *He cannot deny himſelf.* Gods *Truth* and *Juſtice*, they are *himſelfe.*

And

And being ſo, he cannot go againſt them. And thus is it in this caſe. To pardon *ſin* without any *ſatisfaction* (ſuppoſing the foreſaid *decree*, and ſentence) it cannot ſtand with the *Truth* and *Juſtice* of God, and therefore he cannot do it. This is Gods δικαίωμα, (as the Apoſtle cals it *Rom.* 1. *laſt*) *The Judgement of God*, (*Jus Dei* (ſaith *Beza*) Gods *right*: *Juſtitia Dei* (ſaith *Eraſmus* and the *Vulgar*,) Gods Juſtice,) *that they which do ſuch things are worthy of death.*] This is not only a *Poſitive Law*, but *Lex naturæ*, the very *Law of nature*: a Law Originally ingraven in the nature of God himſelf, and by him (as a Counterpane from that Originall) imprinted upon the nature of man. And being ſo, God could not go againſt it, ſo as to let ſin go altogether unpunſhed. This he could not do without wrong and injury to himſelf.

Whether men may alwayes remit what they pleaſe of their own right.

Repl. No? (may ſome ſay) May not men without any wrong or injurie *remit* what they pleaſe of their owne *right?*

Anſwer. To this it is anſwered, 1. This is not univerſally true. Some caſes there are, wherein men may not part with their *owne right*. *Parents* may not remit that *honour* and *Obedience* which of right is due to them from their children. *Husbands* muſt not part with their *Headſhip*, which they have over their *Wives*. And why? becauſe this were againſt the

Law of God, and the *Laws of nature*. It is a good *limitation* which is given by *Casuists* to that vulgar Maxime, *A man may part with as much of his own right as he will to another*, but it must be *Salvo jure tertii, saving the right of a third*. Saving the right of *God*, of the *Law*, of the *Magistrate*, of a mans *Neighbour*. Where any of these are wronged or injured by the Concession, a man may not part with his owne right. Now thus standeth it here, should God passe by sin without any satisfaction, it would bee a wrong to his *Law*, as well as to his *Truth* and *Justice*. And therefore it cannot bee.

2. But 2ly, Suppose man might do this, yet *God* cannot. This may seem a *Paradox*, but we shall find it a *Truth*. *Though man may part with his owne right, yet God cannot*. How so. Because *Gods right is himselfe*, *Deus ipse est jus suum*. Marke it. Gods right is himselfe, and therefore he cannot part with it. Upon this Account a man may part with his estate, where he may not part with his *Life*. The one is *himselfe*; so is not the other. And such is Gods *Right*, his *Truth*, and *Justice*; they are himselfe. Should he do any act against them, therein he should deny himself, which he cannot doe.

Quest. Could not God have found out some other way?

Q. 2. But (supposing a satisfaction requisite and necessary) could not God have found out some other way for the making of that *Satisfaction*

faction? Was there no way but his own Son must undertake that Work?

Ans. To this I answer. In this *Enquiry* there is too much *Curiosity*. What God out of the *liberty* of his *will*, and infinite *depth* of his *Wisdome* might have done, it is not for us to enquire. We see what he hath done, what way it is that he hath laid out: and therein let us admire and adore that infinite wisdome, which hath found out this way. It is not without cause, that the Apostle speaking of the *Doctrine of the Gospel*, he calleth it *Wisdom*, & the *Wisdom of God*, & the *Wisdom of God in a mystery*, 1 *Cor.* 2. 6, 7. Herein was the *Wisdom* of God gloriously manifested in finding out this way, this means of *Reconciliation* for lost man-kind, through the satisfaction of his Son; which had not he laid out, it had been past the skill of all the *men* and *Angels* in the world ever to have found out either that, or any other.

Answer. Too much curiosity in this *Enquiry*.

Now this being so, it might be sufficient to stop any further enquiry touching the *reason* of this Counsel of God; which yet because it is propounded as a Question, I shall in the last place returne an Answer to it briefly.

Quest. *Wherefore was God pleased to put man's salvation upon this way?* To lay out this way of Reconciling man to himself, *viz.* by the way of Satisfaction made by his *Son*?

Question. Wherefore God put the Salvation of man upon this way?

Ans. For answer. 1. It is not for us herein to be too curiously inquisitive, in prying into the *Counsels* of God, to find out the *Reason*

God's Counsels unsearchable.

of his *Decrees*. This is not allowable among men, that *private persons* should pry too far into the *mysteries of State*, to enquire into the privy Counsels of their Superiours. Much lesse to look into *God's Ark*, *Heaven's Cabinet*. As for the *Counsels of God*, there is a *depth* in them; a depth to be *adored*, not *fadomed*. Blessed *Paul*, though he had been wrapped into the *third Heavens*, yet in the Contemplation hereof stands afar off, breaking forth into that patheticall Rapture, ὦ βάθος, *O the depth of the riches both of the wisdome and knowledge of God! How unsearchable are his Judgements, and his wayes past finding out? For who hath known the mind of the Lord? or who hath been his Counsellour?* Rom. 11.33,34. Such are the Counsels of God oft-times, that should men attempt to search into them, the best they could expect would be to lose their labour. In some things (it may be) there is no *reason* to be given, save onely the *Will* of God. This was all the reason that *Paul* could give for those eternall *Decrees* of *Election*, and *Reprobation*. [*He hath mercy on whom he will have mercy, and whom he will, he hardneth*, Rom. 9.18. Other reason (though we know that being the *supreme Reason*, he doth nothing without) God is not bound to give.

Answ. 2. In this way there is a joynt manifestation of Gods

But (secondly) it is not so here. That God was pleased to put our salvation upon this way, it was not without reason, great reason. In as much as in this way there is a *joynt Manifestation* of those two great and *Cardinall Attributes*

butes of God (which *David* singleth forth to make the matter of his Song, *Psal.*101.1.) his *Justice*, and his *Mercy*. His Justice against *sin*; his Mercy to *sinners*: Both these are gloriously exercised and manifested in this *Satisfaction* of Christ: his Justice in *requiring* it, his Mercy in *accepting* it.

1. *His Justice in requiring it.* That God should not *pardon sin* without *satisfaction*. That he should exact that satisfaction from his *Son*, having as a Surety undertaken it. Herein hath God declared his hatred, and *indignation against sin*, which he will not let go unpunished: His *Justice*, his impartiall Justice in executing the *Law* upon whomsoever he found obnoxious to it, though otherwise never so near, or dear to himselfe. 1. Justice.

2. His *Mercy*, in relaxing the Law, dispensing with it; Accepting satisfaction from the person of another; and giving his own *Son* to make that satisfaction; here was riches of *Grace*, riches of *Mercy* towards lost mankind. Thus did *Justice* and *Mercy* here meet together, kissing each other. And upon this account it was that God was pleased to pitch upon this way of *Reconciliation* rather then any other. 2. Mercy.

Even as Histories tell us of that *Locrensian Law-giver Zaleucus*, (the story is well known, and the Illustration which it affords us, is not more obvious then apt:) amongst other wholsome Lawes which he had enacted for that Common-wealth, he decreed that who ever *Valerius*, lib. 6. cap. 5.

was

was convicted of *Adultery*, should *lose both his eyes* for it. Afterwards it so happened that his own *Son* was brought before him for that crime, and was to have the Law executed upon him. Hereupon the people interposing, make suit for his pardon; at length the *father*, being partly overcome by their importunities, and not unwilling to shew what lawful favour he might to his son, he *first puts out one of his own eyes, and then one of his sons*; therein shewing himselfe (as the *Historian* hath it) at once both a *mercifull Father*, and a *just Lawgiver*: so tempering *Mercy* with *Justice*, as that both the *Law* was *satisfied*, and yet his *son* was *spared* from that rigour of Justice which the Law required. Even thus hath *God* been pleased to deal in this businesse betwixt *man* and *himselfe*. When man, having transgressed the Law, deserved to die, he giveth his own *Son* to make satisfaction on his behalf; therein shewing himselfe both a *Just Lawgiver*, and yet a *Mercifull Father*; in that Act so tempering *Mercy* with *Justice*, as that both the *Law* is *satisfied*, and yet *Man spared*. Thus is that two-fold Attribute of God joyntly manifested in this Transaction, and that gloriously in both: So as we shall not need to seek for any further reason why God should put the Work of man's salvation upon this way.

Ità debitum supplicii modum legi reddidit, æquitatis admirabili temperamento, se inter misericordem Patrem, & justum Legislatorem partitus: Valer. Max. ubi suprà.

And thus you see this Truth of God, touching *Christ's Satisfaction*, both *vindicated*, and *cleared*. Which I have the longer insisted on, both

both becauſe it is in it ſelfe of great conſequence and importance, being not only near unto, but of the *Foundation of Chriſtian Religion*: I, a *corner ſtone* in that Foundation; and a Truth principally aimed at by the Apoſtle in the Text I have now in hand, (as I have ſhewn you from the *verſe* following;) as alſo becauſe (among other Truths of God) I find it of late called in queſtion, nay, utterly exploded; and that by ſome, who (to uſe *Paul's* words, *Gal.*2.9.) *ſeemed to be Pillars*, men of no mean note in the Church of God. Now paſſe we on to that which remains; wherein I ſhall be as conciſe and briefe as conveniently I may, finding the work to ſwell in my hand far beyond my expectation, when I firſt took it up.

II. Chriſt a Surety in way of Caution.

Secondly, As Chriſt is a *Surety* in way of *Satisfaction*, ſo of *Caution*. In the former he is a Surety *de præterito*, for what is *paſt*: In this later he is a Surety *de futuro*, for what is *to come*. A Surety in way of *Caution*: *undertaking* for thoſe whom he hath ſo reconciled unto God, *viz.* for the *performance of the ſtipulation*, of the conditiõs of the covenant required on their part.

This Jeſus Chriſt our Mediatour *undertaketh* and *effecteth*: wherein he being the *Truth*, again out-ſtrips the *Type*. *Moſes* that *Typicall*, *Legall* Mediatour, he could go betwixt *God* and the *people*, declaring his mind unto them; receiving, and returning their anſwer unto him. Both theſe we find, *Exod.*19. 7,8. *Moſes called for the Elders of the people, and*

was convicted of *Adultery*, should *loſe both his eyes* for it. Afterwards it ſo happened that his own *Son* was brought before him for that crime, and was to have the Law executed upon him. Hereupon the people interpoſing, make ſuit for his pardon; at length the *father*, being partly overcome by their importunities, and not unwilling to ſhew what lawful favour he might to his ſon, he *firſt puts out one of his own eyes, and then one of his ſons*; therein ſhewing himſelfe (as the *Hiſtorian* hath it) at once both a *mercifull Father*, and a *juſt Law-giver*: ſo tempering *Mercy* with *Juſtice*, as that both the *Law* was *ſatisfied*, and yet his *ſon* was *ſpared* from that rigour of Juſtice which the Law required. Even thus hath *God* been pleaſed to deal in this buſineſſe betwixt *man* and *himſelfe*. When man, having tranſgreſſed the Law, deſerved to die, he giveth his own *Son* to make ſatisfaction on his behalf; therein ſhewing himſelfe both a *Juſt Law-giver*, and yet a *Mercifull Father*; in that Act ſo tempering *Mercy* with *Juſtice*, as that both the *Law* is *ſatisfied*, and yet *Man ſpared*. Thus is that two-fold Attribute of God joyntly manifeſted in this Tranſaction, and that gloriouſly in both: So as we ſhall not need to ſeek for any further reaſon why God ſhould put the Work of man's ſalvation upon this way.

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II. Chriſt a Surety in way of Caution.

Secondly, As Chriſt is a *Surety* in way of *Satisfaction*, ſo of *Caution*. In the former he is a Surety *de præterito*, for what is *paſt*: In this later he is a Surety *de futuro*, for what is *to come*. A Surety in way of *Caution*: *undertaking* for thoſe whom he hath ſo reconciled unto God, *viz.* for the *performance of the ſtipulation*, of the conditiõs of the covenant required on their part.

This Jeſus Chriſt our Mediatour *undertaketh* and *effecteth*: wherein he being the *Truth*, again out-ſtrips the *Type*. *Moſes* that *Typicall*, *Legall* Mediatour, he could go betwixt *God* and the *people*, declaring his mind unto them; receiving, and returning their anſwer unto him. Both theſe we find, *Exod.*19. 7,8. *Moſes called for the Elders of the people, and*

and laid before their faces all these words which the Lord had commanded him; And all the people answered together and said, All that the Lord hath spoken we will do: And Moses returned the words of the people unto the Lord.] Thus he went betwixt them as an *Internuncius*, an Intermessenger, reporting the mind of each to other: But he durst not ingage for them. As for *God*, he durst, and did ingage for performance of the Covenant on his part: And hee laid an ingagement upon the *people*. Both these he did in and by that one *Ceremonie* which we meet with *Exod.* 24. 8. Having first read the *Booke of the Covenant* in the audience of the people, and received their *Answer* to the purport aforesaid; *Then he tooke the blood of the Sacrifice, and sprinkled it on the people.*] By that Ceremonie *confirming and ratifying* the Covenant; *Assuring* it on *Gods* part, and *ingaging* the *people* to fidelitie and constancie on their part (as God willing I shall shew you more fully anon in moralizing of that Ceremonie:) But *engage* for them he durst not. Which if he had done, he had not been able to performe it.

Undertaking for performance of the conditions on the behalfe of his Elect: *viz.* Faith and Obedience.

But this doth our *Mediator* the *Lord Jesus*. He having by his death *reconciled* his people unto God, now he *undertaketh* for them; for their performance of the *Stipulation*, the conditions of the Covenant on their part. What the Stipulation is you have heard already. Even the *Obedience of Faith*, so the Apostle calleth it *Rom.* 1. 5. and 16. 26. ὑπακοὴν πίστεως: *The Obedi-*

obedience of Faith; or if you will divide them, *Faith* and *Obedience*. These, (without any just offence,) I may call the *conditions* of this Covenant. *Faith*, whereby the Covenant is accepted upon the tearms on which it is tendred, and Christ the *Mediator* of it *received*. *Obedience*, wherby it is kept, *viz.* in an Evangelicall way, in respect of desire and indeavour. This it is which the Psalmist calleth *Keeping of the Covenant*, Psalm. 25. 10. and 103. 18. Not a *Legall*, but an *Evangelicall* keeping, when the promises of grace being beleeved, there is a serious desire and indeavour of yeilding obedience to all God's Commandements. Now for this Christ *undertaketh* on the behalfe of his Elect, that they shall thus keep *the Covenant*, that they shall thus *Consent* and *Obey*, (as the former Translation rendreth it, *Isaiah* 1. 19.) And undertaking it, he effecteth it; working in them what the Covenant requires. This he doth by his *Spirit*, which is to them in whom it dwels, first a *Spirit of Faith*: So you find it expresly called, 2 *Cor.* 4. 13. τὸ πνεῦμα τῆς πίστεως, *The Spirit of Faith*: So called, not only because it is *not given but to beleevers* (as *Grot.* glosseth upon it;) but also because it *worketh Faith* in the soul, inclining it to receive Christ, & the offer of grace by and through him. And then a *Spirit of Holinesse*, So the Spirit of Christ is called, *Rom.* 1. 4. πνεῦμα ἁγιωσύνης, The *Spirit of Sanctity*, or *Sanctification*: Because, being Holy in it selfe, it sanctifieth the person in whom it dwelleth.

dwelleth. Thus it ſanctified the *Humane nature* of Chriſt, wherein it dwelled, σωματικῶς (as the Apoſtle phraſeth it, *Col.* 2. 9.) *Really, Subſtantially, Eſſentially, Bodily.* And thus it ſanctifieth all true beleevers in whom it dwelleth, πνευματικῶς, after a Spirituall manner, being communicated from Chriſt unto them, as from the *Head* to the *Members.*

Thus doth *Jeſus Chriſt* this our Mediator *come* unto all his Elect people; as by his *merit*, ſo by his Spirit. So may wee moſt fitly underſtand that of Saint *John*, 1 John 5.6. *This is hee that came by water and blood.*] Both theſe iſſued out of the ſide of our Saviour upon the croſſe; ſurely not without a myſtery: Betokening a double benefit redounding to all believers by and through him. The one of *Juſtification*, the other of *Sanctification.* Thus Chriſt is ſaid to come to them, firſt by *Blood*, taking away the *guilt* of ſin: Then *by water*, cleanſing them from the *filth* and *pollution* of ſin. Both which were ſhadowed out by the like Types under the Law. There, in the Service of the Tabernacle, was *Blood* and *water*: Blood in the *Sacrifices*, water in the *Legall ablutions.* Both Types of *Chriſt*, who thus cometh unto his people; as by *Blood*, *Juſtifying*; ſo by water, *Sanctifying* them. This is that which the Apoſtle telleth us 1 *Cor.* 1.31. where ſpeaking of the Benefits which beleevers have by Chriſt, he ſaith, *hee is made unto them of God, Righteouſneſs & Sanctification.*]

The

i.e. The cause and procurer of both. Of *Righteousnesse* through his merit: Of *Sanctification* by his *Spirit*. Thus doth Jesus Christ worke in the heart of his Elect both these Conditions of the Covenant, *Faith* and *Holinesse*.

And as he beginneth this worke in them, so he maintaineth and continues it. Causing those whom he hath thus reconciled unto God to persevere in *Faith and Obedience*. In *faith*, [*I have prayed for thee that thy faith faile not* (saith our Saviour to *Peter*) *Luk.*22.32. The like he doth for all that are given to him, taking order for their persevering in faith: So as though it may fail in the *mouth* (as *Peter* did,) yet it shall never fail in the *Heart*. And as in faith, so in *Holinesse*; this he also maintaines; which he doth by the continuall *Supply of his Spirit*, mortifying and keeping under corruption; nourishing and exciting of grace: putting them on in the course of their Obedience; *guiding their feet into the waies of peace* (Luk.1.79.) Causing them to walk *in the statutes*, and to *keep the judgments* of their God: and so to yeild an *Evangelicall Obedience* to his Law; *keeping his word*, and his *Covenant*: walking in their measure *worthy of the Lord unto all pleasing*: Not willingly offending or provoking him. Thus doth this our Mediatour save his people *from their sins* (as the Angel telleth *Joseph*) *Matthew* 1. 21. Those who beleeve on him, they

With perseverance.

are

are his *people*: And them hee ſaveth from their ſins, not onely from the *Guilt*, but alſo from the *Power* of them. *He ſaveth them from all their uncleanneſſes*, (as the Prophet hath it *Ezek.* 36. 29.) So as whileſt ſin is not *imputed* to them, it doth not reigne in them. No, thus they ſin not. So ſaith Saint *John* of *him* that abideth in Chriſt, 1 *John* 3.6. [*He ſinneth not.*] Not willingly, with full conſent of will: not ſo as to make a practiſe of ſin, ſo as to live in a courſe of known ſin. No, whoſoever ſo ſinneth, *hath not ſeen him, nor known him*, (as it there followeth.) Preſumptuous ſinners are ſtrangers unto Chriſt; they never had any lively apprehenſion, any effectuall knowledge of him. Thoſe who ſo know him, he keepeth them from ſuch ſins, whereby they ſhould violate and make void the Covenant betwixt their God and them.

And thus you ſee the former Branch of this Point opened, and explained. How Chriſt is a *Surety on the believers part to God*. A Surety in way of *Satisfaction*, for what is paſt: A Surety in way of *Caution*, for what is to come.

II. Chriſt a Surety on God's part to man.

Dr L. Comment. ad loc.

Come we now to the later, to ſee how he is a Surety on *God's part to man*. This it is, (ſaith the *Socinian*) which is intended by the Apoſtle in the Text fore-named, *Heb.* 7. 22. where he calleth Chriſt, *The Surety of a better Covenant*, (*viz.* the New Covenant.) *So he is* (ſay they) on *God's part to us: being ſent by God to us, and contracting a Covenant with us in his Name; he then ratified it on God's part*,

part, making faith of it unto us, undertaking that God would keep the promises thereof, and perform them unto us. And herein we will not differ with them. In this sense, (though not onely in this, as they would have it) Christ is rightly said to be the *Surety of this Covenant*; in as much as he undertaketh for it on God's part, that all the promises thereof shall be made good to us. This is that which the Apostle tels us, 2 *Cor.* 1.20. where speaking of Christ, he saith that [*All the Promises of God in him, are Yea, and in him Amen.*] As they are made in him, and for him, so they shall be made good by him, and through him. Hereof he giveth assurance unto us. And that he doth divers wayes: By his *word*, by his *works*, by his *Blood*, by his *Spirit*: Every one of which maketh faith to us concerning the Covenant, and the Promises thereof.

Assuring the Promises.

Which he doth divers wayes.

1. By his *Word*. Thus did *Moses* promise for God under the *Law*, assuring the people by word of mouth of the performance of his Covenant unto them. And thus hath *Jesus Christ* promised for him under the *Gospel*. Being upon earth, he declared and published the *Covenant* in his name: by word of mouth assuring all the promises thereof unto believers, making faith of them. [*Verily, verily I say unto you*, (it is his speech to the *Jewes*, *John* 5. 24.) *He that heareth my word, and believeth on him that sent me, hath everlasting life*, (hath it in the promise, hath the assurance of it,) *and shall not come into condemnation, but is*

1. By his Word.

Moses pro Deo (respondit in lege veteri: Jesus pro Deo in novâ lege. Grot. Com. ad Heb. 7.22.

passed from death to life.] Being already made partaker of the *life of grace*, he shall also be certainly made partaker of the *grace of life*, the life of Glory, as certainly as if he were already possessed of it. Thus did Christ then in his own person hold forth the Covenant of grace, preaching & publishing the *Gospel of the Kingdom*, assuring all penitent believers of the performance of the Stipulation on God's part.

And the same he now doth by his *Ministers*, whom he sends upon the same errand, to publish the same Covenant, and in his Name to assure all those who shall accept it, of the performance therof unto them. This is the Commission which he giveth unto these his Ambassadors: *viz. That Repentance and Remission of sins should be preached in his Name among all Nations*, Luk. 24.47. *Go ye into all the world, and preach the Gospel to every creature: He that believeth and is baptized, shall be saved*, Mark 16. 15, 16. Thus he assureth the Covenant by his *Word*.

2. By his Works.

And secondly, By his *Works*. They were a confirmation to his *Word*, and so a further assurance unto us. This is that which our Saviour tels the *Jews*, John 5.36. *I have greater witnesse then that of John, the works which I do bear witnesse of me.*] *John's* Testimony was only *verball*, by word: And such is the Testimony which the Ministers of the Gospel give. But Christ's Testimony is confirmed by *works*. What works? why, *the works of God*, (as he cals them, *John* 9.3.) such works as his Father had given him to do, *John* 5.36. And such

works

works as none but God could do. So he tels the *Jews*, *John* 15. 24. *If I had not done the works which no other man did.*] And what works were these? why, his miraculous works, some of which were such as never any before him did. As *viz.* the casting out of all kind of Divels, the curing of all kinds of diseases, onely with his word: the raising up of the dead after four dayes buriall. These were the *Works of God*; as himselfe saith of that cure done upon the man that was borne blind, *John* 9. 3. *He was so born* (saith he) *that the works of God should be made manifest in him.*] *viz.* in the restoring of him to sight. And these were such works as never man before him did. So saith the blind man of that cure done upon himselfe, *Since the world began, was it not heard that any man opened the eyes of one that was born blind*, ver. 32. of that Chapter. *Moses*, and *Elias*, and *Elisha*, those great Prophets, they had done many great works, but none like these. And being such, they bear witnesse of him. [*The works which I do in my Fathers Name, they bear witnesse of me*, (saith he to the *Jewes*) *John* 10.25. They bare witnesse to his *Person*, that he was the Son of God. And they bare witnesse to his *Doctrine*, that it was the word of God confirming it. Of such use were those *Miracles* wrought by the Apostles in his Name. [*They went forth* (saith the *Evangelist*) *and preached every where, the Lord working with them, and confirming the word with signs follow-*

ing, Mark 16.20.] What *signs?* why, those spoken of *ver.* 17. miraculous works, wrought by the power of God for the confirming of their Doctrine. And of such use were those unparalell'd works wrought by Christ himself. They were a strong confirmation to his word, carrying with them a strong conviction, leaving unbelievers without excuse, and aggravating their Infidelity. So our Saviour presseth it upon the *Jews*, in that place fore-named, *Joh.* 15.24. *If I had not done among them the works which no man did, they had not had sin.*] They might then have had some plea, some excuse for their Infidelity, their rejecting him, and his doctrine: However their sin had not been so hainous as now it was. This Testimony added to the former, rendred their infidelity both inexcusable and damnable.

3. By his Blood.

Thirdly, By his *Blood*. Thus he also confirmed his *Doctrine*, taking his death upon it, sealing the *Covenant* with his Blood. Thus were *Covenants* anciently ratified and confirmed by *Sacrifices*, *Psal.* 50.5. with *Blood*. Thus was that *Old* Covenant made betwixt God and his people, (as I shewed you even now) with the *sprinkling of Blood*, Exod. 24.8. *And Moses took the Blood, and sprinkled it on the people, and said, Behold the Blood of the Covenat which the Lord hath made with you.*] In imitation wherof the *Hebrews* afterwards made their Covenants after the same manner. Thence came the word *Sanctio*, a *Sanction*, (as some conceive it) *a Sanguine*, from *Blood*, which was used in the making of it. A mystical ceremony, betokening the *confidan-*

The Old Covenant made with Blood.

cy,

cy, and *stability*, required in keeping of the Covenant, specially Covenants made with God, which ought to be even to the shedding of blood *& loss of life*. (As our new Annotation explains it in the place last named.) Or as other importing a Commination, or execration against him that should violate such a Covenant, *viz.* that his blood should be shed after the same manner. Even as the story tels us of *Saul* 1 *Sam.* 11. Engaging the people to a just revenge of that reproachful affront offered by *Nahash* the Ammonite to the men of *Jabesh-Gilead*, when he required them to put out their right eyes before he would make a covenant with them, *He took a yoake of oxen* (saith *ver.* 7.) *and hewed them in pieces, and sent them through all the Coasts of Israel by the hand of the Messengers saying, Whosoever cometh not forth after Saul & after Samuel so shall it be done unto his oxen.* *viz.* they should be hewed in pieces after the like manner. The like signification probably there was in this Ceremony of blood used in covenants; to intimate what they deserved who should violate them, *viz.* to have their blood shed. Thus was that *old Covenant* made.

Grot. Com. in Mat. 26. 18.

And thus was this *new Covenant* made It was ratified after the like manner, with *blood*. Only with this difference, That was confirmed with the blood of *Beasts*, this with the Blood of the *Mediator*, (as the Apostle observeth it *Heb.* 9. 12. &c.) To this end (among other) it was that *Jesus Christ* shed his Blood upon the Cross for the *ratifying this Covenant* whereof he was the

So is the new Covenant.

Mediator. So much we may learn from himselfe *Mat.* 26. 28. where in the Celebration of his last *Supper*, taking the *Cup* into his hands, which was a Sacrament of his blood, afterward to be shed upon the Crosse, *This* (saith he) *is my blood in the new Testament* (or *Covenant*.) And thus elsewhere we finde the *Blood of Christ* called the *Blood of the Covenant*. So you have it *Zach.* 9. 11. where the Prophet speaking of those deliverances, *Temporall* and *Spirituall*, which poor captives should receive by the *Messiah*, [*As for thee* (saith he) *by the blood of thy Covenant I have sent thy prisoners out of the pit, where is no water.*] That *Blood of the Covenant* was the Blood of the *Messiah*, *whose Covenant is by Blood*, (as the margin there readeth that place.) And so again *Heb.* 10. 29. and 13. 20. the Apostle speaking of the *Blood of Christ*, he calleth it *the Blood of the Covenant*; the *Everlasting Covenant*: *id est*, the Blood of Christ, whereby the new Covenant was ratified and confirmed. So it was, and that both on *our part* and *Gods part*. On *our part*, in the wayes aforesaid, minding us how stable we ought to be in the Covenant of our God, how we ought to *resist even unto Blood* (if God call us to it) *striving against sin*, Heb. 12. 4. And what we shall deserve in case we shall violate that Covenant. On *Gods part*, assuring us of the performance of the Covenant. Which last I conceive (without any prejudice to what hath been already said) may be looked upon as

most

most propetly and peculiarly intended by this Apostle in that place forealledged *Heb.* 7. 22. where he calleth Christ the *Surety of this better Covenant*; viz. *Quia novum fœdus sanguine & morte sua obsignavit* (as *Pareus* explains it:) Because he hath sealed the New-Covenant with his Blood, taking his death upon it. Thereby assuring unto beleevers the performance of all those promises which he had made to them in the name of God his Father. Here is a third *Insurance*. Pareus Com. ad loc.

4. The fourth and last is the *Spirit*. This is yet a further *witnesse*. So Saint *John* maketh it in that known, but obscure place 1 John 5, 8. *There are three that bear witnesse in Earth, the Spirit, and Water, and Blood.* What he means there by *water* and *Blood*, I have shewen you before from the sixth verse, which I fell with by the way. By the one is understood the benefit of *Justification* purchased by the blood of Christ: By the other of *Sanctification*, an effect of his *Spirit*, which is compared to *water* for the cleansing & purifying qualitie of it. Now so these the Apostle joyns also the *Spirit*, as giving yet a further Testimony. It is the Spirit that beareth witnesse (saith the sixth verse there.) Not but that the Blood and the water bear witnesse also. The *Blood* of Christ shed upon the Crosse, and sprinkled upon the Conscience of the Beleever, that sealeth up the Covenant to him. And so doth the work of Grace, the work of *Sanctification* wrought in the heart by the Spirit. But besides 4. By his Spirit